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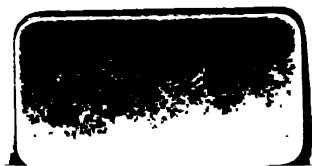
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BE KINDLY AFFECTIONED ONE TOWARD ANOTHER."

THE
LOCAL PREACHERS' MAGAZINE,

AND

Christian Family Record,

FOR THE YEAR 1853.

THE AUTHORISED

ORGAN OF THE WESLEYAN METHODIST LOCAL PREACHERS'



"WISE AS SERPENTS: HARMLESS AS DOVES."

VOL. I—NEW SERIES.

VOLUME THIRD, FROM THE COMMENCEMENT.

LONDON:
COOKE AND WHITLEY, 1, BOUVERIE STREET,
FLEET STREET.

1853.

"IN HONOUR PREFERRING ONE ANOTHER."

"BLESS'D IS HE THAT CONSIDERETH THE POOR: THE LORD WILL DELIVER HIM IN THE TIME OF TROUBLE."

TO DO GOOD AND COMMUNICATE, FORGET NOT: FOR WITH SUCH SACRIFICES GOD IS WELL PLEASED."

Per 11144 e 2

LONDON:

PETTER AND GALVIN, PRINTERS, PLATROUSE YARD,
ADJOINING THE "TIMES" OFFICE.

PREFACE.

THE completion of the Third Volume of the LOCAL PREACHERS' MAGAZINE is an event which its enemies predicted would never take place; but they have proved false prophets, and we can now congratulate our friends on its successful accomplishment.

To the members of the Mutual-Aid Association it is chiefly owing that we have thus far succeeded; and we rejoice, with them, that our united efforts have not been in vain. We have been enabled to produce a periodical of general usefulness, exhibiting specimens of the ability of Local Preachers, and proving a means of great benefit, as the organ of our beloved Association. The immense diversity and contrariety of tastes which obtain among several thousand readers, renders it difficult to please every one; but a *magazine*, containing, as it does, a great variety of matter, is admirably adapted to afford pleasure and profit to all, and it is gratifying for us to acknowledge, that numerous letters have reached us expressing satisfaction with, and thanks for, our past labours. As the work becomes better known, we confidently anticipate a more extensive circulation, and shall then realise a considerable revenue by its sale.

For the next year, arrangements have been made which will place us in a better position than we have hitherto occupied; and we trust that all who desire our prosperity will put forth vigorous efforts to increase the number of subscribers.

To those kind friends who have furnished literary contributions, we feel under deep obligation. We know the disinterestedness of their motives, and have felt nerved to duty by their co-operation.

It may appear ungracious on our part to press them to renew and increase their exertions in this "labour of love;" but, conscious of our dependence on them, and the value of their contributions, we must again ask them to prove themselves faithful, "by patient continuance in well doing."

To those who have the ability, but who have not hitherto rendered us any assistance, we say, Come and help us—"Ye have the power, if ye but had the will." Sanctify your talents! Let your pens be employed in this service, and help to sustain your character as unpaid labourers in the Lord's vineyard.

PREFACE.

To our *fair friends* we look with expectation to enrich our miscellaneous department. Give us every *gem* of thought, every literary *bouquet*, every brilliant sentiment you can procure, that our pages may be adorned, and sparkling rays shine forth to the delight of many.

Let all who can, help us in every way they can. Those who may not be enabled to write an elaborate essay, can furnish scraps, incidents, or illustrations full of beauty and interest. Remarkable events in personal experience, or in the lives of others; happy circumstances connected with the introduction of Methodism in towns, districts, or villages; in the history of the Sabbath-school, or in the preaching of God's word,—all such subjects are worth our notice; and, if written with brevity and simplicity, will be "for the profit of many."

We have been surprised that our Temperance page has not been supplied with more testimonials in its favour from the experience of our brethren, many of whom we know are staunch abstainers. We ought to have a refreshing and continuous stream of these.

Grateful to the Giver of all good for what has already been accomplished, we afresh dedicate ourselves to His service, and rejoice that the future opens before us with so many promises of usefulness. We look for countenance, co-operation, and support.

7, College Street, Islington,
December, 1853.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JANUARY, 1853.

Essays, Scripture Illustrations, &c.

THE COMING YEAR.

THERE is something cheering in the idea that after a year of remarkable providences we once more stand upon the threshold of a new epoch of time. The wrecks of the past are beneath our feet, and before us spreads the wide, the unbounded future. From the former we can receive no benefit, save in the way of warning and instruction. Our regrets will not recall our wasted hours, nor improve our vanished opportunities; but if they induce renewed resolution for the duties of the coming year, like beacons on the shore of time, they may light us on our way to a glorious and happy eternity. With the past we cannot deal, but the future is our own, to mould and fashion to our individual and collective purpose. We write to those of whom Paul said, "*All things* are yours." The past alone was excepted in this comprehensive phrase. With this exception, to those who are Christ's,—that is, Christians,—things present, and things to come are ministering, and will minister. "Paul, or Apollos, or Cephas, or the world, or life, or death," all may be pressed into the service of those who now, on this First of January, 1853, are standing the living monuments of the divine forbearance and mercy.

We wish all such "A happy new year!" "To *all* the living there is hope." To the living in Christ, however, there is a certainty, an assurance of growth and usefulness. To each and every one of the numerous and increasing family which owns Jesus Christ as its head, the words are more applicable now than in any preceding year of the world's history. "Behold, I have set before you an open door." We sometimes bemoan, and justly, the remaining indifference and practical infidelity which disgrace our country; but let us not overlook the great wonders which have been wrought in our behalf. The latter day glory is approaching;

already scintillations of its blessed and soul-cheering light are gilding the mountains and penetrating the valleys of our native land. Many are running to and fro, and knowledge is increasing. There is a renewal of the early days and of the primitive love which characterised the Christians in the first ages of the church; and whatever unthankful and fault-finding hypochondriacs in the fold may assert to the contrary, there is a mightier leaven of truth at work among all classes in the British empire than at any former period of the world's history.

We speak not now of any sectional or merely localized movement. Everywhere there is a shaking among the dry bones of fallen humanity in these lands. From the Queen to the ragged beggar, the leaven of Christianity is working; the old fences of bigotry, superstition, and caste are being taken down, or are fast mouldering away; and the time is approaching, if it be not already come, when every man may, in his own tongue, among his own people, or with strangers, in spite of or assisted by bishops and dignitaries, belonging to or opposed by the establishment, not only hear, but proclaim, as far as he knows and feels them, the wonderful works and the blessed word of the true and living God. And this is a glorious privilege, the possession of which opens up prospects to a majority of our readers and subscribers which they would not barter for the richest jewel in the royal diadem of England's Queen. "How beautiful," said the ancient prophet, as he contemplated the days in which we live, "How beautiful upon the mountains are the feet of them that publish good tidings of peace!" The prophetic vision is become a blessed reality, and from the dens and caves, into which vice and ignorance had driven the masses of our countrymen and countrywomen, are heard voices of joy and gladness. They are hailing the light of the glory of God with tears of reverent joy; and though yet but as the sheaves of the early harvest, they give happy earnest of that vast ingathering when the field shall shake like Lebanon, and the ransomed earth shall shout, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever!"

It is with feelings such as these we would hail the coming year, and nerve ourselves afresh to duty and to diligence. We would fain also herald our brethren to theirs: for it is no light or temporary work we have undertaken to accomplish. Neither is it, we rejoice to say, a work of isolated or individual effort merely. From the humblest and most obscure village preacher to the veteran and accomplished soldier of the Cross, whose experiences extend over half a century, all are engaged in the same great business to which our energies of mind and body are for the coming year devoted. To raise the ignorant, to illumine the obscure, to reform the vile, to reclaim the lost, to justify the ways of God to man, and, by the influence of His Holy Spirit, to warn, instruct, exhort, admonish with all wisdom and longsuffering every man, everywhere, to be reconciled to God:—this is a glorious privilege! But it is an awful duty, effectually to accomplish which requires an amount of union and purpose the realization of which is only dawning upon us.

This union and purpose must also be more concentrated than it has hitherto been. If ever the world is to be evangelized (we say it with all deference to their talents, and fully appreciating their excellences), it must be by other means than those supplied by the regular clergy. All history, sacred as well as profane, ancient or modern, teaches that for extraordinary effects ordinary machinery is ineffectual. This is the true solution of modern Methodism. The fire on the altar of the church had almost died away, but Wesley and Whitfield blew upon the smouldering embers, as by the breath of the Spirit, and suddenly the flame burst out. Again, the spirit of prayer and supplication was poured out upon the people of these lands; the sons and daughters of the ignorant and embruted peasantry and mechanics became as the prophets of the living God. "The Lord gave the word, great was the company of those that published it." England, Scotland, Wales, and Ireland, nay, even the vast continent of America, was stirred by the silvery or thundering tones of the gospel trumpet, and there were heard from many lands, amid tears of joy and thanksgiving, the voices of the redeemed, singing—

"The year of Jubilee is come;
Return, ye ransomed sinners, home."

More than a hundred years have elapsed, and without stopping to specify causes, without at all depreciating the measure of past successes, we may say that it is now more necessary than ever to pray, "Wilt thou not revive us again?" Wilt thou not give us to feel individually and collectively, that "now is the accepted time, now is the day of salvation?" Brethren and Fathers! the whole land is before you; the fields are white to the harvest; your instrumentalities are multiplied a hundred-fold to what they were even in the beginning of the present century. Society is awakening also to the necessity and propriety of your office and efforts as "heralds of the cross;" from your ranks, ye Local Preachers of Great Britain, have the pulpits of the establishment as well as of every other section of Christ's church been filled: at home, and in the missionary field, the posts of danger and of honour are occupied by the volunteers that your bands have furnished; and from the lips of the titled and the learned it is enunciated, that to other than mere clerics is it permitted to unfold the manifold mysteries of the kingdom of God.

There is not wanting, moreover, sufficient opposition to make you yet feel the cross a reproach and a burden. There are who dream of apostolical succession and ministerial infallibility. As if it were the office instead of the work which constituted the dignity and honour of the service of God. To canons, whether from within or without the establishment, we need give but little heed. Be it ours to show ourselves approved of God; in all simplicity and sincerity discharging our duty as those that must give an account, working

"As ever in our great taskmaster's eye."

Still let these things, like force centripetal, make us cleave closer to God

and to each other. In the noble institution whose claims we advocate, from a sacred conviction of their mingled justice and benevolence, we have a bond of union which can be broken only by our own neglect and criminality. "To do good and to communicate," we must not forget. The command is of God. Let us resolve this coming year—

"We will no more our God forsake,
Nor cast his laws behind."

To the world we are largely indebted. We have the unsearchable riches: they are for the poor, the blind, the halt, and the lame, at home and abroad. All souls are Christ's! Our past success shows how ready and willing he is to gather in the outcasts. But the harvest is great. Our land is still polluted with sin: blasphemy and cursing are not banished from our shores; sabbath-breaking and mammon-worship are still awfully rife among us; the armies of Satan are still strong in numbers and audacity. "But their rock is not as our Rock, our enemies themselves being judges." "Watch ye, stand fast in the faith." "Quit you like men, be strong! Let all things be done in charity;" *but let all things be done.* In the ancient camp of Israel there were to be no unclean or imperfect ones. Be it ours to strive more than ever to come up to the standard. It is high, but Christ hath left us an ensample that we should follow his steps; and it is as free to each, to all of us, as to the great apostle to say, "I can do all things through Christ which strengtheneth me."

Hitherto we have spoken in general terms; chiefly our remarks apply to our brethren the preachers; to those especially who are engaged with us in association for the benevolent purposes which our Magazine is intended to subserve. But all are not with us in this work. We would venture to hope that those who are not against us are for us; but, why any longer hold aloof? Our "Mutual-Aid Association" is now established, whatever you may have thought of our designs originally. Now that we are a reality, an element of usefulness under our common Lord, examine for yourselves, beloved brethren: "The works that we do they testify of us." If to the merciful God will show himself merciful; if to the household of faith we are particularly commanded to do good; if when one member suffers the whole body should suffer and sympathise with it,—why halt ye between two opinions? True, we are nearly three thousand strong. It is not, however, how many fill our ranks, but what numbers still remain unbanded in this friendly cause. There is a moral as well as a social principle to be developed and demonstrated by our union. Of old it was said by the Pagans, as they looked upon the Christian ranks, "See how they love one another!" And is modern Christianity less cohesive, less unique in its character, than that of primitive times? We are fourteen thousand, and only one-fifth of our "called, and chosen, and faithful" ones, are as yet arrayed with us in this corporation, of which the charter is the word of God, and the object the aid of his afflicted servants. If useful and right for the

minority, why not for the majority? With a part the benefit is great; with the whole it would receive a five-fold increase.

And what so calculated, humanly speaking, to extend our efficiency and usefulness in the church and the world, as our being thus banded together,—a brotherhood of love, animated by one spirit, and that spirit eminently distinguished from pride, or selfishness, or love of power? What example so salutary to those who depend upon tradition and office? What so encouraging to the faithful everywhere? What so full of affectionate rebuke and warning? What so beneficial to old Methodism? As in the natural world, when the winter of age lays the once mighty monarchs of the forest low, the wise and far-seeing husbandman beholds, as the result of his prudent preparation, young and vigorous trees shooting up all around, that beneath their branches the fowls of the air may lodge and rejoice; so in the spiritual world, the heavenly Husbandman provides, for his drooping and dormant church, new and vigorous branches, united to Christ the living vine, bearing clusters rich as the grapes of Eshcol, and showing forth to all gainsayers the beauty and fertility of that soil in which they are planted,—even the vineyard of the living God.

May the coming year realize all we have hoped and prayed for in respect to our beloved brethren! Then shall Zion break forth into singing and flourish amid joy and gladness; and then shall all men say, "Truly God is in the midst of her, a refuge and a defence."

But will not the families of our Christian friends love to peruse this record of our warfare with self, the world, and sin? Who can doubt it that has known them? Not any local brother who has partaken of their basket and their store; who has sat at their hearth, or knelt at their family altar. Who that has sung with "the tribes" in their scattered, often humble, but always hospitable dwellings,

"One family we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death,"—

Can harbour a doubt that a true picture of "Working Methodism" will be acceptable, will receive a cordial welcome, wherever it presents itself, wherever its name and character is properly made known? We do not fear for our reception among our Christian families; our dread is, lest, from the modesty or supineness of our brethren, we should remain unknown and unIntroduced: but, as the materials with which we work, as well as the treasures which we shall strive to impart, will be drawn from the stores of truth and sanctified by prayer, we will cherish the hope that our co-workers will commend them to the notice of all, and that before 1853 draws to a close, The "LOCAL PREACHERS' MAGAZINE AND CHRISTIAN FAMILY RECORD" will be numbered among the most successful serials in the world of religious Literature.

POPISH AGGRESSION AND PROTESTANT DUTY.—PART II.

THE MEANS BY WHICH THE ROMANISTS OBTAINED POWER IN THIS COUNTRY.

No. XII.

A MUCH larger interval than was anticipated, resulting from causes with which it would be as profitless as it is unnecessary to trouble the reader, has elapsed since our last paper upon this growingly important subject appeared in this magazine. We had continued our history of the establishment of Popery in—but, be it remembered not to the entire exclusion of genuine Christianity from—these islands; and it was probably expected that we should follow up, or rather trace down, our account of that corrupt and cruel system, to the times when it became sufficiently dominant and powerful to demand and endeavour to compel an absolute, implicit, and universal obedience to its authority by the dungeon and the rack, the fire and the stake. We doubt not but that the exciting scenes which we might portray—the enduring patience and faith, meekness and resignation, on the one part, and the unrelenting persecutions and cruelty on the other—would have furnished themes to stir the heart, and fill the mind with indignation and horror. We are well aware that the simple pathetic relation of the sufferings of one martyr, with his (aye, or *her*) triumphant exit to another world in a chariot of flame, would be more to the taste and satisfaction of those for whom we write, than a volume upon that really much more important matter, a clear exposition and exposure of the *means* by which that power was attained, so firmly grasped, and held so long. We must beg pardon if we entreat not only forbearance, but also bespeak the most earnest attention, to that which we deem of infinitely more importance than the most stirring scenes of suffering and martyrdom, however glorious—a plain exposition of the means by which this demoniacal power was established, in the knowledge of which measures may be best taken to prevent its recurrence. Stop up the source of the stream and the river will cease to flow: an unspeakably more useful procedure than afterward to stand wondering at and admiring the patient resignation of those whom the unrestrained torrent has unhappily overwhelmed and ruined.

To make good our ground on this point, we must spend a few words to disabuse the public mind upon a subject on which almost universal and very deadly error prevails—we mean the great evil of indiscriminate and unbounded charity. We know from experience, and have often heard it from the lips of those who have thought but superficially upon it, that the popular opinion is that no charity ought to be restrained; and that, whoever is willing to give, ought to be allowed to do so to any extent that his ability may enable and his will incline; and that it would be a sin to interpose any obstacle between him and the objects of his benevolence. Experience in all countries has shown the true interests of a state to be otherwise; and a little consideration will suffice to show that it would be very possible for unrestrained charity to give until the receivers were more wealthy and numerous than the givers; and it requires but little acuteness to perceive that, in such a case, the receivers would necessarily acquire power and dominion over the more generous portion of the community; and, in fact, that the two parties would change places, those who were the objects of such extensive charity would become the lords, masters, and rulers, and those who had so generously but unthinkingly bestowed, would become the serfs and bond-slaves of their former servants. The power of making laws, and of enforcing their execution, would follow as a matter of course, and nothing less than a violent remedy could restore the balance of possessions and power; and nothing less than the destruction of the cause could prevent the continual recur-

rence of the same evil, at intervals of time, sufficient to bring the operation to perfection.

This is not mere matter of theory and speculation. It has occurred in most, perhaps all, the older civilized countries, again and again, and will in the new ones, such as the United States of America, unless stringent preventive measures be created, and a vigilant, untiring watchfulness kept up for their application. Though most, if not all, the civilized countries of Europe have felt the evil, and endeavoured to counteract it, in none of them has the struggle been so long and arduously maintained as in our own—in none of them have the permanent effects been so extraordinary and unlooked for—and in none of them has so complete a victory been gained, and, for a long time, successfully maintained against the aggressors. A course which for a time proved so successful here, and permanently so on the Continent, was not likely to be readily abandoned; and those who have not had their attention turned to this view of the subject, will be surprised to hear that, at the time we write, the hopes of Rome are built more upon a silent, insidious revival of that, their old system of aggression, than upon all the ostensible measures which palpably strike the senses, and against which all, by mouth and by pen, are ready to declaim. These seem rather to divert the public mind from the more secret measures which Rome well knows will be certainly effectual, if they can be brought about, and which are undoubtedly in greater activity, and are plied with more diligence and effect now than at any previous time during the reigns of our last three kings. We are astonished that so little attention has been paid to expose and prevent these insidious efforts; and we most earnestly beg the careful attention of all good Protestants to a brief history of this branch of "Popish Aggression," from a very early period of our history to the present time.

Nor is it on account of the mere dry importance of the subject that we desire to bespeak an earnest attention to it; but, rather, because it presents one of the most singular and protracted struggles, between the legislature of a free people and the wily and wonderfully persevering skill of aggressive Rome that the history of the world presents; by which, also, she succeeded in permanently changing the very foundations of our Real Property Laws, and in stamping them with her image, which they strikingly bear to this day, and are likely to continue to exhibit as long as our country and constitution shall last; a skill which, if ever exceeded at all, has been so only by the consummate ability with which a bold and free people turned the curse to a blessing, and formed out of it the noblest system of law which has ever been presented to the world. Let us take care that our lethargy, or our love for the marvellous, does not turn our attention from this all-important subject. With nothing would Rome be more pleased than to see us wasting our strength and attention in tearing to pieces the ostentatious fringes and furbeloes of her flaunting garments, while she employs the precious time in eating out the heart of our constitution, and secretly usurping the power which a large proportion of the permanent property of a country inevitably clothes its possessors.. To see clearly the position of the enemy, and the measures he is taking to overcome us, is more than half the means of his defeat.

The proposition which we seek to illustrate may be couched in a few plain words, namely, that *the possession of a large proportion of the property of a country invariably attracts a predominant share in its legislation and government.** This is the favourite postulate of Rome. To accomplish this she will

* A striking illustration of the truth of this position is found in the case of the once powerful kingdom of Spain—the only great European country that has been ruled in all its depart-

compass sea and land—labour night and day, through years of rebuff and disappointment, silently and imperceptibly gaining ground by little and little—till by insensible increments, like an incessant tide creeping over the coast which it daily and nightly assails, it obtains at length an absolute dominion, and rolls proudly in triumph over the conquered strand. Too wise to buy at a price in money what she can acquire as a gift, she effects the double object of economy and security, by lulling suspicion under the guise of charity ; or, if she offer what she calls an equivalent, by way of purchase, it is in the fabulous grant of exemption from the pains of purgatory ; or she gains, in barter, a real earthly possession for the baseless grant of a pretended heavenly inheritance.

We shall proceed to the further development of this subject in our next.

MAGNA CHARTA.

THERE is, perhaps, no fact in English history more generally known than that Magna Charta was granted by King John ; yet scarcely one individual in a thousand has correct ideas concerning that great event.

The following statements, made from personal examination of Runnymede and its neighbourhood, or derived from the most authentic accounts of the ancient charters, may be of general interest.

The meadow called *Runnymede* derives its name from the Saxon *Rune* (Council), because the Saxon kings, whose palace was hard by, at Old Windsor, used to hold here those national assemblies which were the germs of our modern Parliaments.

Runnymede is a plain on the south-west side of the river Thames, between Windsor and Staines, being about five miles from the former, and two from the latter town. It contains about 160 acres of rich grass land, and is tithe-free. Certain persons have the sole use thereof from March to the 12th of August, when it becomes common land to the parishioners of Egham. In the end of August this classic ground is annually desecrated by being made into a race-course.

It is supposed that on this mead the baronial army was encamped ; but that the barons withdrew from it for the purpose of meeting King John on a little island in the Thames, where the charter was concluded. The latter spot is still called Magna Charta Island. Its proprietor is the lord of the manor, whose residence, called Ankerwyke, is in the park which adjoins the island. This gentleman has erected an antique ferryhouse on the island, and in one of its rooms has placed a table made of the wood of the tree which, as tradition says, threw its shadow over the king and barons when the charter was granted. Around the room are depicted the arms of the principal actors in the great event ; and inserted into the wainscot, and glazed, is a fac-simile copy of Magna Charta.

King John having previously shut himself up in Windsor Castle, it is probable that he went thence by water, as the River Thames flows by the castle to Runnymede ; and he would be in greater safety in his barge than on horse. Here then, on the 5th of June, 1215, appeared the conflicting parties ; John and his adherents in Windsor Castle, and the barons, with their multitudinous followers on Runnymede. Some days were spent in arranging the articles of agreement, but, on the 15th of June, Magna Charta was concluded, and the great seal of England appended thereto by King John, in the presence of nearly all the great personages of the realm.

ments by the Church. When in the height of her glory, "the Primate, Archbishop of Toledo, had an income of half a million, equivalent to two millions in this country ; convents were overflowing with wealth ; and cathedrals were palaces for the thousands of those who neither toiled nor spun." As a natural consequence of this unbounded wealth, in many instances derived from the richest and most valuable estates, "priests were the great depositaries of Spanish power, confessors superseded councillors, and monks were masters of the state."

The popular idea is, that the charter was signed by the monarch with his *sign manual*, or *handwriting*. This idea our modern painters and engravers have encouraged; for in nearly all the pictorial representations of this transaction, the king is exhibited with a pen in his hand, or else as if he had just used, or was about to use, the prominent goosequill. This, however, is altogether a mistake; an inspection of the original charters will prove that there is no appearance of either name or signature; the words at the end of the great charter, "*Data per manum nostram*," seems to sanction the error, when translated into "Given *under* our hand:" but they properly mean that the charter was given *by* the king's hand, as a confirmation of his own act.

Before Edward the Confessor, the Anglo-Saxon kings had used to sign all charters and grants, and these were witnessed by the principal persons present, who subscribed their names, or, more generally, marked their crosses, or other symbols. These documents were called *chirographa*, or hand-writings; but after the Norman invasion their name was changed to *charta*. Edward, having been educated at the Norman court, adopted the Norman mode of attesting these public deeds. His charter to Westminster Abbey, which was granted about A.D. 1065, is a specimen of his practice of *sealing*, instead of *signing*, regal instruments.

It is true that William I. confirmed a few of his charters by the sign of a cross; but with this exception, the royal autograph was substituted by the royal seal down to the time of Richard II. In some cases these charters are witnessed by the persons who were present at their completion, their seals in wax being appended, but without any signature in writing whatever.

The copy of Magna Charta, which is preserved in the Cottonian Library, in the British Museum, is generally considered to be the identical deed which was first agreed to and sealed on Magna Charta Island, from which copies were taken, and sent to the various cathedrals throughout England. In this document some words and sentences are added at the bottom, with marks for their insertion in their proper places; as if, after the articles had been agreed to, and the deed fairly drawn out, some additional matter had been thought necessary, and so was written beneath.

This ancient copy of the great charter consists of eighty-six lines, including one of additions, and is written on a single skin of parchment; it measures 14½ inches in breadth by 20½ inches in length, including the fold for the label. It was much shrivelled and mutilated, and the seal was reduced to a shapeless mass by the fire which occurred at Westminster, on Saturday, the 23rd of October, 1731, and which destroyed the building containing the Cottonian and Royal Libraries. The character in which it is written is a small kind of Norman running-hand, with numerous contractions.

It has been noticed, as a curious circumstance, that the passages of this charter which still remain the most legible, are the two most famous sections in the whole instrument; these are chapters 39 and 40. The former provides that no freeman shall be seized, or imprisoned, or dispossessed, or outlawed, or in any way destroyed, except by the legal judgment of his peers, or by the laws of the land. Chapter 40, says, "*Nulli, vendemus, nulli negabimus, aut differimus, rectum aut justitiam.*" "*To none will we sell, to none will we deny, to none will we delay right or justice.*"

That which the fire spared of this celebrated charter is now exhibited in the British Museum, within a frame and glass; and opposite to it is Mr. Pine's *fac simile* of it, printed on vellum, and emblazoned with the arms of the twenty-five Barons who were the securities for the fulfilment of its provisions.

Another copy of Magna Charta was found by the Record Commissioners in Lincoln Cathedral, and is supposed to have first belonged to Hugh, Bishop of Lincoln, who is mentioned in the introductory clause of the charter. This copy is also written in a small Norman running-hand, with many contractions, but it is more carefully and delicately written, as if executed at more leisure. The whole charter is in this copy included in fifty-four lines; the parchment measures 17½ inches by 17½, exclusive of the fold for the label.

Another of the original copies was also discovered in the archives of Salisbury Cathedral, which was doubtless entrusted to the care of the bishop, or to the celebrated William Longsword, Earl of Salisbury, son of the equally famous Fair

Rosamond, of Woodstock. The earl was John's best warrior, and he also is named in the charter.

These are the most important copies of Magna Charta extant; but there are many fac-similes of these, both in manuscript and print. It would, however, be tedious to enumerate them.

When we look at one of these pieces of parchment, with its quaint-looking Norman writing, its orthographic contractions, and its pendant wax seal, and contrast it with one of our bulky modern acts of Parliament, with all its superfluous verbiage, and tedious minuteness of detail, we cannot help being astonished at the change which is thus indicated in the civilization of the different ages.

Some account of the state of England in the time of King John, and of the principal provisions of Magna Charta, may hereafter appear in these pages.

Windsor.

C.

DEMONIACAL POSSESSION.

TO THE EDITOR.

DEAR BROTHER,—A case supposed to be one of demoniacal possession having come under my notice, a few particulars observed, and some remarks respecting them and the case itself, may probably prove interesting to your readers generally, and perhaps instructive to some of them.

I recollect reading a book about a quarter of a century ago, published just thirty years back, entitled "The Extraordinary Affliction and Gracious Relief of a Little Boy; supposed to be the effects of Spiritual Agency. Carefully examined and faithfully narrated, with Observations on Demoniac Possession, and Animadversions on Superstition. By JAMES HEATON." The author was an itinerant Wesleyan minister, and his name stands in the minutes of the present year as supernumerary in the Birmingham West Circuit. The case of which his book details the particulars, occurred early in the spring of 1820. It differed from the case that I have witnessed in its physiological type, but corresponded with it in its spiritual phenomena. Prayer and faith proved successful for the cure of the boy. If his was a case of demoniacal possession, that of the man is probably such also. I do not myself profess to understand such matters. Possibly some of the brethren who regularly read your excellent periodical, may be able to throw light upon this obscure subject.

I am, dear brother, yours affectionately,

NAMELESS.

THE CASE.

On Tuesday morning, April 6th, 1852, I accompanied a young man to the Lunatic Asylum, for the purpose of conversing with his brother, who is an inmate of that institution, and had been for five years previously. He is 37 years old, a bachelor, and has been accustomed to a mechanical branch of industry. He lived in sin and profligacy, by his own acknowledgment, until he went to hear that eminent revivalist minister, JAMES CAUGHEY. Through hearing him preach he was awakened, became serious, and was induced to meet in class. When he had continued to meet for about three months, he became so affected in his mind as to alarm his friends and others, who had him removed to the asylum. He believes himself to be the subject of *demoniacal possession*. Some of his relatives and friends are of the same opinion, as are also a dissenting minister who has seen and examined him, and a Primitive Methodist minister now stationed in this town. The dissenting minister resides at a distance of near 200 miles, but saw the man when over here on a visit to some relations.

I found the poor man perfectly sane and collected upon all subjects except *one*; that is RELIGION. Whenever his mind reverts to that subject, it becomes agitated, and sometimes he breaks out into violent paroxysms, uttering dreadful imprecations, and, occasionally, attended with actions dangerous to himself, and

alarming, if not dangerous, to others. I conversed with him for about half an hour, sitting close to him. We talked about trade, machinery, gardening, floriculture, astronomy, and other topics, intermingled with theology and experimental religion. Whenever the latter subject came up, and especially *experimental* religion, however calm and rational he might be at the first and for a short time, he soon became agitated. His agitation was not outwardly manifested at once, but as I sat so near to him as to touch his knee or thigh, almost insensibly, I perceived a tremor of his limbs when not a word or any change of countenance betrayed it. He would then begin to rub his forehead with his hand, and his eyes would present a very peculiar appearance of penetrativeness; a sign which, after I had observed it a time or two, indicated to my own mind the prudence of changing the subject, and so diverting his mind from that which so manifestly *caused* his agitation. This occurred many times during my half hour's interview with him, and his brother had previously apprised me that the rubbing of his forehead was the usual precursor of his outbreaks. Once, and only once he was too sudden for us; when, instantaneously changing his countenance to a scowling, fiendish expression, he broke out in a subdued tone to his brother, projecting his head towards him as he sat near and opposite to him, uttering, in very emphatic tones, a curse, too awful to repeat. His brother replied, "William, William! Come, try to be quiet." I felt an unearthly sort of shiver at the outbreak, although tolerably prepared for it before hand. Immediately I began to talk to him about *flowers, gardening*, and out-of-doors exercise. *Instantly* he resumed the quiet and sobriety that had preceded the outbreak, as though nothing had occurred to interrupt the equilibrium of his mind.

He told me himself, and his brother corroborates what he said, that he sometimes is *compelled* to swear dreadfully, and that he has no power to prevent it,—that he is at times greatly distressed about it after it has happened, and that it is the *devil* by whom he is possessed that compels him thus to swear and curse. He believes that he might be delivered by the prayers of a few of the faithful servants of Christ, if he might be allowed to go out of the asylum for that purpose. Four females and another patient whom they had come to see were present during our interview, as we could not be accommodated with a room to ourselves.

The Primitive Methodist minister, who called upon me with another person about this case ten or twelve days prior to my visit, told me that silent adjuration of the devil affected the patient not only before his face, but also *behind his back*. That is not sufficient, in my opinion, to prove the case to be one of demoniacal possession. Animal magnetism and mental sympathy, or animal and mental influences, the nature of which is not yet understood, and for which appropriate terms have not been found, act powerfully enough to account for the alleged phenomena. One of two things, however, seems clear; that the case is either attributable to demoniacal possession, or to disease of the imagination. Possibly it may have originated in a combination of the two, one resulting from the other, the influence of an evil spirit disturbing the intellectual faculties and disordering the imagination especially.

My endeavour was to encourage *hope* in the patient. I told him of God's *love* to man, and of Dr. A. Clarke's remark, that *the secret of successful preaching lay* in representing the Divine Being *as full of love and compassion*; observing, that happiness depended upon the mind's giving God credit for *goodness*. He seemed quite rational over this, and was evidently *soothed* by it.

Mighty emotion on religious matters has certainly affected his mind. He confesses that he lived a very wicked life before he was awakened, and that there is salvation in none but Christ. As he expressed a belief that he might be delivered in answer to the prayers of the godly, if he might go out for the purpose, I encouraged him to look up and expect deliverance in answer to the prayers of such, though *not* in his own presence. The doctor will not consent to his going out for the purpose proposed, and he laughs at the idea of his being possessed by an evil spirit. But, be that as it may, the philosophical treatment of his case, leaving religion out of the question, would be to leave the patient's own conviction undisturbed, to admit it as correct, and to act upon it accordingly with his knowledge. And if there is real possession this would be the most promising mode of treatment.

On the 18th of May I again visited the patient, in company with his brother.

He looked in better health and was more composed than when I saw him before. But, after I had talked for twenty minutes or more, and had read to him a beautiful and touching hymn on the glory and grace of our Lord Jesus Christ,—which he admired and eulogized,—he suddenly broke out into a most awful and diabolical imprecation against the blessed Saviour, "Christ," which struck me dumb with horror. I felt as if this must be from the devil himself, and silently, in my mind, said, "The Lord rebuke thee, Satan!" repeating the words two or three times in the same manner, and then rose to depart.

The placidity of the patient almost instantly returned, and he bade me "good morning," thanking me for the visit, and holding out his hand for a parting salutation. I took his hand, bidding him farewell, but gave him a very stern, reproving look, without saying anything more, and so withdrew.

I was soon followed by his brother, who, in answer to my questions, said he had often known him break out in a similar manner, adding, that sometimes if he attempts to pray, or concentrates his attention on religious subjects, he breaks out into imprecations, which he solemnly declares, when he speaks afterwards about it, that he cannot possibly avoid, having no power to resist the impulse that comes upon him to curse and swear.

Nearly half a year elapsed before any more particulars of this remarkable case came to my knowledge. The dissenting minister to whom I before alluded, having been called to London to preach special sermons, extended his journey 130 miles further for the express purpose of seeing the patient again, with a view to seeking his deliverance from the malady under which he suffers. A plan was laid for getting him out of the asylum on Sunday the 7th of November, to spend the day with a sister and her husband. The minister at whose instance this was done, a Primitive Methodist minister who is on the sick list, a local preacher of the Wesleyan Association body, another of the New Connexion Methodists, and one or two more men of prayer, assembled in the upper room of the house in which the patient was to be, in order to make use of spiritual means in his behalf. They spent the morning with him from ten till one o'clock, and the afternoon from two till five, suspending proceedings from one to two for the purpose of rest and refreshment.

They were assembled up stairs when the patient was introduced to them. He had not been previously apprised of their meeting. As soon as he entered the room he started, became powerfully agitated, crying out, "Are ye come to torment me before the time?" They talked to him and prayed with him, and sometimes he was rational, but at other times was anything but rational. He barked like a dog, mewed like a cat, and uttered tones unlike those of anything in nature. He grinned, growled, kicked, ran about, tried to go up the chimney, got upon the edge of the flat board at the head of the bed, and stood upon it on his shoe-toes. Looking at the Independent minister, who many years ago was the means of delivering a person who was similarly affected, he said, "You cast me out before, and you thought to do it again;" grinning horribly at him at the same time. They enquired his name, and he replied "Legion." They asked whether he was the same that was cast out of the poor man by our Lord. They understood him to reply in the affirmative. The patient went and groped in the fire place, where he found a lucifer match, which he put into his mouth. They asked whether he delighted in such things. He answered that he did. Sometimes he was very tractable, manifesting a willingness to do anything they wished, and a desire to obtain benefit by their efforts. They got him upon his knees, and endeavoured to prevail upon him to pray. He made the attempt in a hesitating and stammering way, but before he could utter the preliminary vocative "O God!" he broke out into horrible cursing. The minister most deeply interested in the case adjured the Spirit that he believed to possess the man to come out of him, when the man exclaimed, "I won't come out!" adding he would remain "two years longer yet." When the patient was tranquil he expressed thankfulness for the kindness shown him by the friends in the interest they took in his case, and the efforts they made for his relief.

On the day following, Monday, the two ministers detailed to me the foregoing circumstances, and expressed their unequivocal belief that the case is one of demoniacal possession. Both had witnessed similar cases before, and each affirmed that he had been successful in the treatment of one such case, many years since,

by prayer and adjuration. They had not succeeded in delivering this poor man, but they both assured me that the power of the spirit was much weakened. They gave up their efforts soon after five o'clock, the independent minister having an engagement to preach at six o'clock at a village nearly two miles off. During the day the patient scribbled upon the wall with his thumb nail, "The doctor says you are a fanatic." The minister saw the doctor at the time of his first interview with the patient at the asylum, and told him his opinion, which only excited the contempt of the medical gentleman, who avowed the opinion that the cases of possession recorded in the New Testament were those of a peculiar type of disease, attributable to purely physical causes.

Our Lord and his apostles spoke of those cases as being caused by the devil, and as cases of real possession. They addressed the foul spirits as personal intelligences, and were addressed by them as such. They expelled them from the persons of those they possessed, and commanded them to enter no more into them. The spirits confessed Christ, both to himself, to his apostles, and to others, and were adjured and expelled in his name. Whoever believes the gospels to be divinely inspired books must believe the cases therein recorded to be real, not fictitious, nor imaginary, nor delusive. If there were such then, may there not be *now*? The belief that there are certainly involves no absurdity. A man may believe that there are, as rationally as he may believe any fact in physics, providing he find sufficiently credible testimony, or meet with sufficiently conclusive phenomena to sustain such belief.

But are the facts of this case sufficient to sustain the belief that it is a case of demoniacal possession? I cannot determine that question. Many of the facts wear a diabolical aspect truly. But, it must be recollected that the patient is familiar with the gospel narrative, so as to be familiar with its recorded cases of possession and expulsion, with the name "Legion," and with the form of adjuration used by our Lord and his apostles. Then he may have been told about the transaction mentioned by the independent minister, as one which resulted in the expulsion of an evil spirit, which would account for his having exclaimed, "You cast me out before," &c. One circumstance seems rather strange. At the first interview of our friend with the patient he addressed him in Latin, "*Deus regit mundum.*" He instantly replied, "Is it to Him you appeal?" Whether this poor working mechanic has ever had the opportunity of acquiring any knowledge whatever of Latin, I know not. If he has not, his reply is remarkable; if he has, there is no mystery about it.

"He that committeth sin is of the devil, for the devil sinneth from the beginning." And he, unquestionably, is the originator of "all manner of sin and blasphemy" committed by man. But is this man a voluntary or an involuntary agent of the devil? That is the question. Mr. Wesley laid great stress upon such cases, as evidences of Satanic influence and of the reality of the spiritual world. I wait for more light, and shall be glad to receive it from any of my brethren.

LIGHTS OF OTHER DAYS.

THE last half of the ninth century of the Christian Era, opened with a gloomy prospect for Young England, just then struggling into existence among the nations of the Earth, and preparing for her onward course to future glory. The annual incursions of the warlike Danes spread consternation among her people; and chiefly from the absence of a leading master mind to conduct her national affairs, the country was exposed to the imminent danger of being overrun by hordes of marauders who, settling in various provinces, kept the kingdom in a state of perpetual disquietude.

Intestine commotion added to her perilous condition, and the existence of rival interests and contending parties among the leading noble families of the day, did more to ensure success for her oppressors, than even their own bravery and skill. As a necessary result of this state of confusion, learning was at its lowest ebb. Here and there might be found an educated monk, but for the most

part even the clergy were uneducated and unlettered men, whose round of duties consisted in chanting prayers they did not understand, the infliction of personal penance, and some occasional work of mercy, or, perhaps, of intrigue.

The honour devolved upon a woman, to break in upon this darkness and degradation. Prompted by a desire to improve the mind of her son-in-law, she kindled up the latent fire which lay smouldering in his bosom, and under God, produced results which it is not too much to admit, make our condition, even at this day, the happier, although the interval of a thousand years has passed since the time of which we write.

Ethelwolf, the son of Egbert, the first king of England, ascended the throne of his father, a widower with four sons; and although his kingdom was in a situation of imminent danger, he was not deterred from undertaking a pilgrimage to Rome, in order to offer presents and pay homage to the Pope. This prince appears to have been of a quiet and amiable disposition, far more fitted for an ecclesiastical course of life than to enter upon the more active engagements of a monarch in days like those;—and having been called from the seclusion of a monastery to take possession of the Crown, he found himself incapable of undertaking the severe and onerous duties of his office, which, in consequence, were left to the management of a restless and enterprising prelate who, the very opposite of his master, was more fitted for this turbulent employment, than for the quiet duties of a Christian pastor.

On his journey to Rome, the king was accompanied by his youngest son, the Benjamin of his family, a child of six years of age. Whether the mind of the young prince received any impression on his visit to the Eternal City, then the chief seat of learning, is not certain; but, fortunately for him and for posterity, his father, on returning to his own dominions, married the daughter of the king of France, a woman, doubtless, of refined taste, and distinguished, even in those days, as possessing a cultivated and piously directed mind, which yearned over her husband's children, and longed to turn its knowledge to account in their behalf. See her, with a book of Saxon poetry in her hand, endeavouring to induce those careless striplings to listen as she reads, and ever and anon displays the attractions of the illuminated page before their eyes! But what care they for such a monkish pursuit? They like the songs, it may be,—for they tell of war and warriors, and the warm Saxon blood of the elder boys quickens as they listen to the deeds of Odin and of Thor; and their flashing eyes evince their full resolve, to pursue the same career of mis-called glory, as a life employment. Not so that fair-haired boy, the younger of the group;—he kindly, yet inquiringly, looks upward to his mother's face; watches her eyes as they scan the page, and wonders how she makes such *soul music* from such rude characters as are there depicted; until at length she sees the inquiring glance, and prompts to exertion by promising, as a reward, the possession of the treasured volume to the first who learns to read it. New life opens before the eager scholar, and with persevering effort he toils until at last he accomplishes the task, and receives the reward. It was a very humble beginning, but it produced right glorious results. It was the seed-sowing of which future generations were to reap the fruits; and England's grandeur may be dated from the day a judicious mother cultivated the mind of her inquiring son, and made a successful effort to teach him to read.

The boy became a man, was schooled in adversity, and purged in the furnace of affliction. His father and his brethren had passed away, and left him alone to struggle for a kingdom which was but a wreck. For a time he stood out manfully in defence of his right, but the contest was too unequal, his foes were numerous and powerful; his nobles were broken spirited and tributary; his subjects were crushed beneath the iron hand of their oppressor; and all, save one great mind, had sullenly yielded in despair; but he, like a stately oak, bent his head to the storm while it was passing by, but only to raise it again when opportunity served, and then to convince his subjects that he at least was worthy their confidence and love. He left the throne on which he was powerless, and, flying far away into the privacy of a distant scene, he took his books, well stored his mind, meditated, watched, prayed, and waited for better times. In the house of a faithful follower he found refuge; there he performed domestic offices, and submitted even to be scolded by his hostess for his careless cooking; meanwhile hoping almost against hope, for a fortuitous change in his circumstances. When

did such self-denying sacrifice fail of its object? The dawning sun of prosperity entered the chinks of the mud-walled cot, and the royal fugitive understood that it was the time for action. His faithful friends found out his retreat, and his subjects felt that they well might risk a rallying for one so worthy of their love. The enemy lay encamped in security; but it was dangerous even to risk a defeat; and, as the monarch knew that his would be the benefit, he resolved that his also should be the task of finding out the weakest point in the opposing camp, and cheerily he entered within its precincts with the harp which had solaced him in exile strung upon his arm. As his fingers ran over its strings in lively airs, he watched and gained the knowledge he required: then hastening back to his devoted band, he led them on to victory, and to freedom. A Christian prince, he sought no higher end than the extension of his religion, and offered terms of peace to his foes, on condition that they should become Christian too.

The light he possessed was dim; but with it he served his God, and his devotion was accepted; for from this hour his course was distinguished by usefulness and true glory. On rules of justice he established law; sought out means, and founded seminaries for the instruction of his people; laid the foundation of his nation's future greatness, and earned, as he deserved, the title of the Father of his People. Like one of Judah's kings, he sought the Lord; and like him, "God made him to prosper." It is related that he possessed a copy of the Psalms bound up with a book of prayer, which he so filled in every vacant space with annotations of his own, that, when on one occasion he would record a remark he thought worth preservation, he had no space left whereon to write. So conscientious was he, that men styled him "The Truth Teller;" and so careful of his time, that he devised a scheme by which to measure the day in equal portions, so that one portion might not trench upon the duties of another. Of small moment circumstances like these appear to us in the present state of scientific knowledge, but they were of great value and importance *then*. Thus he lived to bless his generation, and to leave a legacy to posterity of good.

"When I took the kingdom," says he, "very few on this side the Humber, very few beyond, not one that I recollect south of the Thames, could understand the prayers in English, or could translate a letter from Latin into English." To remedy this, he either founded or restored the university of Oxford; and lived to bless God "that those who sat in the chair of the instructor were capable of teaching." We have said that he was a pious as well as a useful man. Hear him on the uses of adversity. "No man," says he, "should desire a soft life, if on earth, for any virtue or any worship (*i.e.* respect) here, from this world, or any eternal life after this world." His religious experience was as follows:—"I know nothing that is better than to love thee, the Heavenly and the Spiritual One, above all earthly things; this I also do, good Father, because I know of nothing better than thyself."

His was *active* piety; he was confessedly the best Saxon writer of his day, was the translator of several histories, as also of Æsop's fables from the Greek. In order to show his subjects how to avoid the danger of fire, he built his palaces of brick instead of wood, as heretofore. He navigated the sea with his infant navy in every direction; corresponded with Russia; and sent a missionary to India; and dying, left in his will as a legacy to his partially enslaved people, the following sentiment, "*That it is just the English should for ever remain as free as their own thoughts.*"

Thus he lived, and thus he died. While he lived men called him the wise, the virtuous, the good; but his memory is embalmed in the affections of posterity, and when men speak of him, they designate him,—and rightly he merits the distinguished appellation—"ALFRED THE GREAT."

CHRIST'S SORROW THE SOURCE OF THE BELIEVER'S JOY.—Christ was weary, that we might rest; he hungered, that we might eat the bread, and thirsted, that we might drink the water of life. He grieved, that we might rejoice, and became miserable to make us happy. He was apprehended, that we might escape, accused, that we might be acquitted; and condemned, that we might be absolved. He died, that we might live, and was crucified by men, that we might be justified before God. In brief, "He was made sin for us, that we might be made the righteousness of God in him."—BEVERIDGE.

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. III.

SYMPATHY IN DISTRESS AMONG THE FEATHERED TRIBE.

WALKING recently on the Pier at Ramsgate, my attention was drawn to a singular commotion on the surface of the water in the harbour, which I perceived to be caused by a number of Sea-birds or Gulls hovering round,—now rising slightly,—now diving, now flitting round in evident confusion; and what seemed most surprising, although boats with men in them were being rowed among them they did not rise on the wing or attempt to fly away.

On observing more closely, I saw that one of their number was in distress, it had been caught by a baited hook placed there, I presume, for this purpose, and was prevented flying by the line attached, while its companions continued to hover round it in evident concern, doing all they could to help it, but in vain. The boat approached, and the poor bleeding prisoner was secured, not without some difficulty. It was then taken to the shore, and carried off by its captors. It was a noble bird, of an unusual species in these parts, splendidly marked, and of majestic size and great strength.

I shall not soon forget its struggles in the water, or its strange look when taken to the land. With what terror and surprise, it seemed to survey the men, and other objects by which it was surrounded. I turned to see what had become of its companions still at liberty, and I found they had all disappeared. They had hovered round their captive friend, as long as it was on the water, following the boat close to the shore,—and manifesting all a bird's sorrow and sympathy: but so soon as the men had landed they rose in the air, and wisely sought for safety out at sea; nor did they return again while I remained.

These birds are caught, it seems, occasionally by the boatmen here, and sold, either to be placed alive in gardens, to clear them of slugs, &c., or to be killed, skinned, and stuffed, being altogether unfit for food, though extremely pretty and interesting creatures to the eye.

No. IV.

GRATUITOUS LABOURERS IN THE VINEYARD OF THE LORD.

WE are often told of the labours of those holy men of God who from fifty to a hundred years ago were the *pioneers* of Methodism; who shrunk not from their duty on account of wet, cold, dirt, or distance, but with warm hearts and full souls, sabbath after sabbath, journeyed forth to proclaim the glad tidings of a "full, a free, and a present salvation," according to their respective appointments.

In those days "circuits" were not limited to a few square miles, but often extended from the centre point to twenty or even thirty miles, and involved an amount of labour to supply which, in these more easy days of Methodist arrangements, would startle not only the itinerant, but most of the local brethren.

It is no uncommon circumstance for dissenting ministers to point to the Wesleyan preachers of our day as possessing almost a sinecure, as regards that part of their duties called sermonising; their public services being divided among various congregations is supposed to render the work of preparation one of ease and comparative idleness; and I have often heard it remarked that "after leaving their first circuit, their studies and compilations might virtually cease for the rest of their lives;" while the man who is set over a single church finds his work provided for him from week to week, and from year to year.

There is probably more apparent, than real truth in this view of Methodism, as contrasted with other churches, even as regards the "travelling preachers;" and as respects the men who have been called the "backbone" of Methodism, "the local preachers," it is certainly erroneous. Not only is their sphere of labour a very circumscribed one, but it is often long continued among the same people. Scores of these self-denying men have occupied the same pulpits over and over again for twenty, thirty, forty, or even fifty years successively. Often have they, even in this day, to be prepared on the sabbath with three sermons to deliver to the same people in addition to the toil of walking four, five, or six miles to the appointment, and the same to return after their religious engagements are

over, besides leading a class, addressing a Sabbath-school, holding a prayer-meeting, or visiting the sick.

I was recently in company with a holy aged man of God of this class, who informed me that *he had preached nearly one thousand and forty sermons in one chapel in one town*, all from different texts of Scripture! besides some hundreds delivered in another chapel in the same town, and some thousands in villages around.

It must not be forgotten, too, by our dissenting friends, that for the most part these men (and the brother referred to, is an instance) have to labour during the week for a maintenance for themselves and dependants. Again, although happily the walking part of a local preacher's labours is not generally so excessive as in former years, yet even now it often forms no small part of his duty.

The writer of this has gone out fourteen miles on the Sabbath on foot, and after preaching twice returned the same distance in the same way. Scores of times late at night, exposed to the pelting of the pitiless storm, in the darkness he has had almost to grope his way along crooked and dirty lanes, or across lonely and almost pathless fields or commons; and his is by no means an extreme case. A few Sabbaths since he was at a place in Kent, and not far from the metropolis either, where the preacher had come through *incessant heavy rain* ten miles to address a few villagers, and after the day's duties were over, he had again to return in the same way, and again to face the storm. And the preceding Sabbath this same brother had gone twelve miles out, preached three times to the same people, and returned the same distance at night.

I give these instances, out of hundreds that might be referred to, to show that even now the local preacher's path is not all strewed with flowers. That self-denial and courage as well as zeal, and piety, are requisite to make up a real Methodist local preacher even of the present day.

J. H. G.

THE CRYSTAL PALACE AND THE CHRISTIAN SABBATH;

OR, HUMAN LAWS OMNIPOTENT, DIVINE COMMANDS OBSOLETE.

"Righteousness exalteth a nation; but sin is a reproach to any people."

"What shall we say then? Shall we do evil that good may come?"

"Woe unto them that call evil good and good evil!"

THE ANCIENT BOOK.

A SHORT time since I was privileged to address a few words to an interesting assembly of working men, kindly convened by a benevolent gentleman, and freely treated to a cheerful cup of tea and accompaniments, succeeded by the feast of reason in the shape of sundry practical speeches, designed to promote their well-being both for time and eternity.

The meeting happened to be held in a place not far from the site of the Crystal Palace at Sydenham, and this circumstance naturally gave a turn to some of the speeches relative to the contemplated opening of this palace of art and beauty on the Lord's day, and subsequently prompted me to pen a few reflections thereon for the LOCAL PREACHERS' MAGAZINE.

In my own mind, this is the GREAT QUESTION OF THE DAY. Much—very much—is involved therein. How much, short-sighted reasoning man is unable to foresee. We may, however, argue from the past to the future. We may happily consult our Bibles for light and information; and hence it is not surprising that many good men have been stirred up to exertion and prayer that this danger may be averted: neither is it any wonder that these efforts of the pious and devout should be met as they have been.

Worldly-minded men care nothing for the Lord or his day; his honour is not sought, nor are his commands respected by them. To amass wealth—to secure patronage—to establish themselves in power—these are too frequently the actuating motives—the leading considerations of those in authority. That a great portion of the newspaper press should take side with the Palace Company, all things considered, was to be expected.

Two great principles are actively at work in our day—Popish aggression

and a morbid spirit of commercial enterprise; and both these enlist and influence the press of this land to an extent of which few even dream. Not only is this shown openly, but more often by covert, quiet, and insidious means, which make everything give way and bend thereto. Were it not for these principles, we might wonder at some of the arguments employed for the opening of the palace on the Sabbath, and at some who have shown themselves favourable to it. The man who is resolved to be rich, is too frequently regardless of the means; and, should the Sabbath prove an hindrance to his designs, he would willingly *away with it*. As to Popery, its emissaries are ever active, and will compass heaven and earth to gain their ends. One of the sure and invariable results of its obtaining an influence among a people, is an increasing disregard of the Sabbath as a day wholly devoted to the service of God, a day of rest to man, and of honour to his Maker; and, perhaps, no surer indication could be found of the fearful inroads Romanism has already made among us, than the aspect under which the present question appears.

That the "Dispatch," "Bell's Life," or the "Sunday Times" should advocate the desecration of a portion of God's day, is no great marvel; but that a publication professedly representing any section of the Christian Church should advocate such a course, is, indeed, cause for sorrow and regret. Yet this is but too truly the case. The editor of the "Nonconformist" contends for this "liberty!"

Looking back upon the days of the Puritan divines, the fathers of the Non-conforming churches, and their scrupulous observance of the Sabbath day, may we not exclaim, "How is the gold become dim, and the fine gold changed!" An English religious newspaper advocating the opening of a place of amusement and recreation on the Sabbath! What an anomaly! We trust and believe no publication connected with Methodism has thus been carried away by the popular current. We rejoice that the recent Wesleyan Conference placed itself in a right position before the world in this particular, and believe it would be difficult to find a Wesleyan *local preacher* who would sign a petition for thus tacitly ignoring one of God's commands.

In my earlier days, oft and again I heard from dissenting pulpits earnest appeals on the sacredness of the Sabbath—the *entire Sabbath*—and vivid contrasts drawn between the manner of its observance in our happy land, as a day of quiet rest, a *whole day* of devotion, and the continental mode of spending it, devoting the earlier hours to a formal, God-dishonouring worship, and its after part to worldly pleasures and amusements—attendance upon balls, theatres, fêtes, shows, and public gatherings.

Lord Derby seems to lay much stress upon the declaration that the palace will not be opened during divine worship—that is, in the morning. His lordship, however, does not tell us how many special trains are to be employed during this *specialty-favoured portion of the day*—thus religiously and benevolently given to God and his people; or how many travellers from more distant parts will *then* be on their way to the attractive spot; or how many guards, enginemen, porters, police, and servants will be debarred from enjoying even this modicum of sacred rest. "I wish all people thought as you do," said a porter on this very line last Sabbath to my wife, who was expostulating with him for delivering goods on the Lord's day; "but I assure you Sunday is our busiest and hardest day." And this already! What will it be by and by! The Bible says, "Thou shalt not work thereon, nor thy *man-servant*:" but then, as Henrique, one of Mrs. Stowe's characters in "Uncle Tom's Cabin," says, "To be sure, the Bible says a great many things; but then nobody ever thinks of regarding them, you know, Eva—nobody does."

Lord Derby tells us, further, that "the trains will convey the people *right into the grounds*," so as to avoid flooding the neighbourhood with Sabbath-breakers. But how will Lord Derby provide that, if brought there, they shall return the same way? or how will he prevent them from getting down at Sydenham, Forest-hill, or Anerley? or from travelling thither in carts, cabs, omnibuses, and every description of vehicle on the turnpike-road, to suit their own convenience and taste?

Again,—in his place in the House of Lords, Lord Derby is reported to have said, "He considered the opening of the Crystal Palace on the Sunday, *instead of being a desecration of the Sabbath, would be of great advantage to the people*

of this overcrowded metropolis, by enabling them to avail themselves of the innocent recreation and amusement provided for them, and would promote a moral and social improvement and elevation among the working classes."

Lord Campbell said, "He believed it would lead to no desecration of the Sabbath, but would prevent the spread of immorality and irreligion." How little these men—wise though they may be—seem to know of the world, of human nature, or of the word of God!

Man is now wiser than his Maker, and has discovered that the way to "promote morality and religion" is deliberately and systematically to break, and encourage others to break, God's laws! and that the best way to promote reverence for their Maker, and to lead men to keep the rest of his commands intact, is to permit the wholesale violation of one of the only divine code of laws, now discovered to be unsuited to this very enlightened age! In fact, according to these great men, to tempt the working classes from their homes, their churches, and chapels,—to give them vastly-increased facilities for travelling on the Sabbath day, and seeking pleasure and amusement thereon,—is the most hopeful method of promoting a *revival of religion*! We would simply ask, Did ever such a cause produce such an effect? And, if there be any truth at all in the argument they employ, why then, in truth, God was mistaken when he framed his laws; and, now that these wise men have discovered the blunder, they will set him right!

Did our readers, however, ever yet know, either at home or abroad, that Sabbath-breaking produced other than evil results? And, let us ask them, if this *one law* of the Decalogue be not binding now, why have not the remainder become antiquated and obsolete also? If conscience were permitted to speak out, perhaps the reply would be, that the remainder mainly refer to MAN in his relations to his fellow man, and they are thus personally concerned in their retention; for we have too frequently found those who were sticklers for liberty to break God's laws, very reluctant to give the same liberty when their own interests were involved.

But we are told we ought not to complain; God is permitted to retain part of the day still. Be it so: and we inquire where, in the discourses of our Lord, or the teachings of his apostles, the warrant is found thus to divide into two dissimilar parts this hallowed day? "If the Lord be God, serve him; and if Baal, serve him;" but do not thus unite Christ and Belial.

But the climax of Lord Derby's argument is yet to be stated. He says, "The negotiations between the Crystal Palace Company and the Government proceeded on the assumption that there was nothing in the laws (that is, English laws) to prevent the opening of the Crystal Palace on the Sabbath." Subsequently a law had been pointed out which, it was presumed, rendered the procedure illegal; "and if," said Lord Derby, "the payment for admission into the Crystal Palace on Sundays be found to be contrary to law (that is, the law of England) the ministers would be the last persons to ask for the enactment of such a provision as would legalise it, *however advantageous they might think it for the health, comfort, and morality of the people!*"

Here we find no solitary reference to the existence or non-existence of any divine law on the subject. Oh, no! That, of course, in our advanced age, is beneath notice or inquiry. It would be vulgar to go to the Bible in search of statutes, to be influenced by such an antiquated code of laws as that given amid the thunders of Sinai! But a law has been discovered, a real English law—a law made by man—and that is a matter of importance! and such a law must, at all risks, at any sacrifice, be kept inviolate, be the result good or bad! Even though, as Lord Derby himself shows, its observance and enforcement should tend to retard the moral and social improvement of the people, impair their health, prevent their intellectual elevation, or hinder their becoming increasingly religious!

Surely, after this, none will dispute Lord Derby's high appreciation of human laws, whatever respect he may or may not have for laws divine.

One of the results naturally to be expected to arise out of this unholy division of the day between God and Mammon, is to stamp with mere *formality* all public acts of devotion; to destroy all *true spirituality* in the services thereon, giving to religion the appearance of a mere farce in the eyes of the people.

Under such a state of things they may reasonably inquire why any portion of the day should be kept back from their pleasures or pursuits.

On all hands the poor and the working-classes are made the scapegoats in this unholy attempt to graft popish practice and infidel wisdom upon the holy institutions of Protestant Christendom. We are told it is to afford these classes the means of improvement and relaxation. But certainly there is evidence enough to enable us to say, *Not that they care for the poor, but they have the bug, and share what is put therein.*

But how far will our working men be gainers? I own they need and ought to have periods of relaxation and opportunities for improvement, and gladly would I aid in obtaining for them a weekly holiday for these purposes; but let us not take from them their Sabbaths. What the working man requires on the Sabbath is *rest*, not *toil* under the disguise of pleasure; *spiritual comfort and instruction*, not *worldly excitement*, or lax and sinful examples and incentives to evil, such as every crowd of pleasure seekers on the Sabbath abundantly exhibits. The sweetness of the Sabbath's rest to the labouring man after the week's toil can only be fully appreciated by working men themselves. And we know well that the more sacredly this rest is observed the more ardently the working man longs for its return, and hails its welcome approach with joy; and the more ready is he on the Monday morning to renew the labours of his hands, with vigour and cheerful courage; while those who spend their Sabbaths in relaxation and pleasure, so called, are the very men who feel no desire to commence on the Monday the weekly duties devolving upon them, and not unfrequently idle away a good portion of the early part of the week, as well as mispend the Sabbath.

But again,—what will our working men gain?

Let them as a class once look upon the Sabbath only as a day on which to seek their own pleasure, and there are not wanting in the class above them those who would readily take advantage of it to compel them to pursue their usual avocations thereon: and I firmly believe no step has ever been taken in our land, so likely to result in adding the Sabbath to the ordinary working days of the week, as that contemplated respecting the Crystal Palace. "*Will a man rob God?*" Yes, he may: but not with impunity; punishment will assuredly follow.

One great advantage resulting from the extensive emigration of our fellow countrymen is seen at this time in the increased demand for labour, and the better price obtained for work, as a consequence of lessening the number of hands seeking employment. But let our working men consider well that to add the Sabbath to the days of labour,—besides the unnatural wearing out of the powers of both body and mind,—would be, to all intents and purposes, a virtual addition of *one seventh* to the producers of our land, without the collateral advantage of increasing the number of consumers at the same time; for the actual population would remain the same.

I shall not here enter into any argument respecting the divine obligation of the Christian Sabbath; that has too long been a settled point to need my defence. We have no *new Bible*, no *fresh revelation*, on the subject; and surely man's obligation to reverence his Maker's appointments, are as binding and as strong in one age as another; and while man's physical constitution remains the same, he will as much need the Sabbath for his body's sake as did the ancient inhabitants of the world in the days of Moses or of David.

One great pleasure and satisfaction Christians derived from the former Crystal Palace was, the testimony it enabled us to bear as a nation to the world in favour of the Sabbath, and the bright example then set to all nations of its sacred observance. But now we are to forego this advantage; before the world we are to forswear ourselves, and demonstrate our insincerity, by imitating our visitors in those practices from which we perhaps most gloriously seemed to differ so recently,—instead of looking to them for the fruits of our better example.

We are told, the Sabbath's quiet is already broken in upon; that the step has been taken, and that already we have our Sunday trains for pleasure parties, our excursions into the country by rail and steam-boat, our open tea-gardens swarming with pleasure-takers on the Sabbath. All this, alas! is too true, and we believe infinite evil has been, and will continue to be the result. But surely this is no reason for a still farther rejection of God, and open profanation of his day.

Because a man is a robber, it does not follow that he should be a murderer!—Statements like this only show how needful it is to guard against the first concession to the world and the devil, for “the beginning of sin is like the letting out of water.” We may not have the power *now* to undo the evil that is already done. But oh! let us bestir ourselves that it may spread no farther: for surely it is no less sin to break God’s laws deliberately, because we have already done evil. The Bible speaks of those who are “lovers of pleasure more than lovers of God.” Alas! has not this become, or is it not fast becoming our character as a people?

True; our nation is great and powerful;—true; we stand, as regards our civilization, our liberty, our wealth, our influence, higher than perhaps any other existing people in the world. But what has secured to us as a nation this high position? Shall we attribute it to the wisdom of our legislators, the prudence of our sovereigns, the skill of our artificers, the valour of our soldiers, the courage of our generals, the physical powers of our masses, or the mental capabilities of our literary men? Ah! no: the great secret lies not there. All these we have, and under God we may be thankful for them, and rejoice in the privileges derived from them; but it is the religion of Britain, the Christianity of our land, which has elevated her to her proud position among the nations of the earth.

It is the BIBLE, *possessed, read, believed*, and its precepts and doctrines interwoven with all our institutions, which has secured to us our world-wide renown, extensive dominions, and proud pre-eminence. And shall we forget or disown this mighty leverage? Shall we kick aside and reject that to which we owe our all? Shall we disown God by refusing to reverence his Sabbaths? No, verily: I trust not; though there is a fearful omen in the fact that, while the leading daily paper of our land is using every art and argument for the opening of the Crystal Palace on the Sabbath, it loudly complained of certain shopkeepers who did not close their places of business on that day of English idolatry, the funeral of the great Duke!

But let it never be forgotten that he who inspired the sacred volume, the foundation of our greatness,—He whose blessing has elevated and preserved us, He who has fought our battles and vanquished our enemies, He who made us hitherto the honoured instruments of disseminating his truth to distant lands, He whose power still is infinite, who sitteth in the Heavens, and laugheth to scorn the devices of men,—He has said, “*Because thou hast not kept my Sabbath from polluting it, but hast followed THY PLEASURES ON MY HOLY DAY, I will pour out my fury upon thee, I will spue thee out of my mouth.*”

J. H.

Biography.

MEMOIR OF GEORGE JAMES HEATLEY, OF DUFFIELD, NEAR DERBY.

THE records of those who, in the various circumstances of life, have sought and found salvation, and amid untoward events have prosecuted their journey to the end, have ever been found profitable to God’s people. The true Christian delights to read their history—to look into their bosoms, and see their hopes and their fears; to acquaint himself with their joys and sorrows, their temptations and soul-struggles, and to learn from them how to avoid dangers and conquer foes. The subject of this sketch, though a youth, and though his religious life was short, furnishes us with an example which we should do well, in many things, to imitate.

George James Heatley was born at Solihall, in Warwickshire, on the 13th of December, 1830. He was of a very active mind while but a child, and was early the subject of the Spirit’s strivings. His father was a revenue officer, and was stationed at Ashby-de-la-Zouch at the same time as were Messrs. Thos. Staton and Wm. Bond. Under their ministry he was regularly brought, was powerfully awakened to a sense of his danger, and convinced of the necessity of giving

his heart to God. These impressions wore off, and he postponed the matter of his salvation.

On leaving Ashby, his father was ordered to Duffield, in Derbyshire. Here George was called to suffer severe affliction, in the year 1846. Some of his friends entertained fears that it would terminate in death, and were deeply concerned for his spiritual good. They made known their fears to him, and urged him to seek, without delay, the salvation of his soul. He hesitated, and manifested great unwillingness to promise anything about the future.

After his restoration to health, it pleased God to call in that direction Mr. J. Baker, of Ashbourn, who preached the Sunday-school sermons in Duffield chapel, on the 30th of August. His text at night was—Amos iv. 12, "Prepare to meet thy God." The sermon was powerful and awakening, and laid hold of George. A prayer-meeting was held after the service; the penitent form was brought out, and he went and knelt at it. The distress of his soul was intense; a consciousness of guilt heavily oppressed him. The struggle was violent, but he came off victorious. The Spirit whispered to his soul, "Thy sins, which were many, are all forgiven." The storm subsided, and his soul rejoiced in God his Saviour. The change was clear and unmistakable.

It is well to begin well. Where there is at first a public confession, an open avowal of our attachment to Christ, we give reason to expect that there will be a change in our future conduct: it emboldens us before the world, and makes us more diligent in duty, more watchful over self. It makes our course easier, and renders our final salvation more probable: it is a decisive step, and without decision no progress can be made in religion. Young Heatley began well. From this time he was consistent in his Christian deportment, constant in his attention to all the ordinances of God's house, unceasing in his prayers, and intense in his longings for the salvation of sinners. After his conversion, he declared that it never had been his purpose to give his heart to God in sickness, but in health and strength to yield himself to his service. At the foot of a letter he received from a friend (dated the 11th of June, 1846), who earnestly exhorted him to seek religion, there is the following note:—"According to my dear friend's wish, I did give my heart to God after I got well; the day was August 30—

"Blest day, that fixed my happy choice."

After five weeks I am still rejoicing in the Lord. O that I may be his for ever!—G. J. HEATLEY."

A fortnight after his conversion he commenced recording, in a diary, the various incidents of his Christian life. In this he wrote largely, sometimes three and even four times a day. From these entries it appears that, while his father lived at Duffield, he was at school at Derby, and returned on the Saturday night to spend the Sabbath at home. With what untoward influences he had to contend at school, and the nature of the opposition he had to brave, may be seen from his first entry, dated September 14, Monday:—"I bless God he does save me, though in the midst of the grossest wickedness. Never was more kept from the spirit of wickedness than this afternoon!"

He was exposed to all the dangers to which godless schoolmates rendered him liable, but he found grace fully equal to his need; his strength was proportioned to his day.

He had not long been in the way before he discovered that there were heights yet unscaled, depths yet unfathomed, lengths and breadths yet unexplored, and he set himself to seek the blessing of entire sanctification. If the existence in the heart of a desire for blessings we possess not be a mark of genuine religion, then was his religion genuine and sincere. In his journal we may perceive by what struggles of soul he secured this great blessing. He thus expresses his desire:—"In prayer I was beseeching the Lord to give me sanctification, and it occurred to me that, if I exercised faith in the atonement, I might have it then. I tried to believe that I had it, but could not long retain possession of it." He appears not to have had clear, distinct, well-defined views concerning it, and therefore desired to receive more light and knowledge on this important doctrine.

On the Sabbath following he writes thus:—"Going to chapel this afternoon. I want to hear a good sermon on sanctification, as I am desirous of obtaining

that blessing. The Lord breathe his Holy Spirit into my heart, and all shall be light!" This was on October 4th. On Sunday the 18th, Belper was favoured with a visit from that man of God, James Caughey. He had great expectations that he should on that occasion receive the much-desired blessing; but, at the close of the day he mingles mourning with his joy. "I wanted," he writes, "to be sanctified to-day, but I am not yet. How long shall I stop short of this? My God, hear me now! Thou *can'st* bless me, but I *cannot* believe."

On the day following, however, Monday, Mr. Caughey preached again, and this time it was on the subject about which he was so anxious. Under the sermon he received the long-desired blessing. He writes, "I felt not that rapturous feeling which some have; but a calm and easy state of mind, not easily described." It now required some effort of soul to keep that which he so highly prized, and which had cost him so much. He guarded it with constant diligence, and if at any time he lost the conscious possession of it, he never rested till by believing prayer he regained it.

From this time his health began to decline; premonitory symptoms of approaching disease were apparent. He occasionally complains of sore throat and of pains in his arm and shoulder, so violent, as to prevent him writing. But even under these circumstances, his zeal for God, and love for souls, and devotedness to prayer were conspicuous. Often would he rise early in the morning to pray for a revival of the work of God, and after the class-meeting on the Sabbath, with a few of his companions, he would often remain till the commencement of the public service, praying for the descent of the Holy Ghost upon the people.

On Sunday, the 13th December, is the following entry:—"Unwell: could not go to the prayer-meeting; but, praise the Lord, he can bless at home. — I am this day sixteen years old; I shall remember this birthday. I received my first ticket to-day, and shall be admitted into full society. I shall also receive the sacrament of the Lord's supper to-day for the first time. What an eventful day in my history! What a solemn thing to commemorate the death of Christ; but, what blessings come with it!"

After this entry, nothing is written till the 16th February, 1847. The interval had been a season of painful affliction from rheumatism and inflammation. But God was with him in the furnace, and he sustained no injury of soul. He writes, on his recovery; "I thank God I am still a Christian, and enjoy the blessings of entire sanctification." Never, after this, did he feel free from pain altogether. About the month of May, by the doctor's advice, he was sent to Ashby for the benefit of the waters. Here he suffered loss, as he said, from lowness of spirits. He then went home for about a month, and was afterwards sent to Buxton. Here again, as at Ashby, he was subject to depression of soul. For the first fortnight he felt so low as even to dread being left alone. When company came to the house, he was much relieved; but, then went to the other extreme, and enjoyed himself too greatly. One Sunday night he heard Mr. Hawthorne preach from Mat. xxii., 42: "What think ye of Christ? whose Son is he?" The sermon deeply impressed his mind: and he wept over his unfaithfulness. After staying a month in Buxton, his health was greatly improved, and he returned home in time to rejoice in the conversion of a youth for whom he had often prayed.

His relief from affliction, however, was only partial and temporary. It soon returned, and more securely grasped its victim. During the last six months of his life, though suffering very much, he was never heard to murmur or repine, but often said, "The Lord has some wise end in view in thus afflicting me; it is all right. What he himself considered as remarkable was, that the Lord should never permit him to doubt of his salvation; the enemy of his soul was not permitted to harass him.

On the Tuesday before his death, he enjoyed unusual nearness to God. The veil that separates heaven from earth seemed to be drawn aside, and he had such views of his future inheritance as to enable him to rejoice in the near approach of death. While his brother and he had a prayer-meeting, as he called it, in his bed-room, he seemed to have forgotten his weakness of body, and his whole soul was filled with the fulness of the love of God. His brother

said he should never forget that time; it seemed as if the room was filled with the Divine presence. Afterward, to his friends who stood around his bed, he gave the following account of his experience and prospects: "God," said he, "is my Father; Jesus is my Saviour; the Holy Spirit is my sanctifier; and *heaven is my home.*" I shall have a crown, I shall have a mansion;" and then, breaking out into one of his happy strains, he gave a most glorious description of heaven and its joys; he spoke as one in the immediate neighbourhood of heaven.

Out of his little savings he purchased a few Bibles to give his classmates, and remarked that he did not think he could lay out the same amount of money in any other way that would be equally profitable. It was his purpose to write the name and object of the giver in each book, but before he could finish them, his strength failed.

On the Thursday night before his death, a neighbour, who once had been a member of the Wesleyan Society, called to see him. George had previously wished to see him in order that he might warn him of the danger of trifling with sacred things. After they had exchanged a few words, he pressed the question,—“But how is your soul? it is not he that begins well, and continues well for a time; but, ‘he that endures to the end shall be saved.’” Observing his mother weeping, he said, “There, my mother is crying, and her son is going to heaven!” During the last eight hours of his life he was unable to speak, though, apparently, conscious of what was passing around him. His father asked him if the Saviour was still precious, and in a low but distinct tone of voice he answered, “Yes.” This was the last time he was heard to speak. After a few more struggles, his redeemed spirit “passed through death triumphant home,” on the morning of October 8th, 1848. Such was the life and such the death of this young, but deeply devoted servant of God. Who that reads this sketch but will exclaim, “Let me die the death of the righteous; and let my last end be like his!”

In this sketch the bright side has not exclusively been dwelt upon: his Christian life has been exhibited in its lights and shades. As he has not left unnoticed in his journal every defect in his Christian character, no more have we. But there were some excellencies which stand out prominently, and in which he is an example we should do well to follow.

1. His constant attention to, and *preparation for*, all the means of grace. He did not heedlessly rush into the sacred presence of God, nor thoughtlessly engage in the services of the sanctuary. He considered the means of grace as a *means*; not an end, but a means of securing an end. Hence his preparation for them. Scarcely ever did he attend a prayer-meeting, or a meeting of any kind for the worship of God, but he previously prayed for a blessing on it. Nor did he permit trifles to keep him away: when suffering severely he would be up early to attend the Sabbath morning prayer-meetings.

2. We should do well to copy his example in his *diligent watchfulness over his own heart, and fear of losing any measure of the grace of God.* The following instance will serve to show how carefully he guarded the sacred treasure he possessed. He had been reading, “Finney’s Lectures on Revivals,” and especially about backsliders. He found that that man was a backslider who prayed less than formerly, whose love was less intense, whose zeal was less fervent, and whose efforts to bless his fellow-sinners were relaxed. He examined himself and found that he had not made progress in the divine life as he ought. He confessed his fault, and obtained his heart’s desire, and then with a burst of holy joy exclaimed, “Glory be to God, I have sought and found pardon and sanctification through the blood of the Lamb.”

3. One trait of character that shone conspicuously in him was, his love for souls, his earnest desire and constant prayer for their salvation, and the self-sacrificing zeal with which he laboured for their welfare. He would sometimes rise at five o’clock in the morning in order to plead with God on their behalf; and would contrive different plans to get his companions together to join with him in prayer for the outpouring of the Spirit. The entry of his journal for Nov. 28th, 1846, gives an account of one of these youthful meetings. “I and two others had engaged to meet for mutual benefit, and to pray for a revival of religion in the village. H. B. was prevented meeting with us, and on this

account we could not meet in the barn as we had intended, for we had not got the key. But we were determined to beat Satan, for we laid all the blame to him, so we went into a cowshed adjoining, and there we prayed with mighty power. Satan was conquered by the name of Jesus; glory be to God, His name makes devils fly. We had power in prayer—we had blessing after blessing, till we were almost overwhelmed. We prayed for a mighty revival of religion in Duffield, and we believe we shall have it." His joy at the conversion of a soul was very great. On the night of Sunday, November 8th, he thus writes:—"Oh, what a blessed day this is to my poor soul! At class I was happy beyond expression. There was a poor soul seeking pardon;—God did, for Christ's sake, pardon him in the prayer-meeting. O, how full I was! I could not sing, 'Praise God, from whom all blessings flow,' but burst into tears; yet they were tears of joy and gladness. O Lord, preserve him for Christ's sake. I feel almost poorly with my exertions to-day: I am tired in the work, but not of it. Glory be to God for ever. Amen." W. W.

Reviews.

ECCLESIOGRAPHY: or, the Biblical Church Analytically Delineated. By JOHN G. MANLY.

The constitution and functions of the Christian Church are set forth in this volume in so scientific a style that many readers will be deterred from perusing it. The subjects it treats are of vast importance, and ought to interest all who lay claim to mental and religious cultivation. But the terminology employed by our author is so elaborately learned that some proficiency in the dead languages, especially Greek, is indispensable to a good understanding of the book. Mr. Manly, although he is not profuse in classical quotations, must have intended to write for the learned rather than the mass, or he would have used another style. He sometimes gives very expressive terms and phrases in good, homely Saxon-English, representing faithfully certain terms in the original New Testament, ambiguously rendered in the common version; but far more frequently does he shun the staple of his mother tongue to express his ideas in learned phrase, with technical precision, indeed, to those who understand him, but confoundingly perplexing, we will venture to say, to the great majority of readers. Some apology for this fault, for such we deem it, may be found in the fact that the majority of those who take an interest in the questions discussed by Mr. Manly, are persons whose previous training and mental habits fit them for the task of encountering, what would be to others, insurmountable difficulties; but, on the other hand, his book appears at a time, and under circumstances, when a multitude of minds just awakening to the questions, would have hailed a work in humbler garb, adapted to readers who have not been previously favoured with more than ordinary advantages.

The book consists of six parts, distributed into chapters, sections, and smaller sections, with a general introduction, preceded by a dedication "To the Churches of Christ." The parts and chapters are thus laid out:—

Part I. Import of the church, or ecclesiastical nature. Chapter I. Genus of the church. II. Species of the church. III. Individuality of the church. IV. Definition of the church.

Part II. Rise of the church, or ecclesiastical origin. Chapter I. The church Divine. Preliminary—Sec. I. The Messianic preparation. Sec. II. Messianic performance. Chapter II. The church apostolical. Preliminary—Sec. 1. The apostolic office formational. Sec. II. The apostles co-equal. Sec. III. The apostles diverse. Sec. IV. The apostles specially aided. Chapter III. The church pentecostal. IV. The church Palestinian. V. The Church appropriately formed.

Part III. Position of the church, or ecclesiastical relations. Chapter I. Circum-spective church relations. Preliminary—Sec. I. Collateral circum-spectiveness, or internal relations. Sec. II. Declinate circum-spectiveness, or external relations. Chapter II. Retrospective church relations. III. Prospective church relations.

Part IV. Work of the church, or ecclesiastical operation. Chapter I. Government—distributed into the nature, right, mode, origin, and summary of government. Chapter II. Ecclesiastical operation—distributed into legislation and administration. Chapter III. Ecclesiastical operation—distributed into material, modal, and resultant operation.

Part V. Oneness of the church, or ecclesiastical unity. Chapter I. Unity of the whole church. II. Unity of a single church. III. Summary and result.

Part VI. Sequel of the church, or ecclesiastical destiny.

The *history* of the book is given in the preface. We transcribe it for the information of our readers, who will thus be introduced to some literary acquaintance with its writer.

"The author of this volume was so little identified with anything sectional or sectarian, in committing his thoughts to the press, as to be in the most favourable circumstances for dispassionate and impartial inquiry; and his mode of inquiry harmonised with his position, because he sought for the science of the church in the Scriptures alone, and studiously and entirely abstained from the perusal of any denominational work, that probably concurs with the current of his own thoughts and with the conclusions he has reached. For some years past he has felt and occasionally intimated the desirableness of a thorough analysis and assortment of scriptural ecclesiastical teaching; and in the month of May, 1850, in the mountains of Jamaica, his convictions became so strong as to impel him to search and write with persevering earnestness, but without any purpose of publication. Cherishing and applying the results, as great practical principles and guides, according to the nature and use of all truth, he sundered the ecclesiastical ties of twenty years, indeed of his whole religious life; sacrificed his ecclesiastical status, with all its involved and resultant advantages, spiritual and financial and conventional; and left a beloved land, and also endeared acquaintances and friends, to avow and practise, in a strange country, his religious and ecclesiastical principles. In the land he has left, and in the ancestral land of his present and purposed residence and labours, there are several friends who can corroborate this avowal of the rise and progress of his inquiries, and the circumstances of their maturation and development. The opinion of judicious and intelligent friends has coincided with his own inclination, in the preparation and publication of this volume. The views it embodies of the correlations of church and state are the result of abstract and independent study, at St. Jago de la Vega, in "the isle of springs;" they are the reverse of long-cherished preferences and conjectures, and different he thinks from the usual methods of discussion and description. Upon the great question of education, too, they will be found to have a direct and determinate bearing.

"Partial elements and aspects of the church have been diligently studied and ably exhibited, as the polity of the church, its pastorate, its relations to the state, and its unity; but the author knows no extant attempt at comprehensive and consecutive and analytical scriptural delineation. The various constituents of the church are so interlinked and interdependent, that one of them cannot be comprehended without another, and that the study of all is necessary to the appreciation of each. The great desideratum among Christians now, is a systematic analysis and exposition of New Testament teaching concerning the church. We should seek to know what the church is, whence it has come, in what position or relation it stands, what it does or should do, and what futurity awaits it, or what destiny it must accomplish. Unity, though involved in these respects, will be distinctly and duly considered in this delineation.

"The author writes under the auspices of no sect or association whatever, but merely from the felt necessity for some scriptural and systematic analysis of spiritual society, and with the single aim to seek and tell the truth. He sees and feels, and therefore speaks, rather courting than deprecating the severity of just criticism. Whatever is true, and just, and good, will live for ever, while the chaff and stubble of error and evil must utterly disappear before the wind, and vanish in the flame."

The foregoing quotation will give our readers a sufficient view of the author's aim. The discussion of his subject opens with a definition of the church, which is the most complete specimen of his style that can be found in so limited a space in the whole volume. We give it for that purpose.

"THE CHURCH may be described, generically, in its resemblance to other institutions; specifically, in its divergence or difference; and particularly, in its individual elements and aspects. Generically, it is society; specifically, it is Christian society; particularly, it is local Christian society."

"Gregariousness, partnership, and care-taking," are set forth as the "three elements of human society," and are severally discussed. Under the last of the three, called also "curatorship," are distinctive remarks on "idiology," "rhetology," and "oikiology;" the latter being defined as "the science of Domesticity, of the goodness and justice of the house, or of sexual and procurative and cognate relations."

The phrases, "mystical church," and "invisible church," are repudiated, and pronounced "wholly unsuitable and misleading" language; on the ground that "the church is society; and an invisible human society is either a secret society or an absurdity, a verbal contradiction." Our author pronounces also the distinction of "church militant," and "church triumphant," to be "unscriptural and improper;" on the ground that "to any ultramundane, non-terrestrial, or celestial society, the term church (*ecclesia*) is never applied in the New Testament."—Pp. 9-10.

The church is described as a "co-operative," and "equalitarian society." In discussing this theme the fire of eloquence breaks forth into one of the finest examples of impassioned language in the book. We transcribe it without pronouncing upon its doctrinal accuracy.

"A Christian church is a community, a combination of equals, a society of common rights, privileges, and interests. Wealth, rank, learning, acuteness, eloquence, or any kind of peculiarity, can be no ground or reason of ecclesiastical diversity; because they are secular, not spiritual distinctions, and perfectly subordinate to the objects and operations of the Christian church. The only just and essential diversity is that of the head and the body. The only organic superiority is Christ's; and he is superior in both nature and office. Naturally he is superior, as 'God over all;' officially he is superior, as ecclesiastical Creator and King. But in the Church itself, there is no organic and original superiority whatever, in law and right. Any such actual superiority is a sinful imposition, on the part of those who claim it, and a base submission, on the part of those who allow it. Christ forbids among his disciples, any such distinctions as those of the nations or of civil society. The apostle James disallows 'respect of persons,' in conjunction with 'the faith of our Lord Jesus Christ;' says expressly to Christians, 'be not many masters;' and especially censures peculiar respect in Christian assemblies to the wealthy and well-attired. All secular distinctions are foreign and subordinate to the church; and all proper ecclesiastical distinctions are not organic, but functional; not original, but created; not of caste, or class, or order, but of office; not of constitution, but of operation. In the church there can be no lordship, no motherhood, no fatherhood, no primedom, no aristocracy, either in name or in reality, without violating the plainest commands of Christ, without trampling on the constitution of the church, and without despoiling and dishonouring the members of the church. Emulation, pride, and ambition, should seek some other scene of contest and display than the church of Christ, which is not intended or permitted to be a theatre or arena for the rivalry, ostentation, and passions of mankind; but a fold for the flock, and a vehicle for the truth of our Saviour and Lord.

"The original, essential, constitutional equality of ecclesiasts, or churchmen, can scarcely be inculcated and enforced with too much labour, frequency, and emphasis; because it is primary and permeative, and cannot be at all overlooked in the right apprehension and service of the church; and because the neglect of it has ineffably obscured, degraded, deranged, and impeded the Christian institute.

"In Scripture style and sense, a church is a brotherhood, a commonwealth, a fellowship, whose members, consequently, are co-equal. Brethren are of one parentage and one blood. Members of a commonwealth have common obligations, rights, and privileges. A fellowship consists of fellows or equals. The members are called fellow-disciples, fellow-citizens with the saints, and of the household of God, fellow-heirs and of the same body, fellow-servants, fellow-soldiers, fellow-workers, fellow-dwellers, fellow-partakers, and are habitually recognised as brethren by the inspired writers. They vary in sex, age, and proficiency, yet thus but circumstantially. The fulfilment of the Divine will is their common characteristic, and precludes among them all pre-eminence and constitutional gradation. 'Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.' Christ forbids his disciples to exercise 'lordship,' 'dominion,' and 'authority,' like the princes and great ones of the nations, that is, like civil rulers; and directs that whoever aspires to be great should minister, or to be chief should serve, in imitation of his own ministration. 'The greatest,' in his kingdom, is illustrated by the character and conduct of childhood, not by the assumption or acceptance of

titles and honours, and not by the usurpation or exercise of lordship and authority. The church formed in Jerusalem, on the day of Pentecost, is the mother church and model church; and in one most precise and pithy sentence, its constitution and character are embodied: 'All that believed were together, and had all things common.' This means, that ALL the primitive ecclesiasts, or Christians, were COLLECTED AND COEQUAL, or were a COLLECTED COMMONWEALTH. 'All things common,' do not mean, as is generally supposed, absolute secular equality; but absolute ecclesiastical equality. This expression relates entirely to ecclesiastical matters, as appears from the notice of private secularities in the verse following: 'And sold their possessions and goods, and parted them to all men, as every man had need.' This verse describes the *individual liberality* of the first Christians, and the preceding verse describes their *ecclesiastical equality*," &c.—Pp. 29-32.

Now, although we do not take upon us to speak absolutely as to the correctness of all that is contained in what we have just quoted, we do consider it incumbent upon us to offer some remarks upon its statements. And we are not prepared to admit that *equality* is implied in all, if any, of the phrases adduced from so many of the books of the New Testament, in support of the author's doctrine on that point. Of all the sixteen texts quoted we could not venture to rely upon any one of them as containing the idea of equality. We have examined the whole of them, and can find in them only the idea of junction, or of association. Fellow-disciples, fellow-citizens, fellow-heirs, fellow-servants, fellow-soldiers, &c., are persons united together as disciples, citizens, heirs, servants, soldiers, &c. Disciples are of different capacities and attainments, and are distributed into classes; citizens are of different grades, some of them being magistrates, and others subordinate officers, whilst the masses are unofficial;—heirs are not always upon an equality with each other, and even the heirs of life differ in glory as the stars of heaven;—servants are some of them upper and some lower,—and soldiers are some of them officers and others privates. Equality, therefore, is not implied in the *nature* of these different appellations. Neither is it in the verbal construction of the phrases adduced. In every instance we find the inseparable preposition *συν* (*syn*); which signifies, in its simple form, *with*, and in composition, *together with*; nothing more. The idea of equality is not there. It has to be introduced by the reader before it can be brought out by him. The apostle Paul, too, in his beautiful illustration of the unity of the church and diversity of its members and of their functions (1 Cor. xii. 14-27), under the similitude of the human body, distinctly sets forth different grades of honour, office, and utility in the church. And even our author himself admits distinctions and differences that are "functional,"—"created,"—"of office,"—"and "of operation;" so that however levelling his views at first sight appear, they do not differ substantially from those expressed in the first letter of the late Conference to the Mediationists, "Christian equality is the equality of spiritual privilege, not of ecclesiastical relationship; and Christian brotherhood no more interferes with official duties and responsibilities than natural brotherhood with the subordination and dependence of a well-ordered family."

(To be concluded in our next.)

JOY IN HEAVEN.—Every sinner that repents causes joy to the Saviour; and the joy is so great, that it runs over and wets the fair brows and beauteous locks of cherubin and seraphin, and all the angels have a part of that banquet.—JEREMY TAYLOR.

FIRST IMPRESSIONS.—First impressions are sometimes deceptive; but not so often as they appear to be. True it is that reserved, quiet, retiring individuals are often taken to be less generous and friendly than they are, and free, communicative boasters of friendliness and sociality turn out less kind on more intimate acquaintance when you visit their *homes*; but in reference to many whose manner is less open and friendly on a second or third interview than at first, there have been some mischievous interlopers, "busy bodies in other men's matters," at work, attempting to poison the mind. Even when this has not been effected, caution has been induced, and that will account for the reserve manifested. Under such circumstances, there should be no impatience to pry into the cause, no yielding to unkind suspicions, no challenging for the charge. Wait! "In patience possess ye your souls," if your character really deserves esteem—

"Time, that doth all things else impair,
Will make it flourish bright and fair."

Science and Literature.

Astronomy.

NOTICES FOR JANUARY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

"Lo! like an eagle soaring to the sun,
On thought's aspiring wing I climb the skies:
Here fancy travels far, and travels on,
The scenes wide opening as aloft she flies;
The sun's wide empire, every circling star,
To which he lends his life-dispensing beam,
Amazed I view; from Mercury's glowing car,
To where cold Georgian wheels his lazy team.

"Lo next I trace the comet's lengthening maze,
Through fields of ether whirling to the sun;
Now pass with towering flight the solar blaze,
Marking each orb enormous rolling on:
Sull, still I mount; and in the milky way,
Round other suns see peopled planets roll;
Myriads of creatures breathe their native day
In various climes beneath another pole."

"The intellectual powers of man have never been exercised with more transcendent success than in the theory of astronomy. The discovery of the gravitating force at once revealed the immediate cause of the great phenomena of the universe. The courses of the heavenly bodies are the visible effects of its influence. To it are also due the innumerable irregularities to which their motions are liable; and even such as seemed at one period to be at variance with the law of nature, now bear testimony to its universal empire. By that power the stability of the solar system is maintained, and the forms of the celestial bodies show that this was the agent employed by the Almighty Architect at its creation. Comets, which wander for ages in the depths of space, return to the sun in obedience to his attraction. Nor is gravitation confined to our system, which forms but a point in the immensity of the works of God: as far as telescopic vision has hitherto extended, sun revolves about sun in the far-distant heavens, by the same power that causes the rain to descend and the tides to flow. This unseen agent of the Supreme Intelligence, mysterious in its nature as spirit itself, compacts the parts of the universe so intimately that action is instantaneously answered by a re-action through distances which elude even the grasp of imagination; yet the law of this force, though the most general and exalted that man has discovered, is so simple, that the effects of gravitation, however numerous and complicated, have been, and may be predicted with unerring certainty. — *Quarterly Review*.

The *Sun*, on the first day, mounts above the eastern horizon at eight minutes past eight; and at four o'clock exactly he disappears from our sight, to illumine the habitation of the red Indians of the western world: on the 16th he rises at one minute past eight, and sets at twenty minutes after four. The sun enters that sign in the zodiac named Aquarius, or the water-bearer, on the 20th; and on the 27th he rises at forty-eight minutes after seven, and sets at thirty-nine minutes after four.

The *Moon* changes, or is in conjunction with the sun on the 9th, at seven minutes before four in the afternoon; presents her beautiful crescent in the evening of the 11th, and sets soon after six o'clock; she sets on the 14th at ten at night, and on the 17th is half-full. On the 25th at forty-two minutes past five in the morning, the moon is in opposition to the sun, and presents at that time her full disc, beautifully illuminated and well defined, in the western sky. She rises on the 26th at six o'clock in the evening, and on the 29th at ten at night. The moon is nearer to us than any of the heavenly bodies, and is much less than the earth, for while the latter is nearly twenty-four thousand English miles in circumference, the former in circumference does not exceed sixty-six hundred miles. Her distance from the earth is about two hundred and forty thousand miles. Those of our brethren who delight in astronomical contemplations, will readily enter into the feelings expressed in the following lines:—

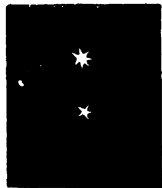
"Hail bounteous planet! O how sweet to mark
Thy silver beams illumine the floating clouds!
And as I pensive stray these wilds among,
My soul thy mild serenity partakes,
And owns the influence of thy genial sway:
The passing clouds that veil yon high expanse,
With stars bespangled, give me more delight
Than all the boasted monuments of art."

Mercury is visible in the mornings, below Venus and Jupiter, in the south-east, during the first half of the month.

Mars is invisible.

Venus and *Jupiter* during the first week

are near each other; and every clear morning give a beautiful appearance amid the morning twilight. The annexed representation of these two planets on the 4th, at seven o'clock in the morning, will be found



correct, the upper and brightest star being Venus. They will both, on the 7th, be near the crescent of the moon.

Saturn, to the west of the Pleiades, or seven stars, appears somewhat conspicuous in the south-eastern skies after sunset. On the 17th he is near the moon.

Natural History.

NOTICES FOR JANUARY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

Now rains prevail,
Now pelting storms of pattering hail;
To these succeed sharp-cutting sheets,
That, fiercely blown in driving sheets,
Swiftly maintain their cruel race,
And deeply wound the traveller's face:
The feathered meteor fluttering flies,
And softly sails from thickened skies;
The north-east winds now fiercely blow,
And lo! the fountains cease to flow;
They turn the floods to ice, and make
A solid mass of every lake."

"THE winter solstice calls us to reflect on the blessings which the munificent Author of nature grants us in this rigorous season. The advantages of winter to the earth, to the atmosphere, and to man, are incalculably great. In consequence of the cold and frost, many noxious vapours are retained in the superior regions of the atmosphere, by which means the air is rendered more pure. Far from being prejudicial to the health of man, they often improve it, and counteract that debility which a continued heat would produce. The constitution of the human body varies according to the climate in which it is placed; so that the inhabitants of the northern countries enjoy a constitution adapted to the excessive cold that prevails there, and they are generally very robust and hardy. Even as man, though he loves to be in action, and that is necessary to him, is yet glad to have his toil interrupted by the recurrence of each evening, to taste the sweets of sleep, and to pass into a state altogether opposite to that in which he was when awake; so also does our nature accommodate itself to the vicissitudes of the seasons, and we are pleased with them, because they contribute to our happiness and well-being.

"At present our fields and our gardens are covered with snow, which is necessary to preserve them from being injured by the cold, to secure the seeds from the impetuosity of the winds, and to prevent their being destroyed. The fields, after having during the fine weather produced all the fruits upon which we live in the winter, require some repose. And in this we have great cause to acknowledge the wisdom and goodness of God: for if he had not provided for our support, and

if, to obtain our nourishment, we were obliged to cultivate the earth in this rigorous season, our complaints might have some foundation; but He has begun by filling our magazines, which are sufficient to supply all our wants, and permit us to enjoy a degree of repose suitable to the season."—*Time's Telescope*.

"Almighty God, thy power we sing;
And to thy goodness tribute bring
For all thy works of love:
Thy wisdom crowns thy boundless might;
Thy kindness brings thy truth to light,
As clear as orbs above.
How full are earth, and sea, and air!
How great thy love! what constant care
Of all the host is shown!
On great and small thy bounty flows,
And all creation richly glows
With goodness all thine own."

The first half of the month.—Various sorts of small birds, such as tom-tits, chaffinches, yellow-hammers, with a large collection of our common house-sparrows, are seen, especially in snowy weather, in farm-yards, among chaff and straw, in quest of food. The domesticated nightingale and blackcap, in the neighbourhood of a cheering fire, will charm us with their sweet woodland notes, and put us in mind of spring, though many a wintry blast must blow before that bright and lovely season appear. The water-wagtail is seen by the sides of ponds and brooks, hopping before the passenger, with occasional turns and jerks, as though holding familiar discourse with him. In the early part of this month our feathered warblers are more inclined to seek for shelter from the cold than to pour forth their melodious strains, excepting our old friend the robin, and the missel-thrush. This last-named hardy bird will, from the top of some towering elm or pine, give out his loud wild notes, regardless of the frost and snow. The insect tribes that amused us in the summer and autumn months have now entirely disappeared, except the cricket: he is merry, because he is warm:

"Neither night nor dawn of day
Puts a period to thy lay;
Then, insect! let thy simple song
Cheer the winter evening long;
While, secure from every storm,
In my cottage stout and warm,
Thou shalt my merry minstrel be,
And I delight to shelter thee."

Laurestinus remains in blossom, and the Christmas rose (*Helleborus Niger*) is at this time in flower; and the ivy continues fresh and green, although the fierce north-east winds bind the earth in adamant chains—

"It changes not as seasons flow
In changeless, silent course along;
Spring finds it verdant, leaves it so;
It outlives summer's song;
Autumn no wan or russet stain
Upon its fading glory flings,
And winter o'er it sweeps in vain
With tempests on his wings."

The last half of the month.—If the

weather prove mild for the season, the brisk little wren, with perking tail, salutes us with a song. The hedge-sparrow gives out its soft warble, and, before the month terminates, the chaffinch and titmouse are heard. In sunny days flies appear in our windows, and gnats occasionally dance in the open air.

Flora is now making some attempts to unfold a few of her beauties. The elegant snowdrop appears in our gardens and orchards, and the yellow crocus in sheltered places, begins to exhibit its golden cups.

In our walks in the fields, where the snow is melted away, we may see here and there a smiling daisy. But where shall we find a more brilliant blossom wherewith to deck our mantlepiece than that which is now

"Fringing the fence, or sandy wold,
With blaze of vegetable gold,
The Furze! —"

This fragrant plant is spoken of by Dr. Lindley as almost too beautiful for our northern climate; while it is a common anecdote told of Linnæus, that when he first saw it flowering in England, he was so struck with the richness of its golden corollas, which he had never seen blooming in his own severe clime, that he fell on his knees, and offered up a thanksgiving to the great Author of nature. It is also remarkable that our famed botanist, Sir James Smith, commenced the systematic study of plants by an examination of the common furze, or whin. He says that he began, on the 11th of January, 1778, "with infinite delight," to examine the furze (*Ulex Europæus*), the only plant which he met with in bloom. He observes, "I then first comprehended the nature of systematic arrangement, and the Linnæan principles; little aware that at that instant the world was losing the great genius that was to be my future guide—for Linnæus died on the night of the 11th of January, 1778."

A few flowers of chickweed and groundsel may now be met with; also those of the primrose; and many of the mosses now put on their best attire. The little delicate mesembryanthemum presents its interesting flowers in a warm room, exposed to the rays of the sun. This plant has been noticed by travellers to enliven the dreary deserts of Arabia.

"Even in Arabia's parched and barren sand,
We trace the wonders of the Almighty's hand:
There, where no verdure meets the traveller's sight,

Where no deep groves to cooling rest invite,
A little flower of brilliant star-like rays
Lifts its fair head, and courts the burning blaze;
Of colours various as the western sky,
Upon the sun she turns her golden eye,
Shuns her gay petals when his race is run,
And waits expectant of to-morrow's sun:

She needs no genial rain, no mountain stream,
To feed her lips—she drinks it in his beam.
Ask you how arid sands can moisture give?
The hand which made the flower hath bid
live!"

Authors and Books.

THE AUTHOR OF "UNCLE TOM'S CABIN."

TWELVE months ago the reading public of Europe knew little or nothing of Mrs. HARRIET BEECHER STOWE, the American lady, who, at one bound, has suddenly vaulted into the highest niche of the temple of Fame, and drawn to herself the admiring plaudits of the contemporary literary and philanthropic world. The noise of her renown came upon our ears at first as if it were the boisterous gurgling of a rapidly passing stream; but it has become like the roar of mighty waters, whose voice cannot be stilled, whose surging waves it is impossible to stay. Only could a nation's lamentation for the death of her greatest warrior be heard above the roll of acclamation, which still reverberates from each shore of the broad Atlantic, in honour of the gifted woman, from whom the monster-iniquity of the New World has received its deadliest blow. For a season the "Great Duke," the friend and companion of kings, and "Uncle Tom," the Methodist Negro captive and martyr, divided universal attention: a temporary lull attended the former to his tomb, and, like the magnificent and solemn pageantry of the funeral, he has passed away. It is not thus, however, with the captive negro of the South, whose chains yet unbroken, and whose bitter wrongs yet unredressed, give point and pathos and power to the marvellous creation of Mrs. Stowe's heart and intellect combined. The book retains its hold of the public mind, and the cause which it advocates daily gathers strength and receives adherents.

Any notice of Mrs. Stowe's admirable production, except so far as the value of particular editions is concerned, is rendered unnecessary by the immense popularity which it has gained, and the numerous editions which the activity of the English press has sent forth at such a reasonable price as to render it obtainable by the humblest of our artisans. Less is known, however, of the author and her family, and we are glad to transfer to our pages the following account, which is drawn from an article in Fraser's Magazine.

Of the great and harrowing subject of Mrs. Stowe's pen we shall take cognizance at a fitting opportunity; for it is the

duty of every one who bears the form of humanity, and desires to promote the true honour and dignity of his species, to lend a helping hand towards the destruction of this plague-spot upon the moral character of a great people, proud of their own *freedom* and political privileges.

Mrs. HARRIET BEECHER STOWE belongs to a numerous and remarkable family. It consists of twelve members, the apostolic number; 1st., the father, the Rev. Lyman Beecher, D.D., ex-president of Lane's Theological Seminary, and late pastor of a Presbyterian Church at Cincinnati, Ohio; 2nd., the Rev. William Beecher, pastor of Chillicothe, Ohio; 3rd., the Rev. Edward Beecher, pastor, at Boston, Massachusetts; 4th., the Rev. Henry Ward Beecher, pastor, at New York city; 5th., the Rev. Charles Beecher, pastor, at Newark, New Jersey; 6th., the Rev. Thomas Beecher, pastor, at Williamsburg, New Jersey; 7th., the Rev. George Beecher, deceased several years since—at the time he was one of the most eminent men in the Western Church; 8th., Mr. James Beecher, engaged in commerce at Boston; 9th., Miss Catherine Beecher; 10th., Mrs. Harriet Beecher Stowe; 11th., Mrs. Perkins; 12th., Mrs. Hooker. Of these twelve, seven are apostles of the pulpit, and two of the pen; of the other three, one has been swept into commerce; and the remaining two are wives of respectable lawyers. They are said to be no way inferior in natural endowments to the nine who have chosen to play their part before a wider public. Those who know them most intimately are puzzled to tell which among them is greatest. They bear a striking resemblance to each other, not only physically but intellectually and morally. All of them are about the common size,—the doctor being a trifle below it, and some of the sons a trifle above it,—neither stout nor slight, but compactly and ruggedly built. All of them have the energy of character, restless activity, strong convictions, tenacity of purpose, deep sympathies, and spirit of self-sacrifice, which are such invaluable qualities in the character of propagandists. Father and sons, they have ever been in the thickest of the battles fought in the church and by it; and always have moved together in a solid column. Temperance, foreign and home missions, the influence of commerce on public morality, the conversion of young men, the establishment of theological seminaries, education, colonization, abolition, the political obligations of Christians; on matters such as these do the Beechers expend their energies.

Nor do they disdain to take a part in public affairs. One of them was appointed at New York, to address Kossuth on his arrival.

Nine of the Beechers are authors. They are known to the reading and religious public of the United States by reviews, essays, sermons, orations, debates, and discourses on a great variety of subjects, all marked by vigorous thought, but wanting that artistic excellence which alone confers lasting value on the creations of the brain. Before Mrs. Stowe's last book, her celebrity was hardly equal to her maiden sister's. Catherine had a wider reputation as an authoress, and her indefatigable activity in the cause of education had won for her very general esteem.

Such is the family in the bosom of which Mrs. Stowe's character has been formed. The venerable father, Dr. Lyman Beecher, is now seventy-eight years old. He was the son of a New England blacksmith, and was brought up to the trade of his father. He had arrived at mature age, when he quitted the anvil, and began his collegiate studies at Yale College, Newhaven. Hear this, sons of Vulcan, and emulate the vigour, virtue, and fame of the Andrew Fullers, John Campbells, Elihu Burritts, Lyman Beechers, and many more who, from working iron to their will, have succeeded by force of intellect in bending the more stubborn wills of men. After passing through sundry changes as a pastor, and rising into fame as an orator and as a writer, by his temperance sermons, we find him in the year 1832 engaged as the principal of the Lane Theological and Literary Seminary, established near the city of Cincinnati, Ohio. Here he remained until the year 1850.

A certain eccentricity of manner and character mark the man. His lively sense of the comic element in every thing breaks out on the most unlikely occasions. One dark night, as he was driving home with his wife and Mrs. Stowe in the carriage, the whole party was upset over a bank about fifteen feet high. They had no sooner extricated themselves from the wreck than Mrs. Beecher and Mrs. Stowe, who were unhurt, returned thanks for their providential escape. "Speak for yourselves," said the doctor, who was feeling his bruises, "I have got a good many hard bumps, any how."

As might be expected, his eccentricities in the pulpit were not less apparent than elsewhere. "The ceremonies preliminary to the sermon," remarks the writer in Fraser, "were despatched in rather a summary way. A petition in the long prayer was expressed so pithily, I have

never forgotten it. I forget now what reprehensible intrigues our rulers were engaged in at the time, but the doctor, after praying for their adoption of various useful measures, alluded to their conduct in the following terms:—'And, O Lord, grant we may not despise our rulers; and grant they may not act so that we can't help it.' It may be doubted whether any English bishop has ever uttered a similar prayer for king and parliament."

Harriet Beecher Stowe was born in Litchfield, about the year 1812. After the removal of the family to Boston she enjoyed the best educational advantages of that city. With the view of preparing herself for the business of instruction, she acquired all the ordinary accomplishments of ladies, and much of the learning usually reserved for the stronger sex. At an early age she began to aid her elder sister, Catherine, in the management of a flourishing female school which had been built up by the latter. When their father went west, the sisters accompanied him, and opened a similar establishment in Cincinnati. Near this city, situated on the frontiers of the slave states, Mrs. Stowe spent eighteen long years of her life amidst the most exciting scenes of strife and violence, occasioned by that fearful controversy between the friends and the foes of the slavery not yet—nor will be, we fear, for a long day to come—terminated. Cincinnati, which in 1832 contained less than 40,000 inhabitants, at present contains more than 120,000—an increase attributed in great measure to its extensive trade with the slave states. The little village called Walnut Hills, formed near the seminary of which her father was principal, and where they resided, was one of the prettiest in the environs of Cincinnati. Harriet continued, several years after her removal to this place, to teach with her sister until her marriage with the Rev. Calvin E. Stowe, professor of biblical literature in the seminary of which her father was principal. This gentleman was already one of the most distinguished savans in America. Mrs. Stowe's marriage life has been of that equable and sober happiness so common in the families of Yankee clergymen. It has been blessed with a numerous offspring, of which five are still living. Mrs. Stowe has known the fatigues of watching over the sick bed, and her heart has felt that grief which eclipses all others—that of a bereaved mother. Much of her time has been devoted to the education of her children, while the ordinary household cares have devolved on a friend or distant relative, who always resided with her. She employed her leisure in contributing occasional pieces, tales, and

novelettes to the magazines and newspapers. Her writings were of a high moral tone, and deservedly popular. This part of Mrs. Stowe's life, spent in literary pleasures, family joys and cares, would have been of as unalloyed happiness as mortals can expect, had it not been darkened at every instant by the baleful shadow of slavery. The "peculiar institution" was destined to thwart the grand project in life of Mrs. Stowe's father and husband. When they relinquished their excellent positions in the east, in order to build up the great Presbyterian seminary for the Ohio and Mississippi valley, they did so with every prospect of success. The firebrand of slavery was thrown down amidst the several hundreds of ardent and earnest students that had assembled at this seminary, and the controversy raged with an intensity amounting to fanaticism. At first, the discussion had been encouraged by the president and professors, but when they saw it swallowed up everything like regular study, they thought it high time to stop. It was too late; the current was too strong to be arrested. Commerce took the alarm, Cincinnati feared the loss of its southern trade; it exacted the suppression of the discussion. Slaveholders came from Kentucky and surged the mob on to violence. For several weeks there was imminent danger that Lane Seminary and the houses of Dr. Beecher and the professor would be burnt or pulled down by a drunken rabble. These must have been weeks of mortal anxiety to Harriet Beecher. The Board of Trustees now interfered, and allayed the excitement of the mob by forbidding all further discussion of slavery in the seminary. To this the students responded by withdrawing *en masse*. Where hundreds had been there was left a mere handful. For seventeen years after this, Dr. Beecher and Professor Stowe remained there, endeavouring in vain to revive its prosperity. In 1850 they returned to the eastern states, the great project of their life defeated.

Cincinnati was the chief battle ground of freedom and slavery. Every month there was some event to call attention to the strife: either a press destroyed, or a house mobbed, or a free negro kidnapped, or a trial of freedom before the courts, or the confectionary of an English abolitionist riddled, or an escape of slaves, or an armed attack on the negro quarter, or a negro school-house razed to the ground, or a slave in prison, and killing his wife and children to prevent their being sold to the south. The abolition press established there in 1835, by J. G. Birney, whom, on account of his mildness and firmness, Miss Martineau called

"The gentleman of the abolition cause," and continued by Dr. Bailey, the moderate and able editor of the "National Era," of Washington city, in which "Uncle Tom's Cabin" first appeared, in weekly numbers, was destroyed five times. On one occasion, the mayor dismissed at midnight the rioters with the following pithy speech, "Well, boys, let's go home; we've done enough." One of these mobs deserves particular notice, as its victims enlisted deeply the sympathies of Mrs. Stowe. In 1840, the slave-catchers, backed by the riff-raff of the population, and urged on by certain politicians and merchants, attacked the quarters in which the negroes reside. Some of the houses were battered down by cannon. For several days the city was abandoned to violence and crime. The negro quarters were pillaged and sacked; negroes, who attempted to defend their property, were killed, and their mutilated bodies cast into the streets; women were violated by ruffians, and some afterwards died of the injuries received; houses were burnt; and men, women, and children were abducted in the confusion, and hurried into slavery. From the the hill on which she lived, Mrs. Stowe could hear the cries of the victims, and see the flame of the conflagration. To more than one of the trembling fugitives she gave shelter, and wept bitter tears with them. After the fury of the mob was spent, many of the coloured people gathered together the little left them of worldly goods, and started for Canada. Hundreds passed in front of Mrs. Stowe's house. Some of them were in little wagons; some were trudging along on foot after their household stuff; some led their children by the hand; and there were even mothers who walked on, suckling their infants, and weeping for the kidnapped husbands they had left behind. This road, which ran through Walnut Hills, and within a few feet of Mrs. Stowe's door, was one of the favourite routes of the "underground railroad" so often alluded to in *Uncle Tom's Cabin*. This name was given to a line of Quakers and other abolitionists, who, living at intervals of 10, 15, or 20 miles between the Ohio river and the Northern Lakes, had formed themselves into a sort of association to aid fugitive slaves in their passage to Canada. Any fugitive was taken by night on horseback or in covered wagons from one station to another, until he stood on free soil, and found the folds of the lion-banner floating over him, and the artillery of the British empire between him and slavery. The first station north of Cincinnati was a few miles up Mill-creek, at the house of the pious and non-hearted John Van-

sandt, who figures in chapter nine of *Uncle Tom's Cabin* as John Van Trompe. Mrs. Stowe must have often been roused from sleep by the quick rattle of the covered wagon, and the confused gallop of the horses, of constables, and slave-catchers in hot pursuit. "Honest John" was always ready to turn out with his team, and the hunters of men were not often adroit enough to come up with him. He sleeps now in the obscure grave of a martyr. The "gigantic frame" of which the novelist speaks was worn down at last by want of sleep, exposure, and anxiety; and his spirits were depressed by the persecutions which were accumulated on him. Several slave-owners who had lost their property by his means, sued him in the United States for damages; and judgment after judgment stripped him of his farm and all his property.

It was during her long residence here that Mrs. Stowe made several visits to the slave states; and no doubt she then made those observations which have enabled her to paint noble and generous slave-holders in Mr. Wilson, the manufacturer, Mrs. Shelby and her son George, St. Clair and his daughter Eva, the benevolent purchaser at the New Orleans auction sale, the mistress of Susan and Emmeline, and Symmes, who helped Eliza and her boy up the river bank. Mrs. Stowe has observed slavery in every phase; she has seen masters and slaves at home, New Orleans markets, fugitives, free-coloured people, pro-slavery politicians, and priests, abolitionists, and colonizationists. She and her family have suffered by it; seventeen years of her life have been clouded by it. For that long period she stifled the stronger emotions of her heart. No one but her intimate friends knew their strength. She has given them expression at last. "*Uncle Tom's Cabin*" is the agonizing cry of feelings pent up for years in the heart of a true woman.

We perceive with pleasure that a Committee has been formed for the purpose of collecting a "tribute" from the readers of "*Uncle Tom's Cabin*" in England, of one penny and upwards, and that the fund thus obtained will be placed at Mrs. Stowe's disposal, to enable her to meet the pecuniary charges in which her advocacy of the claims of humanity may involve her; and to promote the extinction of slavery, and the elevation of the coloured race. This movement is neither inappropriate nor ill-timed, for it appears that legal proceedings are now pending against Mrs. Stowe for having quoted the published statement of an American minister on the subject of slavery, in which the damages are laid at

20,000 dollars. We shall be happy to receive, and hand over to the Secretaries any contributions that may be sent to us for so praiseworthy an object.

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A Mission to Mysore; with Scenes and Facts illustrative of India, its People, and its Religion. By William Arthur, Wesleyan Minister. London: Partridge and Oakley.

ALTHOUGH this book has been some time before the public, it deserves a lengthened review. A remembrance of its author when he bade farewell to his native land for the mission field, and when, again returned to England, forced back from the scene of his missionary labours, after a comparatively short stay, by affliction, he stood for the first time before a crowded audience in *Exeter Hall*, and in clear, shrill tones, uttered an appeal on behalf of the millions of idolaters who are our fellow subjects in India, urging their claims with an earnestness and a potency that produced a startling effect even on the officials—the senior secretary (Dr. Bunting) looking and listening in complete astonishment;—a remembrance of this, and a consciousness that the claims of India have not yet been met in the way that they ought and must, unless we are willing to see that part of our empire destroyed, would have induced us to devote more attention, if we had time and space, to an elucidation of the contents of this volume; but we must content ourselves with simply commending it to such of our readers as have not yet made it their own, adding the testimony of a friend, now in Madras, from whom we recently received a letter. He says:—"I heard it said by two gentlemen—one in the civil service, and the other a doctor in the Madras army—on board the 'Trafalgar,' on my way out, that 'Mr. Arthur's book, *Mission to Mysore*, was the best of the kind that had been written, and gave a deeper insight into Brahminism than any other book published.' A young clergyman of our company, going as a missionary, having it, kindly lent it to me. I read it with much interest, was very much pleased, and would recommend it to every one who feels interested in the spiritual welfare of the poor Hindoo."

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A Pulpit Estimate of Wellington. Delivered in Egham-Hill Chapel, October 24, 1852. By John G. Manly. London: Partridge and Oakley.

Wellington the Warrior; a Model for the Battle of Life. By Henry Batchelor, Minister of Fetter Lane Chapel. Partridge and Oakley.

Few can be insensible to the real great-

ness exhibited in the character of Wellington; but many demur to the attempts which have been made to glorify the duke and apologise for war. We confess ourselves of the number, and have really wondered how individuals have vied with each other, both from the pulpit and the press, to stimulate and gratify a morbid taste for hero-worship. Not content with this, some have even attempted to pierce the veil of futurity, and determine what ought to be left to the unerring judgment of Him whose ways are past finding out.

We are glad to find that Mr. Manly is not among the number of idolaters. Without prying into his domestic circle, or rubbing between him and his Maker, we have here a fair estimate of the man as a warrior and a statesman. The whole may be summed up in these words—"Throughout his long and eminent career, he was always governed by a sense of duty, and characterised by integrity, candour, and prudence. He used words not to conceal, but to indicate; he acted not from impulse, but with sound and deliberate judgment; and he never suffered a desire of aggrandizement, or a sense of personal injury, to betray him into the neglect of his country's cause." The author then calls attention "to the right estimate of war;" and we are glad that, in making that estimate, he does not forget that he is a minister of the Prince of Peace. He has some excellent remarks on "the Providence of God as illustrated by the life and character of Wellington," and concludes with some impressive thoughts on the necessity of preparation for eternity.

The main train of thought and the order and arrangement of topics in Mr. Batchelor's discourse, are more to our mind than any that we have read: but the execution is not equal to the conception. The author has fallen into many errors. His title is a misnomer. Wellington, the warrior, is not held up as a model. Only one characteristic is recommended as worthy of imitation. He minded one thing—excelled in that which claimed his undivided attention. There is often a great deal of twaddle uttered about this sticking to one thing, but the most eminent men have always been noted for doing many things.

In the estimate of his character, it is not true that his position in the cabinet was owing to the lustre which he obtained as a general. He early displayed an aptitude for business, and had a manly, straightforward spirit, which raised him above all intrigue and artifice.

We would recommend the author, in the use of words and the formation of his style (for we understand he is yet a

young man), to be less anxious about being emphatic and striking, and more solicitous to be correct and chaste.

Longfellow's Poetical Works. A New Edition. Complete in One Volume. London: Knight and Son.

A BEAUTIFUL edition of the poems of one of the best of the few poets that America has yet produced.

The Mayflower; or, Scenes and Sketches among the Descendants of the Pilgrim Fathers. By Mrs. H. Beecher Stowe. London: Knight and Son.

A STATEMENT has been made, that Mrs. Stowe deeply regrets the republication of these tales and her other minor works, and would willingly have foregone any emolument she may derive from the publication of "Uncle Tom's Cabin" could she have prevented the issue of them. Whatever disparity there may be between her first literary efforts and the peerless volume which has recently startled England, there is nothing in them to be ashamed of. Here is displayed artistic skill of no mean order, genius budding forth and promising full fruitage. Her sketches are so graphic that, while perusing them, we lose all idea of reading a tale, and enjoy as a reality the scenes described. Such productions cannot be altogether eclipsed even by the glory that excelleth in the blaze of her full-orbed literary wonder.

Uncle Tom's Cabin; or, the History of a Christian Slave. By Harriet Beecher Stowe. With an Introduction by Elihu Burritt, and Sixteen Illustrations, designed by Anelay, and engraved by Johnston. London: Partridge and Oakey.

WE rejoice that this book is equally suited for the *million* as for nobility and royalty, and that it has found its way to the cottages of the poor as well as to the mansions and palaces of the great. But it is only fitting that it should be presented in form and style, as to letter press, binding, &c., adapted to the tastes and condition of all classes of the community. Here we have a volume which, for typography, paper, and illustrations, as a whole, is superior to anything we have yet seen,—a perfect gem in appropriate setting. The expense of getting up must have been considerable. As a handsome library volume, or for a present, we have much pleasure in commending it, and trust the enterprising publishers will be encouraged by a large circulation.

Uncle Tom's Companions, a Supplement to Uncle Tom's Cabin; being Startling Incidents in the Lives of Celebrated Fugitive

Slaves. Second Edition. London: J. Passmore Edwards.

ALTHOUGH the men whose histories are here presented may have been companions of Uncle Tom in slavery, they have not, like him, fallen victims to its life-destroying cruelties. They yet live, and are brought into court at the right time, as credible witnesses to sustain, by their evidence, the charges which Mrs. Stowe has brought, in her philanthropic prosecution, against slavery.

Whoever imagines that an attempt has been made, in a clever work of fiction, to give a colouring that is not real in reference to the horrors of slavery, should examine living witnesses by the assistance of Mr. Edwards. Here we have the testimony of Frederick Douglass, James Pennington, Josiah Henson, William Wells Brown, and others, whose depositions have been taken down, and go to prove facts which ought to make every American blush for his country, and induce every Christian to pray God to bring the accursed system to an end. We hope the book will have an extensive circulation. In future issues a chapter of contents should be added. It would considerably increase its value.

The Mission and Martyrdom of St. Peter: containing the Original Texts of all the Passages in ancient Writers supposed to imply a Journey from the East, with Translations and Roman Catholic Comments; showing that there is not the least Sign in Antiquity of the alleged Fact, nor even of there having been a Tradition to that Effect. By Thomas Collins Simon, Esq. London: Seeleys.

SOME of our readers may remember that in our early articles on "Popish Aggression and Protestant Duty," we attempted to show that not only was there no Scriptural authority for the pretended supremacy of Peter, but that there was no historical evidence that he ever visited Rome, or that he ever laid claim to or exercised headship over the Church, and consequently, that he never gave a metropolitan power and authority to Rome. Thus we attempted to drive the Pope from his stronghold, and prove him an usurper of dominion, which was only upheld by impudent assumption and barefaced falsehood.

The learned author of the book before us has adopted a similar line of argument, and, in proof, has given "a list of all the writers, and of all Greek and Latin passages that have ever been alleged as testimony of St. Peter having left the East, chronologically arranged." He thus brings forth, to sustain his charge, a host of witnesses, to whose authority and character no Romanist can object.

The work is written in a spirit of sobriety and Christian candour, which is of the highest importance in the conduct of such investigations, but which, unhappily, is not always exhibited by those who write on the claims of the Papacy. The volume is the product of much diligent research, and demands attention. It is recommended by Dr. Alexander McCaul and Dr. Cumming (although the latter takes exception to some views set forth by the author), and dedicated, by permission, to the Earl of Shaftesbury. Some curious and ludicrous legends are given; and the story of Peter's residence and martyrdom at Rome, is shown to be equally fabulous with the story of "St. George and the Dragon," or the tale about "the Learned Dogs and the Flying Chariot." The contents are described as follows:—

"Prefatory Notices—Introduction—List of Alleged Testimonies. Part I.—Ante-Nicene Records. Part II.—Eusebius. Part III.—Post-Nicene Records. Appendix."

The whole comprises 310 pages of clear readable matter, which, without attempting to controvert the unscriptural dogmas of Popery, completely demolishes all right to exercise authority over Catholics, so called, by the Pope of Rome, and releases the English and Irish, and all others, save those who dwell in his own territories, from obedience to his commands or subjection to his dominion. We trust the eyes of many will be opened by this exposure of usurpation and fraud.

A Few Thoughts on the Latest Legislation of the Wesleyan Conference. Addressed to all true Wesleyans. By George Southern. London: Partridge and Oakley.

MR. SOUTHERN'S pamphlet is a bold, clear, unmistakable utterance against the principles and practices of the Conference. It ought to have an extensive circulation. The author has been suspended for its publication.

Uncle Tom's Cabin Hymns. Selected from Mrs. H. B. Stowe's work. No. 1—"Oh, had I the wings of the morning!" 2—"The earth shall be dissolved like snow." 3—"When I can read my title clear." 4—"Oh, where is weeping Mary?"—Duet. The music composed and arranged by Edward Clare. London: 3, Church-row, Islington.

HOWEVER sanguine the author of Uncle Tom's Cabin may have been as to the success of her work, she could scarcely have dreamt that such a host of friends would have been enlisted in the service at her call. Here we have the sweet and soothing sounds of music, of which the great dramatist says, "Music hath charms to soothe the savage breast." Mr. Clare has produced some simple and

touching melodies, which, we doubt not, will be favourites with our young friends.

The Doctrine of Entire Sanctification Defended: In a Letter to the Newark Presbytery, New Jersey, America. By Charles Fitch.

The Covenant Service. Directions to Penitents and Believers for Renewing their Covenant with God. W. Symons, Vauxhall, London.

THE first of these pamphlets is a reprint of the valuable letter recently published in this magazine. To those who wish to have it to keep in a separate form, or who would like to distribute it among their friends, here is an opportunity. In the purchase of the second a penny will be well spent. May its perusal make the solemn new year's service a more serious and deliberate act than ever!

Miss Fitzroy and Charles. A Dialogue for the Times, designed to promote a regular and profitable attendance on Public Worship. By Theta. Houlston and Stoneman.

WE recommend this little book to all having itching ears, and a gadding disposition. If a perusal of it effects the cure of these evils, a penny will be well spent in its purchase.

Poetry.

THOUGHTS AT EVENTIDE.

"Blessed are those servants whom the Lord when He cometh shall find watching."—LUKE xii. 37.

Thou better land,
Thou brighter home,
Lo! here I stand—
Death's stream at hand—

And calmly wait till Jesus bids me come!

Good Lord, I watch for thee.

His mighty power,
His sovereign love,
When dangers lower,
Are my strong tower:

My treasure and my heart are fixed above.

Good Lord, I watch for thee.

"Cast all thy care
On me," he said;

"A mansion fair
I will prepare,

Where thou shalt wear a crown upon thy head."

Good Lord, I watch for thee.

His ways are kind:
Sweet every word!
In him I find

All charms combined—

Hark!—"Twas my gracious Master's voice I heard—

Good Lord, I come to thee!

CLEMENT.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

DEAR BROTHER,—A kind friend has placed in my hands a number of original letters of the late excellent Wm. Dawson, of Barnbow, near Leeds, with permission to transcribe such portions of them as may be generally interesting for the *LOCAL PREACHERS' MAGAZINE*. They are prized above fine gold by the owner, and I doubt not but they will be acceptable to your readers.

I am respectfully yours, X. P.

Barnbow, Feb. 11th, 1823.

DEAR AND HONOURED SIR,—M. —'s letter fell into my hands on Tuesday evening. I glanced it rapidly over, and I soon perceived that its contents were interesting; and especially in *this particular*, that you, Sir, was still a probationer for eternity, and that your gracious and Divine Father continued to spare your life, in order that you might have a *fair opportunity* to plunge into the "Fountain opened for sin and uncleanness," and wash your robes and make them white in the blood of the Lamb. I know you would wish to be a guest at the marriage supper of the Lamb. I am sure you cannot bear the idea of going in and out with the people of God on earth, and be excluded from their company in eternity. Your soul revolts at the thought of entertaining the ministers of Christ under your roof, and not being an inhabitant in the same house with them when "time shall be no more." Will you not, my dear Sir, take advantage of your knowledge of the sinfulness of sin, and abandon it with all your heart? Will you not take advantage of your knowledge of the vanity of the world, and bid adieu to its tantalizing shadows? Will you not take the advantage of your knowledge of an all-sufficient Saviour, and freely and fully accept of salvation through him, and delightfully surrender your whole soul and body to be "a living sacrifice, holy and acceptable to God, which is your reasonable service?"

My heart rejoices at the pleasing answer which gratitude and love dictate, when they reply to their own interrogatories in the affirmative; and I hope the reply is the echo of your willing soul, which constantly presents itself before the Lord, and cries—

"Take my body, spirit, soul;
Only thou possess the whole."

You are anxious to hear the particulars relative to my mother's affliction. Those particulars I will readily give. Her medical attendant assures her that he may *relieve*, but cannot *remove* her disorder; and for many weeks back she has had no medicine from him. She is very short of breath, particularly in a morning, which rather improves in the day. She has frequently a pain in her side, which has such an effect upon her that she can only lie upon one side. Her cough is at times troublesome, and causes her to have broken rest at nights. She uses nothing but simple remedies. * * * * As it regards her *soul*, I trust she has her eyes open, and she beholds the approach of eternity. She is anxious to be ready for the coming of the Bridegroom, and renounces every plea but this,

"Jesus hath lived, hath died for me."

I trust the Lord will put a new song into her mouth, even of praise and thanksgiving to her God.

I am sure that your friendly attention to me whilst under your eye, deserves a *conspicuous return* of affection and attention on my part, which I would render again in yearning affection, earnest prayer for and anxious attention to your eternal interests. And though I feel a *little* of my obligations, and the duties connected with those obligations, yet boasting is excluded; and were my feelings ten times more exquisite, I could only say, "I am an unprofitable servant, I have done that which it was my duty to do."

One thing in the dealings of God with you which I admire and adore, is his kindness and love towards you in letting your descent into eternity be so *gradual* and so *visible*. The candle of life has burnt long, and now when sinking into its socket, it is not puffed out in a moment by a sudden blast of affliction, but gradually, yet *sensibly* at times, burns dimmer, and dimmer, though for some moments at certain hours of the day it sometimes burst out with a brighter blaze, and shows the vital principle is not yet exhausted: yet the blaze extracts it, and leaves so much less for the next effort; and in a little time the oil will be spent, and leave nothing but

the lifeless snuff of a putrifying body, which must be covered in the bosom of its mother earth, and sleep there until the morning of the resurrection, when all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good to the resurrection of life, &c.

But my paper reminds me that I must be drawing to a conclusion, and as we can soon hope for what we anxiously desire, I indulge the pleasing hope that you watch the motion of life, and the sensible approach of death, more attentively and more anxiously than ever the most interested purchaser watched the wasting of a flaming candle, when a sale was dependent upon it, in which the safety and comfort of himself, an invaluable partner, and a numerous family were involved; and the view rouses every power of your body and soul, to "give all diligence to make your calling and election sure, so that an entrance may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." And there may you meet your partner, your children, and your children's children, and spend each an eternity of growing happiness in the presence of God and the Lamb.—I am, yours sincerely,

W. DAWSON.

FIFTEEN MEMBERS EMIGRATED.

Doncaster, Dec. 20, 1852.

MY DEAR SIR,—In reading over the report of the last aggregate meeting in the magazine, I observed that fifteen local preachers, members of the Mutual-Aid Association, had emigrated.

Fifteen missionaries have gone away without being noticed, except as having withdrawn from membership! Had several hundred pounds been given to each man to go to the ends of the earth and preach the gospel, we should have heard something about them. Yet what noise and stir we have about an unpaid ministry being scriptural!

And has hard and adverse fortune driven fifteen of our brethren to seek bread for themselves and their families in distant and foreign lands? Were they by prayer commended to the care of the great Head of the church? Had they any books to take with them, or did poverty cause them to sell the few they had to help to pay their passage? Do

the local committees know where they have gone? Have they corresponded with the general committee about them, further than to say withdrawn because they have emigrated? Is this all? Cold must have been the heart that has passed over the subject without further notice. Oh, what a torpor, at the moment of writing, rested on the secretary's mind!

Has an effort been made? Did we receive a notice of them in the magazine as they went away, one by one, or perhaps a few together, in order to strengthen each other's hands? Does the committee know where they are? Is a correspondence kept up with them? How many magazines have they taken with them?

When I read that fifteen had emigrated I felt a strange sensation come over me, as if they had heaved back a sigh and it had fallen on my ear. I felt a desire to write to you immediately; I restrained myself in the hope that the matter had not been so unnoticed as I supposed. I thought of the efforts of our Connexion to raise money for the missionaries, the expense of the mission house in London, and the expenses of its management; the sacrifices which were being made by the people to meet its urgent claims, the fire and enthusiasm which have seized many, and caused them to increase their subscriptions; and we have let go—unobserved, unnoticed, unrecognised, in the persons of our fifteen beloved fellow-labourers—the simplest and purest element for the propagation of the gospel. Our brother-ambassadors for Christ have departed, and we have not commended them to the grace of God; we have done nothing to strengthen their hands, to confirm them in the faith; we have given them no message, and have sent after them no prayers. Is it so? What are we doing!

If my feelings have caused me to express myself too warmly, I shall be forgiven, because my sympathy for every member of the Mutual-Aid Association runs deep, especially towards those who are obliged to leave their brethren—their associations—their relations—their country, and seek a maintenance in a distant land. There they will unfurl the banner of the cross. The Lord be with them! Yours affectionately, J. M.

[All these questions of our brother are deeply important, and we hope the matter will not be permitted to rest here. We shall certainly return to it.]

THE HARVEST IS COMING.—GAL. vi. 7, 8.

WHAT now thou sowest, that thy blade shall reap
In lands 'neath other skies, in joy or sorrow;
If faith and love,—no foe shall make thee weep;
If sin,—thy night of woe shall have no morrow.—CLEMENT.

Temperance.

TEETOTAL TESTIMONY OF BROTHER JOHN UNWIN, OF SHEFFIELD.

DEAR SIR,—I take the present opportunity of handing you my teetotal testimony. The present state of society seems to call for some lessons on this important subject.

On a certain Sabbath, in March, in the year 1835, it was my privilege to go with a number of local preachers and others to hold a day of special services at Thurgoland, Wortley, and Howbrook, situated from eight to ten miles from Sheffield, in the Sheffield West Circuit. In the love-feast held in the afternoon at Thurgoland, nearly a dozen local preachers and leaders were present, most of them professing, like myself, to live in the enjoyment of purity of heart. At the close of the day the brethren met at Wortley—part of them at the house of Lord Wharnccliffe's gardener (a local preacher), and the remainder at another friend's house. Tobacco and malt liquors were plentifully provided, and most of us partook of the hospitality offered, myself amongst the rest, as it was suggested we had eight miles to go exposed to the weather, and a little drink would do us good. On my arrival at home I felt cold and chill, of which I complained. My good wife, very anxious to meet my case, suggested something warm: a little brandy was named, the bottle produced, sugar and hot water added, and a very nice glass of brandy and water I had, and immediately *felt* it did me good. A powerful suggestion was instantly presented to my mind: "The one you have had has done you good—now take another." With some little reasoning on the subject, I said, Nay—resisted the temptation, and thus narrowly escaped.

The day following the above circumstances, a message came to me from Mr. M'Lean, informing me a tea-meeting would be held in the school-room connected with Brunswick chapel, after which a temperance lecture would be delivered by a Mr. Benjamin Pollard; in answer to which I replied, that I did not think I should go, as it did not concern me. As a reason, I stated that I had been converted more than twelve months, and the grace of God had kept me without being intoxicated. I had all that time taken strong drinks in moderation, and the day before was fresh

in my mind. I had been amongst the ale and porter, and finished the night with brandy, and had resisted all temptations to drunkenness; so that I was fully confirmed in my notion that, if the grace of God could not keep me, nothing else should. During the day the message was repeated, and more strongly urged than before. I *must* attend the meeting. I therefore went, all the way resolving that nothing should induce me to become so foolish as to commit myself to the principle and practice of total abstinence. I thought it a degradation to my manhood, and an insult to the grace of God.

With these prejudices I entered the meeting. After tea, Mr. Pollard commenced his lecture. He said, for some years he had been speaking against spirituous liquors only; but on this occasion he should denounce other drinks. It was his conviction that far more drunkenness resulted from taking wine, ale, and porter than from spirits. During his discourse, my attention was directed to a certain character described somewhat as follows:—"Suppose a person in the habit of moderate drinking should take a glass of brandy and water; it will stir up in him every corrupt principle of his nature, and it is next to a miracle if he does not fall into temptation and sin of some kind or other." Conviction immediately fastened upon my mind: the occurrences of the past Sabbath, with the glass of brandy at night, were fresh in my recollection; and the thought occurred, "What a mercy it was you were able to say in the love-feast the day before, that you were living in the enjoyment of a clean heart, being purified by faith: otherwise you might have yielded to the temptation, and taken another glass or two; and then have made shipwreck of faith and a good conscience."

I saw at once the risk I was running in taking intoxicating drinks, and I resolved the adventure of the previous Sunday should be the last offence. I asked for a pledge, signed it immediately, and made a speech. During the evening a goodly number signed the pledge, amongst whom were Messrs. G. B. M'Donald, S. D. Waddy, P. C. Horton, John M'Lean, and others, some signing for a month, and others for an indefinite period. One man, a member of society, who had been a great drunkard, challenged his leader, and offered to sign the pledge if he would. The leader hesi-

tated a short time, and then asked me what I thought about it. I urged him by all means, for his own and his brother's sake, to lead him in the good and right way by signing the pledge; but he refused. That member afterwards, in a state of intoxication, was found at a house of ill fame, and from that time became a most abandoned character.

From the meeting I hastened home, knocked at the door, and my wife presented herself. I said, "My dear, just reach me that brandy bottle I used last night." She handed it to me; I took it by the neck, and, with tremendous force, hurled it up into the air: it came down with a crash, and the enemy was destroyed. The pledge I had signed was the long one—"neither to give nor to take any intoxicating drinks, except as medicine and at religious ordinances, but to discountenance as much as in me lay all the causes and practices of intemperance." As I walked home I had reasoned thus:—I am frequently subject to a bilious sick headache, and, lest I should put forth my hand and touch the accursed thing, calling it medicine, I will utterly destroy it; and no drink that can intoxicate shall be found in my house."

From that day to this I have not at all harboured the monster. I have five children, the two eldest in their teens, and none of them know the baneful effects of intoxicating drinks. All have signed the pledge, and they intend to keep it too.

The advantages I have derived from total abstinence, physically, temporally, mentally, and spiritually, cannot easily be reckoned. Health retained, money saved, mind improved, soul preserved, are only parts of the blessed results. Without intoxicating drinks I have been enabled to perform more physical and mental labour than most of my brethren. For more than seven years together I have conducted meetings three mornings a week, at five o'clock, commencing and closing with prayer, and reading three-quarters of an hour; after which, for years, I attended the six o'clock morning prayer meetings, and met from four to six classes weekly, containing more than 100 members. The lowest number of meetings I attended each week was 15, often exceeding 20. All this was in addition to attending to business from eight o'clock in the morning to seven o'clock in the evening; preaching twice and sometimes thrice on a Sabbath, returning, after long prayer meetings, six, eight, or ten miles in the evening, all weathers, and finding no need of any stimulant besides the love of Christ, with a little oatmeal and water, when it could be got; no tobacco or strong drink to

pollute the breath and disarrange the stomach, as I have seen it to be the case in some instances.

On one occasion the Lord poured out his Spirit, a number of sinners were awakened, and the communion place was surrounded with penitents crying for mercy. Amongst the number a lady presented herself for instruction and prayer; a good brother went and knelt before her, who was in the habit of taking both drink and tobacco. He had had a little of both, and no sooner began speaking to her than the results showed me the necessity of a man keeping himself pure, if he intended to be useful. His polluted breath, diffusing itself in the face of the lady, caused her to put up her hand and turn aside her head, to avoid the stench emitted from the man's mouth. I saw the difficulty in which they were both placed: the woman could hear no words at his mouth whereby she might be saved, the brother was not able, under such circumstances, to render her any benefit. I gently tapped him on the shoulder, and called his attention to a man at a little distance who might want his assistance, and pointed the lady out to a female leader, who soon succeeded in imparting the instruction necessary to the salvation of her soul. The good brother had lost his power of usefulness in that instance, and if only delicate females had required to be spoken to that night, he might as well have been at home for any help he could render under the circumstances.

I have found that drinking and smoking have been to many good men weights, if not sins, and, in numbers of instances, have tended to impede their usefulness, even when they have failed to destroy their souls. I knew a leader who was an habitual smoker: he heard a sermon in which the preacher shewed that taking tobacco was a weight and a snare: this statement caused the man to think of his practices. If the preacher had called it a sin he would have paid no attention to it. But on reflecting upon his own experience, he called to mind the frequent conflicts he had had in his closet on that subject. One day he came out of his closet, and said to his wife, "The devil won't let me alone, while at prayer, about my pipe." She replied, "Pray hold your noise about your pipe; I don't think the devil has aught to do with it: take no notice of him." This good man said to me he had discovered that, instead of the trouble he had been passing through in his closet being produced by the devil, he found it was the Spirit of God convincing him of the waste of time and money he was expending over his pipe, which was producing

a serious injury to both body and soul; he resolved from that moment to give it up, and has had sweet peace ever since, while no disturbance now reaches his closet on that subject.

I could go on, and mention the names of acquaintances whom I have known during the last seventeen years of my teetotal career, who have been enslaved, ensnared, crippled, damaged, slain, and utterly destroyed, by those accursed drinks. O what broken pledges—what beginnings in the Spirit and endings in the flesh have I witnessed! To the grace of God, and total abstinence from these two filthy habits, I attribute my salvation.

I am, yours truly,

JOHN UNWIN.

Rockingham Works, Sheffield,
December 17, 1852.

THOUGHTS IN THE NIGHT.

"Wine mocketh, strong drink rageth."—
PROV. XX. 1. *Conquest's rendering.*

It was midnight. I lay restless upon my bed, and could not sleep. Turning my thoughts to the great channel of scripture truth, I fell in with the short, but weighty, hammer-like sentences quoted above. I then began to think over some of the incidents of the past day that brought to my mind fresh proof of the correctness of these venerable axioms, written twenty-eight centuries ago.

Early in the morning I heard the bell tolling—who was dead?

Some years—not many—have passed away since I heard great rejoicing in a house near to my own home. The eldest son had "come of age"; numerous relatives and friends were invited to the feast; music and dancing, noise and fun were kept up during the night; and the young man, full of health and vigour, received the congratulations of his friends, and exulted in a fair prospect of ease and comfort as to his future temporal welfare.

Six days ago I met him; and the change that had passed on him absolutely appalled me. His flesh was bloated and flabby; his eyes listless and meaningless; the expression of his face—if, indeed, it could be said to have any—was brutish; his limbs moved like those of an old man; and his whole appearance was miserable in the extreme. In the evening of the same day he returned home and retired for the night. Delirium soon overpowered him: reason fled, and returned no more. For four days he lingered, and then his polluted soul fled away. Where? Without holiness no man can see the Lord. *Wine mocked*

him; strong drink ruined him. He did not live out half his days. The bell I heard this morning announced his death.

About noon it rained hard; and the physician hurried along the street in his chaise, well covered with a large umbrella of curious workmanship. That umbrella was made by a man whose great skill as a workman caused him to be sought after by most of the trade in London. He might have lived in ease, comfort, and respectability, and, if he chose, have grown rich, but so successfully did the "mockers" deceive him, that he was invariably drunk a great portion of the week. As a matter of course, he soon ruined his health, lost his character, blotted out the desirable picture of peace and plenty that lay before him, and ultimately lost the skill for which he was once so famous. Pity he did not try his hand at the pledge, and see whether he could not make such an umbrella out of it as would keep off the raging waters of strong drink!

In the afternoon I spent a few minutes with a warm friend of the temperance cause—one of a family of exceedingly temperate brothers and sisters, who enjoy the esteem and respect of all who are privileged to know them. Notwithstanding their excellent habits, however, nearly all the members of this family are sickly, imperfect in growth, and always labouring under great weakness of constitution.

Not a few lovers of wine have pointed to them as an illustration of what they call the ill effects of total abstinence; but is there no genuine reason for their lack of health and strength? There is one fearful to mention. *The lovers of strong drink impart disease to their children.* Both the father and the mother of this family stood high in the estimation of their friends and neighbours, but they drank in secret and died early, leaving their children a bitter inheritance of sorrow and trial.

Did Solomon speak a hard saying? Has the wine cup become less pernicious in our own day? Have strong drinks become harmless, or less likely to deceive? Let the unspeakable miseries produced by the drinking customs of society give the painful, but truthful answer.

These whom I have mentioned were "respectable people"; that is, they were better educated than people in common, and their circumstances were easy. They could not plead ignorance; and had, moreover, better opportunities for self-improvement than the many thousands of our countrymen who struggle through life with very little knowledge in their

heads, and very little time upon their hands.

"Look not thou upon the wine when it sparkleth,
When it giveth its colour in the cup, when it
goeth down smoothly:
For at last it biteth like a serpent,
And stingeth like an adder."

CLEMENT.

ANECDOTE.

Old Parson B——, who presided over a little flock in one of the back towns of the State of M——, was, without any exception, the most eccentric divine we ever knew. An instance we will relate:—Among his church members was one who invariably made a practice of leaving the church ere the parson was two thirds through his sermon. This was practised so long, that after a while it became a matter of course, and no one, save the divine, seemed to take notice of it. And he at length notified Brother P. that such a thing must, he felt assured, be needless; but, P. said that at

that hour his family needed his services at home, and he must do it. Nevertheless, on leaving church he always took a roundabout course, which, by some mysterious means, always brought him in close proximity with the village tavern, which he would enter, and "thereby hangs a tale." Parson B. ascertained somehow that P.'s object in leaving church was to obtain a "dram," and he determined to stop his leaving and disturbing the congregation in future, if such a thing were possible. The next Sabbath, brother P. left his seat at the usual time, and started for the door, when Parson B. exclaimed:—"Brother P.!" P., on being thus addressed, stopped short, and gazed towards the pulpit. "Brother P.," continued the parson, "there is no need of your leaving the church at this time; as I passed the tavern this morning, I made arrangements with the landlord to keep your toddy hot till church was out." The surprise and mortification of the brother can hardly be imagined.

Mutual-Aid Association Reporter.

INTERESTING TEA AND PUBLIC MEETING AT LOUTH.

We last month referred to the excellent meeting at Louth, and, by the kindness of an esteemed friend, are now able to present a report of the proceedings.

The tea-meeting, held in the Mansion-house, was well attended; the meeting in the evening was presided over by Mr. Topham, sen., an old and highly respected local preacher and class-leader. He was supported by Messrs. J. B. and Roger Sharpley, Mr. Johnson (late of Horncastle), and a large body of local preachers.

After singing and prayer, the chairman said:—"I would have preferred any obscure corner rather than this prominent position: the friends took advantage of my absence from home, and, quite unknown to me, planned my presence here. I have often before been called upon to perform duties and take up crosses, and I will do the same now. It will not be necessary for me to say much, especially as I am surrounded by a considerable number whom you are anxious to hear. A few years ago a society was set on foot, designated, 'The Wesleyan Local Preachers' Mutual-Aid Association.' Its aim was to afford aid to a laborious class of men. Nothing had been done for one hundred years! Shall I be wrong when I say something ought to have been

done fifty years ago? About four years ago it occurred to the minds of some of our wealthy brethren, who knew something of the hardships of the rest, to begin this good work. Since then we have enrolled 2,600 names. In consequence of this our friends thought it right to convene an aggregate meeting; then laws and regulations were made for governing the institution. Four years have since passed away, and we have now in this circuit twenty-five members on the list, and five honorary members. The brethren thought good to elect me as their representative to the last aggregate annual meeting at Huddersfield: I went; we had a delightful meeting. On the afternoon of the day of meeting we had a public prayer-meeting; in the evening, at six, a public meeting in the large hall; and, at the conclusion of our sittings, the sacrament of the Lord's Supper was administered. Whilst at Huddersfield a request was sent to me to invite the ex-president and honorary secretary to Louth: they kindly accepted the invitation, and we have sat with pleasure and profit under their ministry in the two sanctuaries kindly lent on the past day. And now I call upon the ex-president to state the nature, object, and progress of the institution."

Mr. B. CARTER, ex-president of the association, said:—"I confess I feel more

fluttered now than I did at an earlier period of the meeting. When the chairman first began to speak, I was struck with what he said about always finding these occasions to be crosses. I don't know why he should. I think he found it no great cross at Huddersfield. From what he said, I should infer that he was blessed there; and I think the cross has not pressed very heavily upon him this evening. You got on very comfortably, sir, and have appeared to be very happy. I feel myself some *commotion* in attempting to address this audience; but I feel it *no cross*. The scene is very different from that which presented itself to my eyes when here ten months ago. I gave some account of our association at the Guildhall, and was surrounded by a *few* kind friends. There were plenty of seats before me, rising tier above tier, and stretching far away to the end of the hall; but where were the occupants? I almost fancied myself in the frozen regions, where Sir John Franklin is, if yet alive, not far from the north pole. God bless him! if he is living, though I fear he is not. We are not now, however, at the Guildhall, but at the Mansion-house—the place of civic festivity—where you rejoice to see us, and we to see you. We are not ashamed of our errand; and, let me add,—for I think no one here will improperly construe what I say,—we are not ashamed of *ourselves*! In what we do there is nothing inconsistent with the word of God; we are satisfied that it is not a thing upon which the Lord will frown. We believe that, with regard to this work, he will say, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Our enterprise is truly *Wesleyan*. John Wesley was a man of true philanthropy. Whatever else there may have been defective in him, he was a lover of universal man. He visited the prisoners in their prison-house, the poor, the sick, the afflicted, and the dying. When he had but a very limited income, he gave away all he could save out of it; and, when his income was augmented, he continued to live on the same sum as before, and gave away the whole surplus. And what is this institution for? The relief of the distressed and necessitous. He must be bold indeed that will call this a *bad* work. But we will not hide the fact that the institution is intended for the benefit of a particular class of men, and not of all classes indiscriminately. It is for the relief of poor, afflicted, infirm, and dying *local preachers*. Methodism has made no provision yet for this class. Did you ever hear of there being such provision? Have you ever subscribed to such a fund? We have heard something

of the kind talked about, as being desirable, but there was always something to prevent its being done. Do we aim at providing *salaries* for local preachers? No! They must still work for their own living, as they ever have done; but when in circumstances of affliction, this institution contemplates affording relief whilst they are unable to work, to the amount of 8s. weekly. Is it too much? (No!) Then to aged men upwards of seventy, and past work through the pressure of nature's infirmity, it proposes to give 4s. a week. Is that too much? (No; not enough.) But it's a nice thing where there would have been nothing. Then, contemplating the dissolution of the body, and the consequent expenses of a funeral, is it seemly that one who has laboured for thirty, or forty, or a greater number of years in preaching the gospel of Christ, free of charge to any, should be so neglected and uncared for by all who have benefited by his ministry, that his widow should have to go to the guardians for a coffin and grave in which to deposit his remains? Many poor widows of local preachers have had to do this. It ought not to be. This institution, then, proposes to allow the sum of £8 to the survivors of its deceased members, as a provision for the decent interment of their remains. But local preachers, like other persons, sometimes lose their wives. Under this calamity a brother is allowed to draw half the sum provided for his own funeral expenses, or any less amount, to meet the expenses of her interment; the amount drawn to be deducted from the whole sum otherwise payable at his own decease. Important as these provisions are, there is something still more important connected with them. When a member is overtaken by sickness, and when he sinks into the agonies of death, one of the brethren calls to see him; he converses and prays with him, and, whilst supplying that which mitigates the sufferings of himself and family, softens his pillow and smooths his passage to a better world. It is cheering to the visitor to hear the dying testimony of a brother to the power of the gospel he has preached, and the grace he has held forth to others. It is consoling to the dying to see one of his own brethren, who has worked with him for twenty or thirty years in the same great cause, come to sympathize with him in his sufferings, when sympathy is most needed and most felt. Then there is another advantage connected with this institution, that of meeting together periodically, to encourage each other, and to rejoice together, in meetings such as this; but, more especially, once a year, at our

aggregate meeting. And what is there for anybody to be jealous of in that?—Why should it excite suspicion and distrust? Our friends, the two *pastors* of Christian churches in this town, who are here present, know how sweet and refreshing such annual assemblies and quarterly church meetings are. We *love* these meetings for fraternal intercourse, and we will not give them up. I have stated now the *objects* of this institution; the question to be considered is, By what means is it proposed to supply the allowances that have been enumerated? When a brother enters he is required to pay an entrance fee of 10s.; afterwards he contributes 3s. quarterly. Of course it is impossible for such contributions alone to make such payments as have been mentioned; especially as we admit brethren to membership in *any* state of health, and with any kind of constitution. The contributions of members, therefore, have to be supplemented and assisted by contributions from other sources. We have, therefore, a class of honorary members, subscribing a guinea a year to the funds; a class of honorary contributors, subscribing half that amount; and we thankfully accept of subscriptions and contributions of any smaller amount. And as local preachers have to leave their families on the Sabbath, walk six, or eight, or ten miles, and back, and preach twice, or, as is the case in some circuits, three times, I ask, when this is done for twenty-five or thirty successive years by them, is it too much to expect that those to whom they have ministered the word of life should subscribe a guinea a year for their relief in suffering and death, if they can afford it; or their half-guinea, or half-crown, or even their shilling, if they cannot afford more? Are we too bold if we expect this? I had an interview this morning with our venerable friend Larder, when he kindly presented me with a guinea for this institution. Others, I doubt not, will cheerfully help so good a cause. At a large meeting held twelve months ago, in another town, I made some reference to one of our Lord's inimitably beautiful and touching narratives, as illustrative of this institution, and of its claims. Allow me to direct your attention to it. A certain man, a Jew, having occasion to go down from Jerusalem to Jericho, sets out upon his journey, and continues travelling until he reaches a lonely part of the road, in a dreary and difficult mountain pass. The rude crags run in dreary ranges on each side of the road, winding between the mountains and raising their rugged heads on high. Among these frowning heights are roving bands of cruel robbers, who watch the solitary

traveller's approach, and, rushing suddenly upon him, strip him, wound him, and haste away, leaving him half dead. There he lies, exhausted and helpless, weltering in his blood. By and by a certain functionary, taking the same journey, comes to the spot, sees the wounded man, but keeps as far from him as he can, passing by on the other side. A kindred functionary follows, and he, too, avoids contact with misery—he *looks* at the wounded traveller, but passes by on the other side. Another traveller approaches;—who is he? A despised Samaritan, with whom the Jews will have no dealings. But he carries with him a *feeling heart*. He sees the bleeding man, pity is instantly kindled in his bosom, he rides up to the spot, dismounts, puts forth his hand to the sufferer, finds that life is yet in him, speaks to him in tones of kindness, asks whence he came and whither going, and finds that his journey lay in the same direction as his own. His soul gushes forth a flood of compassion, he pours healing medicaments into his wounds, helps him up, places him on his own beast, and conveys him to the next inn; attends to his wants and pays his expenses there; commits him to the care of the host, charging him to look well after him, and promising to pay the whole bill on his next journey that way. Did Jesus *blame* the Samaritan? No; but taught the Jew by his example, 'Go, and do thou likewise.' Is it possible, then, that the Saviour should be offended with such an institution as this? Is it not manifestly in accordance with his mind and will? Must we pertinaciously refuse to have any dealings with the 'Local Preachers' Mutual-Aid Association? Must we leave our brethren to struggle through affliction and death as they can, without trying to help or relieve them at all? *Ought* we thus to leave them, and to pass by on the other side? I answer these and all kindred questions with our blessed Lord's own words, 'Go, and do thou likewise.' Cherish compassion; manifest kindness; relieve the afflicted, the dying, the bereaved."

Mr. RICHARD INGRAM, Baptist minister, proposed the following resolution:—"The Wesleyan Local Preachers we recognise as a part of the gospel ministry; and their labours in this country having been eminently owned of God, we consider any effort to meet their temporal necessities worthy of universal support." In the course of his remarks he observed—"I came to this meeting with no intention of taking a part in its addresses, but, from the resolution placed in my hands (to be seconded by Mr. Barker), it seems to have been arranged that the sentiments of the previous speakers, having

been approved by the meeting, are to be *baptized* by me, and *confirmed* by Mr. Barker! It appears to me that the employment of gifts possessed by all the members of the church is truly *Wesleyan*, and, what is far more important, thoroughly *scriptural*. I believe that the good Wesleyans of Louth have manifested, and do now experience, a greater concern for what is *scriptural* than for any good human thing, though Wesleyan. This spirit I approve of, howbeit I regard John Wesley as worthy of great honour, for his devoted piety and eminent usefulness as a minister of the everlasting gospel. I am far from thinking it necessary, previous to the exercise of gifts, in publicly expounding and enforcing divine truth, that an imposition of the hands of the Bishop of Exeter, or of any similar personage, should take place. The first qualification I conceive to be, *the possession of a new heart*—the love of God shed abroad within, by the gift of the Holy Ghost; the next is, the possession of suitable knowledge and gifts; and the third may be, the request of the Church that these gifts should be called into active exercise. Hence we read of Philip, one of the seven, chosen, not to be bishops, but to attend to certain financial and philanthropic arrangements, who went down to Samaria and preached Christ. Also, we are taught that the Spirit is given to every man to profit withal; and that talents are not to be hid in a napkin. Thus we read of one who, knowing only the baptism of John, taught diligently the things of the Lord, and who, by those superior to him in the knowledge of Christ, but inferior to him in gifts, was not rebuked or silenced, but *privately* taught the way of God more perfectly! Let us, instruct one another. Does not scripture teach that the strong should bear the infirmities of the weak? that we should sympathise with and succour the aged and infirm? and that we should remember the poor? The whole of divine revelation looks favourably on the objects contemplated by this association. I regard Wesleyan local preachers as among the most eminent of God's people in laboriousness and usefulness; and I am persuaded that the denomination to which I belong would be improved by enlisting a greater share of such instrumentality.

Mr. J. T. BARKER, Independent minister, seconded the resolution, observing that it was generally considered an honourable task to *baptize* and *confirm*. His friend who had preceded him was pleased to accept the work of baptism, leaving him the work of confirmation. "He said—I suppose we two may be playfully considered the two bishops of

Louth! If any demur to the claim of Wesleyan local preachers to be *pastors*, I do not, for we Independent ministers are ourselves *local preachers* as well as *pastors*. I acknowledge myself indebted to the Louth Wesleyan local preachers for pulpit assistance rendered to me during seasons of affliction and absence from home. I thank Mr. Harris for his good, heartfelt, gospel sermon of the past evening. I have not often the privilege of hearing sermons, and therefore I the more enjoyed the one I then heard: Mr. Harris preached, word for word, such a discourse as I could freely have delivered—a *full salvation for all mankind*! My idea is, that every man ought to be a *preaching* as well as a *praying* Christian; I also agree with Mr. Ingham, that we want a system something like this engrafted into ours. Above all, we want a nearer approximation to each other—a breaking down of the partition walls that have so long divided us. We have need to work together against the infidelity of the day; and we have need to impress upon the local preachers and Sunday school teachers the dangers to which they are exposed from temptations to spiritual intellectuality. You cannot dispense with this useful agency; I should much rejoice to employ some of the young men in my own church in preaching in the villages around. I hope the time is not far distant when, in this respect, our churches will more resemble each other, and when we shall approach each other more closely. This association is worthy your support. He who cares for the sparrow cares for the woes and miseries of mankind. The essence of Christianity is its benevolence. If I am asked, What is Christianity? I would answer—*being good and doing good*. Charity does not look down upon the recipient of her bounty, but dispenses her blessings with a delicate hand. I demur to the idea of relieving my needy brother as an act of charity—he has a right to my sympathy.

Mr. W. KIMM, master of the British School, supported the resolution. He said, when he entered that room he had not the remotest idea he would be called on to take part in the business of the meeting; but he would feel ashamed of himself, as a member of the Wesleyan Society, if he did not heartily sympathise with the very benevolent object they were assembled together to promote. He was called upon to recognise the fact, that the local preachers formed a part of the gospel ministry. No great difficulty, certainly, was involved in establishing this position; it was obvious to every candid mind; and none but those who are labouring under great obliquity

of vision, would deny them the honourable position which they are entitled to occupy. Properly to estimate the influence which the local preachers have exerted upon the age in which they live, and the part they have acted in building up the great fabric of Wesleyan Methodism, it will be necessary to contemplate them under the different phases in which they are presented to our view—their past history—their present position—their future destiny. Their *past history* is written in the commencement and progress of that great revival of religion under the influence of which it is our happiness to live; and, whoever has made himself acquainted with the religious history of this country as it existed some seventy, eighty, or a hundred years ago, well knows that a dense moral darkness overspread all classes of the community. Then it was that Wesley arose as a star in the moral hemisphere and diffused a benign influence on the masses of his benighted countrymen. As has been observed, he awoke, and then aroused a slumbering world. Then, too, it was that a lay ministry was employed for carrying the gospel of Christ, into the most unvisited corners of the kingdom; and, though assailed by violent persecution, great was the success which was accorded to their labours. Theirs was emphatically a work of faith, a labour of love; and in many instances did they penetrate the tangled recesses of moral ruin, and snatch therefrom gems of immortal lustre, which will constitute the crown of their rejoicing in the day of the Lord Jesus! He was fully persuaded that the moral glory of Methodism was largely due to that heroic class of labourers in the great vineyard of the world; and, the last day would alone disclose how large a proportion of souls from the realm of Methodism has been saved by their instrumentality. The *present position* of the local brethren is considerably different from what it sustained originally. Whilst preserving their primitive simplicity of character, they had largely partaken of the benefits resulting from the advancing intelligence of the age. They have fully redeemed themselves from the stigma of being uneducated and ignorant men; and in point of intellectual power would sustain a most successful comparison with any proportional number from the ranks of the regular ministry. Now, as the pastorate of Methodism is principally exercised by the leaders, of whom a large proportion are local preachers, it is clear that they fully vindicate their position as having a share in the gospel ministry. He would conclude by offering a suggestion as to what appears their

future destiny. If it be true that "coming events cast their shadows before," then the design of the Conference to create as wide a distinction as possible between themselves and their local brethren may be strangely successful; but in a sense which will require *their* resigning the chief seats in the synagogue, and surrendering their honours to the men who now bear the burden and heat of the day. He was strongly impressed that a circulating ministry would only be employed as a temporary instrumentality, that the experience of the church under such an arrangement could be only feeble and elementary, and that, after having fulfilled its function, it would be superseded by an agency at once local and stationary. To such a ministry would be assigned the work of building up the church in its most holy faith. He deeply regretted that the excellent class of men of whom he now spoke should be regarded with jealousy. Yet he could venture to anticipate in their experience the fulfilment of the saying, which, though applied primarily to the Great Head of the Church, might in a subordinate sense indicate their future career that, "*the stone which the builders rejected had become the head of the corner*;" this would be the Lord's doing, and it would be marvellous in our eyes! What, if instead of being regarded as mere outer court worshippers, or at best but as adapted to guard the portals of the temple, they should take possession of its shrines! At the present moment in the distant seas far removed from the eye of man, a feeble agency is at work which in their aggregate strength would elaborate a continent where science and philosophy and religion would win their choicest triumphs; and, it may be that, "the feeble folk" which this meeting recognises, may be now noiselessly, yet surely building a platform on whose broad area Christian liberty, and primitive zeal, and apostolical simplicity would again flourish, never more to expire; that in short, there may be exhibited those permanent moral excellences which angels would delight to contemplate, and which would secure the favour and approbation of God.

The HONORARY SECRETARY next addressed the meeting, depicting in graphic terms the character of the men on whose behalf the association had been established. He regarded their position in relation to Methodism and all other sections of the church in the land: showed how the nation had been benefited by their labours, and the masses of the people held in check in seasons of great excitement by their conservative influence—that on every class of society the local

preachers had claims. And while he demanded on the authority of God, that these claims should be no longer disregarded, he appealed also to their humanity and sense of justice, seeing that they were the reapers of a rich harvest of blessing from the seed sown by these men.

At the conclusion of Mr. Harris's speech, which excited great enthusiasm in the minds of the auditory, a collection was made towards the fund; this was nobly supported by the gift of a sovereign each by some, three sovereigns by another, and so on, until a very handsome amount was raised.

Between ten and eleven o'clock the meeting broke up, and we heard first one and then another regret that the time was come when they *must* depart.

H. BOOTHBY, Jun.

LETTERS.

Wednesbury, Dec. 15th, 1852.

DEAR SIR,—Feeling deeply interested in the welfare of the Local Preachers' Mutual-Aid Association, I have done my best in order to obtain subscribers for the Magazine for the coming year, and am happy to say have far exceeded my expectations, having obtained twenty-four names, and expect to have a few more.

I think if parties were to exert themselves a little, there might be a good number of subscribers obtained. Some of the persons I spoke to were willing to take it, but did not know where to purchase it, or rather they only wanted some one to ask them, and they were quite ready to give the order. We shall obtain them through a regular bookseller.

Hoping you will add to your number a hundredfold,

I am, yours respectfully,

MARTHA T.

[Since receiving the above, we have had another communication from our friend, by which it appears that she has added *ten* more subscribers to her list, and is not even yet weary in well-doing. This is an example worthy of imitation. Let many go and do likewise.]

[Some of our readers will remember the reference we made, in last year's magazine, to a good old man who called on us the morning after the meeting at Leeds. God has taken him to his rest. The secretary of the branch says :—]

Our esteemed friend and brother who called upon you at the residence of our mutual friend, Brother Marsden, and presented a sovereign to the funds of the Local Preachers' Mutual-Aid Association after our tea meeting, has departed this life. The particulars have not yet reached me. With his dying breath he desired our brother Speight, the chairman of our

branch society, to present his kind love to the local brethren, and a sovereign to the funds of the association as a proof of his sincere regard. Our truly lamented brother Turton further testified his esteem by requesting two of the oldest preachers on the Wesleyan Reform plan, Messrs. Rayner and Whiteley, to attend his funeral, and our esteemed friend and honorary member of the association, Charles Watson, Esq., local preacher, to perform the funeral rites at his interment. I need not say his desires were fulfilled with the greatest readiness and pleasure. I sincerely hope the above example will find an echo in many a heart, and that many will be induced from a sense of obligation and gratitude for the spiritual benefits they have received at the hands of that most laborious and disinterested body of ministers, viz., local preachers, to testify by similar acts their esteem. J. H. C.

Lambourn, Dec. 11.

DEAR BROTHER,—With regard to Brother Pike's application, I sent the form for him to fill up, and was expecting it in a few days after, but I am sorry to say that, instead of that, there came the information that he had died suddenly. On Friday night, Dec. 3, after family prayer, he rose from his knees and went into another room to make some business arrangements for Saturday, when he suddenly fell to the floor and in a moment expired. However sudden the change, to him it was a blessed one—he was quite prepared for it. For many years he had maintained a close walk with God, and had kept up a high tone of piety. J. S. G.

DEAR SIR,—I have taken the Local Preachers' Magazine from its commencement, and am very glad that an institution like the Mutual-Aid Association has been set on foot to help such a class of useful men in time of old age or infirmity. I have been a local preacher about thirty-four years, and know something of their fatigues and labours, and finding that you have so many calls on your institution from the sick and worn-out local preachers, I beg you to accept of half a sovereign on their behalf.

JESSE BRAUND.

Bideford, Devon,
November 24, 1852.

DIED.

Nov. 14, 1852.—Sarah Arann, Nottingham. Age not stated. Claim, £4.

Nov. 24.—James Ingham, Bradford, Yorkshire, aged 45. Claim, £8.

Nov. 25.—Elizabeth Denton, Bradford, Yorkshire, aged 22. Claim, £4.

Dec. 13.—Mrs. Reynolds, Droitwich, Stourport Circuit, aged 21. Claim, £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

FEBRUARY, 1853.

Essays, Scripture Illustrations, &c.

RELIGIOUS EFFORT AND PROFLIGACY IN LONDON:

THE SABBATH, THE COMMERCIAL SPIRIT, AND THE LOVE OF PLEASURE.

"This know:—in the last days perilous times shall come, men shall be covetous—boasters—lovers of pleasures."—2 TIM. iii. 1—4.

THE present is a boasting age. The prevalence of a taste for general literature, the progress of science, and the practice of the arts, every achievement in which becomes universally notorious through the activity of the press, tend to foster a spirit of vain-glory—not so much in the earnest, toiling, truth-seeking, student, as in the masses of those who, being brought into daily contact with the grand results of modern thought and labour, regard them as distinguishing *their* age, *their* profession, or *their* country, far beyond all others, and thus feed in themselves the conceit and pride which make them impervious to the moral influences that are everywhere impinging upon man in every condition of his existence.

But men are not merely boasters with regard to the achievements of the age in science or literature, or in any department of philosophy. It matters but little what portion of society we examine; the same spirit of self-landation prevails throughout the whole. An atmosphere of intense egotism seems to attend every individual of the species *homo*, in all his pursuits. Each glorifies himself in his work, or in his wit, or in his wealth—in his cleverness or in his cunning, whether exhibited in the striking of a bargain or the building of a palace, the shape of a garment or the direction of public opinion. And everything in the circumstances of society seems fitted to encourage and foster the growth of this universal passion. Men praise each other, and have become ingenious in the discovery of methods by which to elicit from their dying fellow sinners the empty laudation which their souls lust after.

It is not, however, the mere love of fame or notoriety which produces all the results of this nature that we see in society around us. Men are boastful because they are greedy of gain: they praise one another to receive a reward; and, in this mercantile age, it is a sufficient justification of praise, however undeserved, if it be paid for. The principle seems to be generally allowed and acted upon, that what a man pays for with money, it is perfectly right to give,—hand, tongue, head, heart, or soul.

The boastful spirit is not confined, however, to the secular and worldly portion of society. There is ground to fear that the friends and advocates of the numerous benevolent and pious associations which are the glory of Britain, are too much given to its exercise, and are accustomed too greatly to encourage it among all the constituents of the Christian Church. We boast of our powerful ecclesiastical organizations; the number of our religious services and places of worship; the crowds of communicants and Sabbath worshippers; the myriads of Bibles and tracts scattered profusely throughout the whole habitable world; the vast treasures of wealth placed at the disposal of our Bible, Missionary, Tract, School, and charitable institutions; the learning, eloquence, zeal, and piety of our ministers and preachers; the respectability, order, and Christian demeanour of our congregations; and the rapid spread of the light of the gospel at home and abroad. We are found occasionally competing among ourselves respecting the accomplishment of some good work, and we boast of our goodness, and praise each other for our zeal or our liberality.

Instead of thus occupying our minds and the minds of our readers with inflated notions of the importance and magnitude of the means by which various good and praiseworthy ends are attempted to be reached, it may be well, perhaps, to take a brief yet calm and sober survey of the subject, with some reference to the pressing question of Sabbath observance.

London—the mighty heart of England, whose throbbings pulsate to the very extremities of the empire—is full of good works, and her machinery of means and appliances, wherewith to operate upon ignorance and vice, and in aid of the suffering, the forlorn, and the destitute, is never at rest. Churches and chapels exist contiguously to every principal thoroughfare, and six hundred thousand souls may at one hour hear in them the words of eternal life, without molestation, in quietness and comfort. Nearly seven hundred Sabbath-schools exert a beneficial influence upon the families of the productive classes, by means of more than thirteen thousand teachers and through one hundred and forty thousand Sabbath-scholars. On the area of the metropolis, more or less laid out in regular streets, squares, lanes, courts, and alleys, watched, guarded, and ordered by intelligent and active bodies of police, and peopled by not much less than two and a half millions of human beings, there is not a single square yard of land that is not, at least nominally, within the spiritual supervision of some Christian minister, whose ecclesiastical

conditions give to him the oversight of all souls connected therewith. The ordinances of religion are celebrated without hindrance in every appointed place with the utmost regularity and publicity; and the examples of many of the most wealthy, the highest in talent, the most estimable in character, and most respectable in business life, recommend to all, both high and low, a reverent observance of the forms, and an enlightened adoption of the principles, of piety.

But supplemental to those vast organizations which occupy the whole territory, parcelled and divided to facilitate and perfect communication with every part, there are other institutions set on foot to accomplish specific purposes, or operate upon particular classes, in furtherance of the great religious object of the church. The London City Mission employs 270 devoted agents, who during one year held 21,300 meetings for prayer and scripture exposition, paid 1,176,055 domiciliary visits, distributed 1,700,000 tracts, and lent 16,858 books and tracts among the inhabitants. The Christian Instruction Society has 90 congregations under its care, employs 2,000 gratuitous agents in visiting from house to house, and has 70 stations in and about London for preaching and prayer. Three tract societies annually give away and lend millions of tracts and pamphlets suited for persons in every possible state of mind and condition of life. The Ragged-schools open their doors and receive under instruction thousands of the outcasts of society, teaching them "the fear of the Lord." The Lord's Day Society promotes by every possible means the public and private observance of the Sabbath. And, lastly, that noblest product of British Christianity, the Bible Society, scatters with an unsparing hand the word of life, and thus places within the reach of the humblest, the poorest, and the most wretched of the race, the means of knowing "the truth as it is in Jesus."

A cursory view of our metropolitan privileges like this is calculated, *per se*, to fill a superficially reflective mind with spiritual pride; and as a natural consequence it is not seldom that we meet with minds so completely pre-occupied with the magnitude of the agency employed, and the efficiency of their operations, as to lose sight in a great measure of that very necessary inquiry—What are the results—are they commensurate with the exertions of this multiplied evangelical provision for the spiritual wants of the metropolis? They rest in the means, forgetful of the end.

Nor let us too hastily blame their short sightedness. It would be an easy matter to persuade ourselves that great spiritual good is accomplished by taking up the reports of religious and philanthropic movements periodically published, and adding together the sum of their conclusions. But this does not at present strike us as a course that will bring out a right and fair estimate. The religious platform of the metropolis is of magnificent dimensions and proportions, occupying the whole field of observation; and we are persuaded we shall arrive at the truest estimate of its achievements by inquiring what it has *not* done, rather than what it has already accomplished.

We suppose that it will be admitted, on all hands, that the first consequence of religious action upon the heart and conduct of man is to make him honest, sober, industrious, chaste, and a keeper of the Sabbath. In view of this first principle, then, how shall we regard the following statements?—

It is calculated that there are in London at the present time fifty thousand thieves; fifteen thousand professed gamblers; five thousand receivers of stolen goods; thirty thousand confirmed drunkards; one hundred and eighty thousand habitual gin-drinkers; and one hundred and fifty thousand persons subsisting on profligacy, under which term must be included prostitution, and every species of practical villany that trades on human virtue;—with such a mass of wickedness and wretchedness, we cannot therefore be much surprised, although it is a lamentable and heart-rending fact, that sixteen thousand *children* are at the present moment *under training* for the commission of crime! And it is less surprising still that in the midst of so fearful an amount of drunkenness and debauchery there are twenty-five thousand beggars.*

Let us unflinchingly look these facts in the face. Our religion, we just now said, should make us honest; and here are fifty thousand known thieves in the precincts of our holy places, and within reach of our conventional solemnities:—our religion should make us sober; and all its hallowing influences are rendered nugatory to more than two hundred thousand of our daily companions, by the intoxicating cup:—our religion should make us industrious; and around our sanctuaries and our homes nearly half a million of our brethren and sisters are forsaking honest and healthy labour, to work iniquity with greediness, and wear out their lives in dissipated idleness, criminal indulgences, or active occupations in the service of the devil:—our religion should make us pure and chaste; and one hundred and fifty thousand of our fellow creatures, who cross our path every day, live on the wages of impurity and profligacy!

We live in England—Christian, Protestant, religious England—the land of light and liberty, of Bibles, Sabbaths, and Christian privileges, and possess multiplied ordinances and solemnities for the honour of God and the good of man; and London is the bright central spot where all these glorious things concentrate, and whence their focal light beams forth to distant tribes who rejoice in the warmth and life of British Christianity. Yet all this brightness and glory, so conspicuous to a transient or distant observer, only conceals without extinguishing the smouldering, blackening, withering, charring heat of human depravity and impurity, that pervades the vast substratum of our town society.

We wish the Sabbath to be observed as a holy and a blessed day of rest, sacred to God. We just now said, religion makes man a keeper of the Sabbath:—but with such elements at work, fermenting among

* Our statistics are derived from the reports of various metropolitan institutions for 1852, and other authentic sources, chiefly supplied through the kindness of Mr. J. M. Jones.

and changing all human things into one universal phase of wickedness, what hope can we have either from the influence of example, the power of preceptive teaching, or the force of legislative enactments, of securing the general sanctification of a day unto the Lord? A few facts connected with the Sabbath question, though naturally arising out of the horrid picture of depravity at which we have glanced, will add both breadth and intensity to the colouring.

In certain districts occupied by the London City Mission, comprising about half the metropolis, there are 25,812 shops, of which 14,103, considerably more than half the whole number, are opened every Lord's day for traffic. These shops have an extent of frontage which equals that of all the leading thoroughfares of London, and if placed in a straight line constitute thirty miles of continuous open shops. If the other half of London contains an equal number of Sabbath-breaking establishments, there must be more than *twenty-eight thousand shops open every Sabbath day, occupying a frontage not less than sixty miles in length!* How many Sabbath-breakers are required to support an amount of trade like this? Alas, who can number *them!*

Among the rest there are nearly a thousand shops where, along with tobacco, cigars, and snuff, those powerful accompaniments and incentives to dissipation and inebriety, vast numbers of cheap, vulgar, and vicious publications are sold, affording nutriment to the vilest propensities of the Sabbath-breaker by their details of wonder and of crime.

On one Lord's day in January, 1852, in the district between old Lambeth church and St. Michael's, Stockwell, there were 140 public houses and beer shops open, besides 685 other shops. In the metropolitan townships and hamlets there is one of those destructive establishments, "gin palaces," at the corner of every principal street, while in the densely populated districts nearly every twelfth building is a spirit shop, all of which combine to profane and secularize the Christian Sabbath.

But these facts chiefly concern individual participation in the abounding iniquity of London. There are others which have a more general aspect, because of their apparently public and corporate character. The Monday markets occasion an enormous amount of Sabbath desecration, especially that of Smithfield, to supply which the whole of the Sabbath in thousands of instances is occupied in collecting and driving live stock. Eighty steam-boats employing 500 men to manage them, work continually to and fro on the Thames through the seven days of the week. These steam-boats are floating public-houses, in which intoxicating liquors are sold on the Sabbath. There are 9,000 omnibus servants, most of them married and having families, who on an average are employed sixteen hours daily, Sunday included, and have little or no opportunity of receiving religious instruction: while nearly 7,000 cab drivers spend their Sabbaths in ministering to the convenience and pleasure of others, dragging on a miserable existence, exposed to all weathers, doomed to a course of comparatively unhealthy inactivity, and deprived both of physical and spiritual comfort.

One of the most powerful engines of Sabbath profanation, however, is

the railway. The whole kingdom suffers by its baneful and pernicious example. On 6,890 miles of railway there are about 2,000 stations, on which are employed 106,500 persons as clerks, messengers, engineers, porters, &c., the majority of whom are expected to be at their posts some portion of every Sabbath. About 180 ordinary trains leave and arrive at the London stations every Sunday, besides which excursion and luggage trains are run by many companies. The frequent halting of trains, for the purpose of taking up and setting down passengers, causes much labour and great injury to the morality of the people, by obtruding upon public notice a bad example, and increasing the facilities and temptations to travel for business or pleasure and dissipation.

Numbers of members of Christian churches use the railways, omnibuses, cabs, steamers, &c. to convey them to their favourite places of worship; and many popular preachers are weekly examples of indifference to the spiritual interests of drivers, conductors, watermen, &c. by regularly engaging their services.

On upwards of 4,000 miles of inland navigation nearly 100,000 men are engaged, the majority of whom are deprived of the rest of the Christian Sabbath.

The post-office employs about 20,000 persons, 15,000 of whom hold their situations direct from the Postmaster-General. Great numbers of these have to fulfil their duties on the Sabbath. Many of the letter-carriers walk sixteen or eighteen miles every day, Sunday included.

We must pause somewhere in our quotation of statistics bearing upon the Sabbath. These are surely sufficient to prove how much that holy day is profaned among us, and to indicate the operation throughout all classes of those same principles of evil which produce such awful results among the openly irreligious and profligate. Why, then, do we boast of our light, of our religious privileges, of our Christian institutions, or of our philanthropic agencies, when an array of facts like this is at hand to convict us of criminal inactivity, the inefficiency of our best efforts, and the inaptitude, or something worse, of our most lauded and most popular means of operation? Should we not rather begin to inquire into the reason of the fearful state of things in which so much that is hopeful for good, so much that is benevolent and divine in character, has existed side by side with so much feculent depravity through so many years without effecting its annihilation, or producing any very perceptible decrease in its enormity and turpitude?

Were we to enter upon an inquiry of this nature we should find it too wide for our present purpose; but the mass of statistics from which we have quoted suggests two thoughts which we will briefly dwell upon before touching on a remedial measure.

There are great numbers of the labouring classes who, by the peculiar conditions of their employment, and the apparent necessities of their position, are rendered incapable of keeping the Lord's day holy. Without intending to offer the slightest excuse for the infraction of a scriptural law, we are bound to express our solemn conviction that thousands of our

fellow beings, who live in the habitual neglect or disregard of the Sabbath, are more to be pitied than blamed. With little or no religious knowledge, without opportunities and means of mental cultivation, and destitute of religious example and associations, they are unable to resist the encroachments of the class immediately above them, or to avoid the tyrannous exactions which may have become settled usages of the trades to which they belong.

While returning home from the West-end one Sunday evening a few weeks ago, we were accosted about the end of Long Acre by a young man of decent exterior, who inquired his way to the neighbourhood of City-road. His course lay in our own direction for a short distance, and we seized the opportunity of engaging him in conversation with a view to eliciting an occasion to drop a seasonable word or hint. He was communicative, and the information he gave was to the following effect:— He is a journeyman baker, and bitterly regrets having selected that business as his life-occupation. He does not know what it is to be thoroughly rested; for though generally permitted to retire to bed in the evening between seven and nine o'clock, he and his fellow-workmen were invariably aroused to commence their nightly employment at eleven, and, with the exception of an extremely short interval, were kept at work incessantly, until the next evening brought again the brief period of cessation and uneasy sleep. Thus from twenty to twenty-two hours was this poor young man condemned every day to wearisome toil amidst the deleterious fumes of the bake-house; and even Sunday itself brought but little immunity from the grinding exaction. Now suppose that this unfortunate youth's long hours of toil had been confined to the six working days of more highly favoured trades, we should like to know what Christian philanthropist would greatly condemn him for devoting some considerable portion of the day of the Christian Sabbath to recruiting his exhausted powers by sleep? But if in addition to the daily absorption of twenty-one hours during six days of the week, the seventh is robbed of sixteen more, and the poor victim sits hopelessly down to the extinction of his birthright in that blessed day of rest, and lives as it foreshadowed no glory, or prefigured no deliverance to him, he is deserving of the most sincere pity, while the system which holds him in bondage deserves the anathema of every lover of mankind.

There are ten thousand journeymen bakers in London, the majority of whom are condemned to the pitiable lot of our young wayfarer from Long Acre! The mental and bodily pain thus inflicted it is impossible to calculate; the moral results cannot be contemplated without a shudder. The baking trade is not the only one, however, that by its terrible exactions upon the bodily powers, places its victims beyond the reach of moral regenerative efforts, and augments the turbid stream of metropolitan vice and corruption. The natural offspring of criminal competition in trade, and the working of the covetous spirit, operating upon the necessities of the struggling classes,—it would be surprising indeed if only one branch of human industry exhibited indica-

tions of such exhaustive toil as that to which the helpless baker's man submits. But it is a fearful fact that there are few trades, few employments, in London, that in some of their departments do not present similar instances of protracted labour, a similar disregard of God's ordinances in behalf of the poor, whose faces are moulded into submissive inanity and dull vacancy by the grinding wheel of oppression, and the practical abrogation of God's law in favour of the poor man's rest day, which is profaned in all our streets.

"In the last days perilous times shall come—men shall be covetous." The harrowing tale of the poor shirt-maker,—compelled by the withering competition of money-getters to eke out an unhappy life of toil on half-a-crown a week,—needs not be repeated in proof that the apostle's prediction finds abundant fulfilment in the present day. Money is the god of commerce—the *summum bonum* to the man of "the main point" in trade. The love of money lies at the base of all our great commercial undertakings. The expectation of profit provokes risk, and the risk of capital is supposed to give its owner a certain right over the bodily and mental powers of the human beings who happen to be necessary to the accomplishment of his plans. As no legislative enactment, can define the limit for the exercise of this supposed right, its extent in too many instances depends upon the caprice or the conscience of the profit-seekers; and the weakest party suffers. The natural rest hours of the labourer are bought up with money, and often and often men are cheated of their bright Sabbaths long before the Saturday closes the incessant struggle.

English Protestant Christians may blush to be compared in anything of a religious nature with the proverbially rapacious and money-loving Jew. Yet, we find that many eminent Jewish tradesmen not only observe their own Sabbath-day with the utmost strictness and decorum from sunset to sunset, but, with a decency and propriety that do them honour, they refrain from their ordinary business throughout our fifty-two Lord's-days, and about twelve Jewish festival-days every year. A fact like this ought to shame British Christians, and impel them to consider whether they are promoting their own worldly interest even, in continuing the practice of infringing on the rest-day of the poor, by imposing undue labour upon them, either in degree or duration, on the six days of the week,—or late hours, for any purpose, on the day before the Sabbath. Shall it be said that the follower of Jesus, not content with devoting six days to worldly pursuits, reduces his Sabbath to its smallest possible dimensions, while the covetous Jew is satisfied with gaining gold on five days, and extends his Sabbath to two—preferring to double, rather than annihilate it, in compliment to English customs.

Space would fail were we to attempt to state everything that appears applicable to this first thought which our roll of statistics suggested. Else we might tell of the numberless instances in which the Saturday's toil is prolonged far into the Sabbath: of the ingenious artifices adopted to maintain the incessant clatter of machinery in our large manufactories; the practice of postponing small repairs of machinery to the end of the

week, that the opportunity of the Sabbath's interval may be made subservient to the week's unintermitted labour of the gigantic iron monsters which never tire, and in their unceasing revolutions grind up the sinews, blood, bones, and sweat of their human managers. But it is enough. Men are covetous, and God's Sabbath, the poor man's rest day, is not allowed to be an impediment in the way of the "main point."

"In the last days," also, "men shall be lovers of pleasures." This idea, suggested also by our statistics, opens another phase of the same subject. The number of determined pleasure seekers that goes to swell the enormous amount of profligacy already mentioned, it is impossible correctly to estimate. But over and above them, there is a large number of occasional votaries of pleasure who spend the whole Sabbath in dissipation, crowd the outlets of London in vehicles of every description, and overburden the immense number of railway carriages which are so liberally provided beforehand by the various companies—pouring by thousands into the suburban districts, and devoting all their powers, released for a time from the duties of their social position, to profaning and desecrating the beneficent institution of the Sabbath. These are the stated supporters of the taverns, beer shops, and cigar shops that abound in the streets through which they go on their weekly expeditions. The lust for pleasure frequently leads to the abandonment of every appearance of manliness and virtue on the part of its votaries. Its indulgence on the Sabbath is often the precursor to the loss of a considerable portion of the succeeding week; while diminished wages, injured health, and blasted character become the inheritance of the thoughtless, reckless, pleasure-loving artisan and mechanic. Dreadful as are the evils brought by the struggles of capital to make a profit and the wrestling of competitive interests upon the working classes, these evils are not seldom augmented and aggravated in might and energy by their own foolish forfeiture of every characteristic which marks the manly, independent, conscientious observance of the principles of rectitude towards themselves, their employers, their fellow-workmen, and their families. Unfortunately the innocent in this warfare suffer with the guilty, and the whole class sinks, in consequence, lower in the social scale.

The theatre, the circus, the saloon, the casino, the betting-house, the free-and-easy club, the debating society, the dancing-room, the penny theatre, and numerous places of a kindred class—(their name is "Legion")—are as much thronged with the maddening crowd of eager candidates for fleeting pleasures, as are the Exchange or the mart with the gold-grasping sons of commerce. Both classes are eagerly intent upon their purposes—one to get, the other to spend: each is ready to sacrifice—not himself nor anything that ministers to his ruling passion—but his dearest friend, for the gain or the gratification of the moment; and thus by units, by dribblets, through the selfishness and avarice of the human heart, is the feculent stream of depravity swollen and recruited from every grade of metropolitan society.

If the government of our country should be prevailed upon by the

Crystal Palace Company,—who will shortly open their magnificent building and grounds at Sydenham,—to grant its sanction to that great project in such a way as to confer only an implied approval even of the known intention of the Company to admit the public to the palace and gardens on the Lord's day, the facilities for its desecration by the London population will be fearfully augmented. The plea, so plausibly urged, of consideration for the health and recreation of the working classes, is hollow and delusive. It is well understood that, next to the greed for gain, the love of pleasure is the most powerful incentive to human action, and may be made successfully subservient to the payment of interest and profitable dividends on invested capital; and the prospect of that, we fear, is far more influential in producing this vaunted care for the poor man than any very deep-seated anxiety for the promotion of his physical and moral welfare. Philanthropists, philosophers, physicians, and men of science and thought in every Christian age, have declared their conviction that one day's uninterrupted rest in seven is absolutely necessary to the health and happiness of man. Let the Crystal Palace Company and their numerous supporters, in the provision of recreation for the *workers* of the metropolis, backed, as they wish it to be believed they are, by the goodwill and influence of the government, take active measures for the emancipation of the poor oppressed bakers, and all kindred sons of exhaustive toil, and we will believe their loud professions of humanity and benevolence: let them endeavour to obtain the universal cessation of labour on the Saturday, in time to make suitable preparations for the enjoyment of a Sabbath's rest, and we may then give them credit for sincerity in their "pity for the poor." We trust that as a nation we shall not be made by our government participators in this contemplated infraction of the law of the Sabbath. Our God is a jealous God, and we earnestly pray that this glaring sin may not be added to the other causes for which he may yet enter into controversy with us.

Let us no longer boast of our good works, our glorious institutions, our religious means and privileges. Let us wait until some perceptible impression shall have been made upon the mass of our social depravity before we again laud and glorify anything with which we are attempting to penetrate and disperse the moral darkness. Our ecclesiastical and philanthropic associations are but means to an end: excellent though they be, and admirably adapted to conserve the form and give scope to the life and power of religion, they may not, without imminent danger to our salvation and the spiritual benefit of our fellow creatures, be put in the place of that full and free and simple life-giving gospel which can alone raise the degraded, the vicious, and the impure to the dignity of sons of God and heirs of eternal life.

It is not to be admitted as yet proved that the wickedness of our cities is past remedy. True, the comparative lack of success, with such an imposing array of church organisations, is calculated to dishearten the most sanguine, especially when taken in connection with the pervading spirit of covetousness, which, by its exactions, deprives men of their time,

and froestals the rest of the Sabbath;—and with the prevalent love of sinful pleasures, which, reacting upon their social condition, reduces their position in life, and degrades them to the lowest occupations. The problem is a perplexing one, and awaits solution.

If a powerful combination of arrangements for stated and imposing action, embracing every class of society, from royalty to the ragged school-boy,—in the form of houses and ministries for public worship, schools for the ignorant, missions to the outcast, Bibles and tracts for the studious, meat and clothing with instruction for the destitute,—if such a combination of agency exists through a series of years, and still but little impression appears to be made on that deeply-sunk, heathenish, semi-barbarous community of crime which lurks in the secret places of the metropolis, we are ready to ask in amazement, How shall the work be accomplished? What other means can be devised? What other more effective agency can be employed?

It is a point worthy of serious notice that nearly every new organisation of aggressive forces against the wickedness of the age adopts and renews some feature which marked the primitive practice of the apostolic church. The most general is that which conveys to the homes of the people, and “from house to house,” some means of regeneration, of spiritual instruction, and of charitable relief. This mode of operation, instanced in our tract and benevolent societies, and such institutions as the London City Mission, is not merely temporary and spasmodic, but regular and systematic, and is now regarded as permanently subsidiary to the platform of the Christian church.

We must notice also that, though our religious edifices are calculated to possess accommodation for six hundred thousand worshippers, the probability is that not more than half that number attends with any degree of constancy and regularity; and that in proportion to the vast increase of the population (424,520 in ten years within eight miles of St. Paul's) there has been no commensurate augmentation of the number of members and worshippers of Christian churches. As one proof of the general neglect of religious ordinances it has been calculated that not one in sixty of those who employ the bakers on the Sabbath attends divine worship! In fact, turn which way we may, we find the forces of evil with shameless front ever moving on over the wrecks of human hearts and souls, while the great renovating power, which is expected to conquer every form of wickedness and overcome every obstacle, remains comparatively stationary and unsuccessful in the yet unconquered field.

In this position of affairs, it is our solemn conviction, that we need to return more completely and ununiversally to the simple, naked, unrestricted, primitive plan of the apostles—that of carrying the gospel by word of mouth to the people in the streets and squares, the markets and justice rooms, the homes and the workshops of our overgrown cities and towns with their overflowing populations:—not a mere organised system of paid agency; that is being tried, ever and always, day by day, and week by week. There wants the voluntary going forth of every man

who believes himself called of God to carry out the seed of the gospel—without fee or reward—without set forms and creeds—without waiting to settle the question whether they “who preach the gospel should live of the gospel,” and without permitting himself to be turned from his purpose by any questions of ecclesiastical propriety or order. With their lives in their hands, with their living dependent upon their own hand-labour or upon such supplies as the providence of God might place in their path, and their reputation at stake, for wisdom, for sobriety, and even for sanity, the original preachers went forth to all the world and to every creature; and it must be, we are persuaded, by a return to the same practice that the subjects of the manifold wretchedness and spiritual destitution of the present and every other age and of all climes and classes are to be effectually reached, impressed, and saved.

It seems to us that the simple provision of Christ to make known his gospel, has never yet been put to its ultimate trial. Some form of will worship, man worship, image worship, or other corrupt type of religion, has been ever rising up slowly and stealthily to divert from its legitimate course the true evangelical action commenced, at the command of Christ, eighteen centuries ago; and the great experiment remains comparatively untried, whether the preaching of the gospel by his messengers in his simple way and with his one object, uniformly kept in view, is sufficient to extinguish the misery and vice of our dense populations, and conquer for our race an unbroken holy day of rest. If men will turn aside from this great work in order to construct organizations and politics, sects and parties, they must submit to be likened to the mechanician, who, to move a block of granite, throws away his *lever*, and expects to accomplish his purpose by tracing furrows among the superincumbent dust and surrounding debris with his finger-nails.

No class of men seems so fitted for the work that is wanted to be done as the Wesleyan Local Preachers. None take a deeper interest in the welfare of the working man or in the Sabbath question; and now that many of them have been freed from their ecclesiastical fetters, it would seem—as if providentially prepared for such an emergency—that the present opportunity is especially applicable to their training, their habits, their talents, their vocation, and their position, and that, to enter upon such a course as that we have hinted at, would be the prelude to greater achievements than ordinary, and the accomplishment of immense good to society in general.

Our subject is too large for our space. We have only glanced at a few of the thoughts which trouble us, and we commend the matter, so partially treated, to the serious meditation and prayers of our readers.

ORDER and obedience, morality and power, are all in Britain connected with the observance of the Sabbath. Amidst the activity which pervades all things, the bustle of the towns, and the energy with which the inhabitants pursue their earthly callings, what would become of them if they had not a day's rest in which to recruit themselves, and laying aside things temporal, which are seen, to look forward to things eternal, which are unseen?—*Dr. Merle D'Aubigné.*

POPIISH AGGRESSION AND PROTESTANT DUTY.—PART II.

1. MORTMAIN.—2. SUPERSTITIOUS USES.—3. CHARITABLE USES.

No. XIII.

At what period laws in restraint of charitable donations and bequests in land were first introduced to this country, it is impossible to say. It is certain that they formed a part of the Roman jurisprudence long before the Christian era, and as Britain was treated by the Romans rather as a colony than a conquered country, it is highly probable that, according to the law of nations, the colonists brought those amongst others of their laws with them. No doubt it would be as necessary to guard against the too liberal endowment of heathen temples and institutions in Britain as it had been in Rome.

That such laws were known amongst our Saxon ancestors is certain, from which it may be inferred that alienations of land for religious purposes had been practised to a very considerable extent at an early period of our history. The learned Selden states, that among the Saxons a licence from the crown was necessary for the alienation of land for such purpose at least sixty years before the conquest.

By our ancient law, owners of land were compellable to furnish men of war, horses, and warlike material for military service, according to the extent and value of the land which they held. It would lead us too far away from our immediate subject to enter into an extended explanation of the different tenures by which land was held under the obligation to furnish military service, but, inasmuch as land in the hands of ecclesiastics was held by them freed from such obligations, the prevention of such alienations in undue quantity would naturally form one great object of those who claimed such service from their vassals, and would become an object worthy the attention of the state. There is a curious passage in Speed (441, 6,) which well illustrates this point. "William," (the Conqueror) "demanding why he conquered the realm by one battle, which the Danes could not do by many, Frederick, Abbot of St. Alban's, answered, that the reason was, because the land, which was for the maintenance of martial men, was given and converted to pious employers, and for the maintenance of holy votaries. To which the Conqueror said, that if the clergy were so strong that the realm was enfeebled of men for war, and subject by it to foreign invasion, he would aid it. Therefore, he took away many of the revenues of the abbot, and of others also."

To understand the subject clearly, it will be proper to premise that there are three kinds of alienation of property by which the general objects of such institutions were promoted, namely,—1. Alienations in Mortmain, strictly so called. 2. Gifts, alienations, and donations for superstitious uses; and 3. Charitable uses. We will briefly endeavour to define these in plain terms, such as may be understood by unprofessional readers.

1.—*Alienations in Mortmain.*—The term "Mortmain" is said to be derived from two French words, *mort*, dead, and *main*, hand, implying that a dead hand has no power to relinquish its grasp of that which it holds. The French derived the term from the Latin *manus mortui*, meaning the same thing. To understand in what the "dead hand" consists, requires some further explanation. Among the Romans, from whom we derived the institution, there existed certain bodies, sometimes of many persons united, sometimes of one person only, for purposes either political, civil, or religious. There was a mode by which a succession of these bodies, or persons, was perpetually kept up, so that on the death of one, another was chosen to supply his place. All successors were to hold the property these bodies or persons possessed in their official character, for

the same purposes as before, so that if they were possessed of land, for instance, the land did not on a death descend or be disposed of as the absolute property of others, but was taken in succession, still to be preserved for its original purpose for ever. These bodies and persons were, and still are, called *Corporations*. If consisting of more than one person, as the Mayor and Commonalty of a town, or the Dean and Chapter of a cathedral, or the like, it was called a corporation *aggregate*; if of one person, as a bishop, a rector, a vicar, and the like, it was a corporation *sole*. Corporations, for many purposes, are extremely useful, particularly those of a municipal kind; on the other hand, many were very pernicious, and not only impeded the due administration of good government, but threatened, and sometimes even effectuated its absolute destruction.

It will be seen from the above explanation, that all religious houses, as they were called, as monasteries, abbeys, as well as other societies of a like kind, were corporations; that whatever land or interest in land they could acquire, they held never to part with again, but retained it to increase their power and influence. Land, or any interest in land vested, whether by gift or purchase in any such bodies, having perpetual succession known to and acknowledged by the law, was said to be held in mortmain,—was locked up, so that it could not change from hand to hand,—was, in fact, taken out of the market of the country. Such was, and still is, land held in “Mortmain.”

2.—*Superstitious uses* may be distinguished from gifts and alienations in mortmain by their being in general an appropriation of the proceeds of money or of land, and not the very land itself, though, no doubt, alienations in mortmain might be, and sometimes were, made to serve superstitious uses. An instance of a superstitious use may be given in the case of Sir Richard Cloudesley, who, having devised some landed estate, directed that one portion of the proceeds should be paid for the ringing a bell at certain times for the safe passage of souls to another world—another portion to pay for prayers for his soul, and several other things of a like kind. Uses of this kind were common, and rose to a prodigious amount in former times, and embraced almost every possible kind of religious superstition to which such payments could be applied. Ecclesiastical persons and monks were the general administrators of this kind of charity, and of course had a direct interest in promoting it to the greatest possible extent; and at one period few indeed were the death beds of those possessed of worldly estate which were not besieged with importunity to increase the never ending list of donors.

A modern instance which well illustrates the nature of superstitious uses, is found in the case of Roger Troutbeck. A decayed branch of the great family of that name had migrated from Cumberland to Wapping. There Roger engaged himself as a sailor on board an Indiaman bound for Calcutta. The ship was wrecked on the coast of India. Many perished, but Roger was among the survivors. He applied himself to business, and amassed a very large fortune. Out off from his kindred, with whom he had held little or no communication since he embarked, and without any immediate relations of his own, he left his immense property to build a church and found an hospital in Wapping, but he accompanied the gift with so many conditions self-laudatory and vain, that his intention was set aside by the Court of Chancery, as coming under the denomination of a superstitious use. To prevent misconception, it may be observed, that a gift by will of mere money simply to build a church, or an hospital, would not even now be void if land could be otherwise lawfully procured whereon to build. In Roger's case, the whole was so inseparably mixed up with his superstitious notions, that the whole was tainted by them, and so void.

3.—*Charitable uses*.—The subject of charitable uses takes a wider range than either of the others. It does not necessarily imply the permanent locking up of

land in mortmain, for its essential distinction is that it does not profess to be, but carefully avoids mortmain as tainted and forbidden ground, but takes advantage of the law of uses and trusts (of which more hereafter) to secure both land and money to charitable purposes. The word "charity" in this sense is not confined to the common definition of it as an alms to the poor, but embraces all sorts of religious and pious objects, so that it is difficult to name any object of beneficence which does not come within its meaning. Thus, almshouses, places for religious worship, hospitals, schools, and an endless variety of similar institutions, come under the law of charitable uses, and to be valid in their formation and settlement must come under and comply with its provisions.

Keeping in mind the distinctions between these main branches, we proceed to the earliest enactments which we have on the subject of mortmain.

The first is contained in the 36th chapter of the Magna Charta,* of the 9th year of the reign of King Henry III., entitled, "No land shall be given in mortmain." "It shall not be lawful, from henceforth, for any to give his lands to any religious house, and to take the same land again to hold of the same house. Nor shall it be lawful for any house of religion to take the lands of any, and to lease the same to him of whom he received it. If any, from henceforth, give his lands to any religious house, and therefore be convict, the gift shall be utterly void, and the land shall accrue to the lord of the fee."

This enactment consists of three parts. One forbids the *giving* of lands to any religious house, and to take the same again. The next forbids the religious house to *take* lands and to lease the same to the giver. The third absolutely forbids the giving of land to any religious house, under pain of forfeiting the land to the lord of the fee.

The schemes which this statute was aimed at were such as frequently succeeded with great landed proprietors, when they could not be persuaded to make an absolute gift. In such cases it was common for some religious house to persuade or procure the proprietor to convey his land to the religious house, on an engagement by them to grant him a lease of it for a long term of years, say 1,000 years, or more, at a small rent. By this insidious means they changed places with the proprietor. They became his landlord, with all the power of a landlord over him; and he became their tenant, with all the obligations which that relation incurred. Having gained this step in one generation, it was in most cases easy to advance still further in the next. Or, parts of the land might be relinquished by the tenant, a forfeiture might occur, and, in fact, it is presumed, there were few cases in which the religious house did not soon acquire dominion over the property as absolute owners.

There can be no doubt but that the law of mortmain existed before this act. The act itself implies as much, for it does not strike in the first instance at the amortization of the *freehold*, but at a mode then adopted to avoid some more ancient law, which forbade alienation of the freehold in mortmain. It is interesting and instructive, as a matter of history, to observe this first step in the change of our real property-laws, brought about by the ingenuity of the religious houses, in their efforts to obtain the land and defeat the law. Aforetime long terms of years, and leases of 500 or 1,000 up to any number of years, were unknown. This ingenious device gave the religious house the benefit of all forfeitures and escheats from their grantee, and turned his estate from a freehold to mere personal property; for the longest term of years in land is but a personal estate. The disposition of the estate at the death of the owner was governed by the same law as disposed of his

* The term "Magna Charta" is popularly applied to the great charter of King John; but there are several sets of laws which bear that designation, as in the case of the one in hand.

cattle and sheep, tables and stools. This invention of turning land (real estate) into personalty, served the religious houses very effectually. From the earliest time a man might dispose, by will of his personal estate, and, of course, of the land, for those long terms of years; but a custom arose, mentioned by Glanville, in the time of Henry II., by which, if a man left a wife and children, or child, the personalty was divided into three parts. If he left a wife only, or child, or children only, it was divided into two parts. In the former case he could dispose of one third; in either of the latter cases one-half of his personalty. If he left neither wife nor child, he could dispose of the whole. Subsequently, by several statutes he acquired the right to dispose of the whole by will; but a custom arose in many places that bound him to remember his *lord* and the *church*, by leaving them his two best chattels, after which he might dispose of the rest at pleasure. By the before-mentioned contrivance the religious house had become his *lord*, and also his *church*, or so closely connected with it as to be substantially the same.

If the party died without a will, the king by his officers took possession of the effects to bury him, pay his debts, and provide for his wife and children, if any. If none, for his next of kin. This power the crown vested in the prelates, under the notion that they were capable of disposing of the property most for the benefit of the deceased's soul. The effects were, therefore, committed to an officer called the Ordinary, who, after dividing the above-mentioned portions to the wife and children, if any (called their *reasonable part*), might dispose of the remainder in pious uses, as he thought fit.

What use so pious as to apply it to the church and poor? The church took care always to be *poor*, and so claimed the whole, and that, until the stat. Westminster 2 (13th Edward I., c. 19), without even paying the debts. Thus was the unfortunate proprietor wound round as with a spider's web, in every direction, and the whole of the property soon became absorbed by the ecclesiastical sponge, while the doctrine of purgatory, and prayers for the dead, were made to subserve the general purpose; for who would leave his soul to the devil for a thousand years, who could buy it out by the sacrifice of his real or personal property?

LIGHTS OF OTHER DAYS.

THE fourteenth century of the economy of grace may be best described, in the expressive language of Holy Writ, as a period when "Darkness covered the earth, and gross darkness the minds of the people." The apostacy of Rome had reached its climax, and throughout the continent of Europe her sway was complete. To her the clergy of all nations paid submissive obedience; monasteries and priories, with their various civil and ecclesiastical orders, overspread all lands; the priests and monks were the politicians and intriguing statesmen of the age; while the nobility of the states of Europe were sworn defenders of the rights, immunities, and mal-practices of Holy Mother Church. Sovereigns were but vassals to the so-called successor of St. Peter, while their subjects, half serfs and half dependants, were so entirely under the influence of priestcraft, that thought, or the expression of thought was nowhere considered as part and parcel of the human character. Submission was the rule, and men's piety was measured by the standard of existing things, while model Christians were then, what some would-be statesmen of our day would have them now—submissive slaves to priestly domination.

An undercurrent of sturdy Saxon feeling however was at work in England, which ever and anon evinced itself in little incidents, exercising an influence, though a faint one, on the movements of the times. It was the dawn of

morning after a long night of darkness; and here and there the horizon presented glimmering streaks of light, the prelude of a coming day.

A century had rolled away since the weak and superstitious John had bent his head submissively to the mandates of the papal see, but during that interval men's minds were gradually relieving themselves from the trksome vassalage under which they had been aforetime content to live. The trading classes had begun to feel their position and power, and though the clergy were still dominant as a party, sturdy citizens would here and there stand up, and talk about *their* rights—as well as other folk. The barons, in order to secure their own order, had wrung the charter of English liberty from a reluctant prince, but that charter recognised the rights of all free men; and because of that, the sinews of native energy at once came into full play, and from the struggle of the peers and prelates for political power came forth the guaranteed and solemnly ratified liberties of the entire nation.

The requirement of the age was a mind of sufficient calibre for the task of exposing wrong and enforcing right, and then the triumph of liberty was secured. The seat of corruption was the church, and reformation there was pretty sure to bring about improvement in all other departments. That reformation commenced in England a century earlier than in Germany; and although the latter for the time bade fair to be the most successful, the former was its precursor in the order of time. Luther, it is true, fought manfully when he did battle with existing error; but the weapons of his warfare had been prepared and tempered in our own sea-girt isle, of which weapons he laid hold, whetted and sharpened their edges, and struck with them repeated and successful blows.

In a little village in Yorkshire a youth was nurtured who, from early development, seemed only fitted for the church. His wit, readiness, and acute parts early marked him out for fame, and rendered him exactly suited for the work in future to be assigned him by the Providence of God. He bent his steps to Oxford, and there, first in Christ Church, and then in Merton College, prepared him for the struggle. His ardent mind allowed no rival: soon he mastered the required knowledge, and speedily he became the head of the scholastic divinity of the day. Contented with no secondary teaching, he fell back upon the original mine of truth, and in studying the Scriptures sought for reasons both for his opinions and his practice. But there, alas! he clearly saw the teachings of the Book and those of the church were at variance; and, while he wavered as to which should have his allegiance, one of those fortuitous, or, we would rather say, providential, occurrences arose which at once decided his choice.

A fierce contest was raging between the established clergy and the mendicant orders of friars which then overspread England. Monastic institutions, which these begging impostors were enriching, had sprung up on every hand; every art which professed religious fervour could employ was made subservient to the one great purpose of aggrandizing their respective institutions, while the regular clergy and the universities were scarcely able to maintain their position among the people. As these mendicants professed to have "gospel" warranty for their practice, the scholar of Merton College took sides with his university against their pretensions, and vigorously exposed their mal-practices, laid bare with an unsparing pen the enormities of the system, and of the conduct of its abettors, and exposed their frauds upon the piety of our ancestors with unflinching determination. While this gained him the esteem and approbation of the university, it exposed him to the deadly hate of those religious plunderers and imposers on human credulity, who were not slow, as soon as a favourable opportunity presented itself, to let him feel the weight of their influence and malice.

The mastership of Balliol College falling vacant, was bestowed upon the champion of the university, in grateful acknowledgment of his services; while the wardenship of Canterbury College was conferred upon him by its founder, Archbishop Islip, in token of his esteem. Islip dying soon afterwards, Langham succeeded to the primacy of England, and, being full of monastic prejudices, dismissed the new-made warden and all his associates from their offices. An appeal against the dismissal was forwarded to the pope, and another to the king, both of whom, being under the influence of the primate, confirmed his act, and refused to reinstate the appellant. It needed no prophetic vision to foretell the results;

that which before was a mere skirmish about details, soon settled into inveterate opposition to a system; and our hero began to attack, not the friars and the monastic institutions only, but the papal see itself, denouncing the entire papacy as superstitious and erroneous. The power of thought was making itself felt in England, and a master-mind appearing on the stage, proving itself capable to lead thought onward in its progress of development, the university on the one hand, and the people on the other, took care that it should not be silenced.

The degree of D.D., with a professor's chair, was conferred upon our reformer, which at once opened up before him a new sphere of usefulness, of which he was not slow to make use. He began freely and fearlessly to enunciate his principles, and boldly entered upon the course he had marked out, until at length his enemies managed to deprive him of his professorship, in the vain hope that, by preventing his expositions, they would extinguish his principles.

But God ordained it otherwise. A circumstance occurred which may teach a useful lesson to those who profess to think that a Christian man or a Christian teacher should take no part in political events. The pope, in the plenitude of his power and arrogance, had the audacity to claim of Edward III., who was then on the throne, the homage which his predecessor, the weak and vacillating John, had previously paid to the holy see. This insolent aggression roused the ire of the Oxford doctor, who took his pen and wrote a defence of his sovereign, and the rights of the nation, which at once obtained for its author the powerful friendship of the Duke of Lancaster, then the greatest man in England next to the sovereign. By him the court was thrown open to the learned champion, who there found protection, and ready ears to listen to his teachings. Shortly after an embassy was appointed for the purpose of bringing his holiness to terms, and at its head were placed the Bishop of Bangor and the discarded professor.

The embassy succeeded, and terms were agreed on; but, as usual, they were evaded at the earliest opportunity by the papal see. Meanwhile, preferment and royal favour were bestowed upon the undaunted champion of religious liberty on his return from his mission. But these were not the only fruits. Previous to this the efforts of the reformer had been directed chiefly to expose the depraved practices of the papacy; but now, his mind having been enlightened as to the real working of the system, he attacked that system itself as corrupt in principle, as well as depraved in practice. His writings spread through the entire kingdom; his lectures were attended by all ranks; and the term "Antichrist," which he first used in reference to the pope, became the synonyme by which the Romish church was designated. He attacked the infallibility of his holiness; denounced him as a usurper, inflated with pride, governed by avarice, and supported by tyranny; and roused half-awakened listeners to exertion in the cause. For himself, he was exposed to imminent danger. Cited to answer for his heresies before the Bishop of London, at St. Paul's, he attended, supported by the royal Duke of Lancaster and the Earl Marshal of England; the former of whom was indiscreet enough to threaten the bishop, which roused the populace, and created indescribable confusion, which was appeased with difficulty by the court breaking up and the inquiry terminating. After this the reformer withdrew from the public eye, his enemies flattering themselves that he was effectually silenced. But from his seclusion he occasionally issued a discourse, in which he defended his principles, and by which he disseminated his views, while he was actively employing his leisure in translating the Scriptures into the vernacular tongue. By this means he undermined the papal power in England, and threw the light of God's truth across the darkness of her errors. Political changes having deprived him of the powerful support of Lancaster, the clergy recommenced a prosecution against him; articles of accusation, papal bulls, and citations from Rome were heaped upon him; but a more powerful supporter than Lancaster was found for him. God had set his seal upon the truth, and men's minds were opening to receive its teachings. The popular feeling was with him; the pope's bulls were unheeded by the people, and treated with contempt by the Parliament; while Lancaster, glad of an opportunity to humble the pride of the priests, and seeing the temper of the nation, quietly interposed when the old foe of the Reformers, the Bishop of London, was about to proceed against him, and issued to the prelate a peremptory order "*that imprisonment for the sake of opinion only was not to be enforced, as that was a measure contrary to the laws of England.*"

Truthfulness compels us here to admit that our reformer was guilty of equivocation, for, when cited to appear before his diocesan, he expressed his opinions in ambiguous language—a weakness we can neither palliate nor defend, although it confessedly saved him at the time, and in the end was beneficial to the reforming cause. His enemies were, in consequence of this, induced to dismiss him with an injunction to preach such doctrines no more. A restraint like this only served to enkindle his ardour and inflame his zeal, and he at once threw off all temporising policy, boldly proclaimed his views, and, by PUBLISHING THE BIBLE IN THE ENGLISH TONGUE, threw wide open the doors of the whole controversy, making it a plain case—Rome *versus* the New Testament. He then fiercely attacked the doctrine of transubstantiation, against which he published what he termed “Sixteen Conclusions;” and yet, after he had done all this—alas! for human frailty—he quailed before his enemies, who induced him to make a sort of recantation of his principles; while, by the king’s order, he was expelled the university of Oxford. But his task had been performed; his great work was accomplished. Romanism had been exposed to the light of truth, of Scripture, and of day, and men’s minds were pronouncing a verdict against its dogmas. In vain the reformer bent his head to the blast: in vain the Calvinism of his creed was set up against his extreme opinions on other points: he had denounced the Pope as “Antichrist—the proud, worldly priest of Rome, and the most cursed of clippers and cut-purses,” and English hearts were preparing to endorse the sentiment; while the nation sat uneasy in the chains by which she had so long been held enslaved.

Whatever his frailties, weaknesses, or errors,—however we may object to his expressions, his vacillations, or his time-serving policy (and perhaps they were rather the faults of the age than of the man),—the reformation received its first impetus from his writings; and “to him,” says one, “Christendom was unquestionably more obliged than to any name in the list of reformers. He opened the gates of darkness, and let in, not a feeble and glimmering ray, but such an effulgence of light as was never afterwards obscured.” He not only loosened prejudices, but advanced such clear, incontestable truths as, having once obtained footing, still kept their ground; and, when English Protestants review God’s dealings in the past, and gratefully read down the honoured names of those employed by him in working out the counsels of His will, one of the brightest and most glorious in the list will be—JOHN WICKLIFFE.

“BLESSED ARE YE.”

MATT. v. 11.

I SAW a Christian pilgrim travelling Zionwards. His path lay through peaceful, sunlit valleys, and he was accompanied by kindred souls, whose much-loved converse added a charm to everything around him. He looked upwards to the Divine Father with a grateful heart, and the angel of the everlasting covenant pronounced him “blessed.”

I saw him amid a little band of smiling children, who listened with eager interest while he told them of him who said, “Suffer little children to come unto me.” He led them to the foot of the cross, and told them of the Good Shepherd, who laid down his life for his sheep; who rose again from the dead, who lives for evermore, and who loves to carry the lambs in his bosom. And many of those children grew up in the fear of the Lord, and called their teacher “blessed.”

I saw him afterwards, weary and wayworn, ascending a high mountain; his brow burning with thought, his chest heaving with toil, and large drops of sweat rolled down his face. Some of the pilgrims, who journeyed that way were much cast down, and to these he joyfully lent a helping hand; bidding them think of Him who had trodden the same path—the Forerunner, who had promised to prepare a rest for them. With many such words he made their hearts glad, and they answered, “Blessed art thou of the Lord!”

I saw him passing through the place of concourse; and the strife of tongues

of success. Could there be a local preacher for every few miles of the earth's surface, what a scene would it present to the eye of the Great Redeemer! We admit that the local preacher has something to learn from his more exalted brother,—the necessary learning, the calmer prudence, if you will, the more gentlemanly bearing; and we think that the travelling preacher might take a lesson now and then, without disgrace, from the life and doings of the obscure local! At all events, to end an unchristian rivalry, and escape behind the cross that should swallow up in its glories the mean ambition of all Christian men, let us at once declare, that, to our mind, were you to take both these men of zeal and enterprise, and work out by them our idea of a godlike ministry, you would approach as far as possible, perhaps, to the primitive rule. The one should not act, should not feel, it can even exist in our day without the other!

Then, again, we must declare that our local preacher appears among the *most disinterested of men!* It may be that a corrupted nature will sometimes show itself in a love of power, or find its gratification in an affectation of vulgar applause, and even advance a system when it professes to glorify Christ alone; yet we know, that as far as our brother is the man of God, is he bound to crucify the flesh, in its tendencies of pride, ambition, or excitement. At any rate, admitting that he is a man, it is plain also that he claims no fee or reward in the form of the solid cash so dear to the hearts of most labourers even in the vineyard of God; and, alas! he receives at times but very little of the hospitality which Jesus taught his disciples to expect, as the first and most precious equivalent for their services—the gratitude of a regenerated heart! To our thoughts, therefore, a noble fellow is this local preacher! He can work hard and long, yield up the most precious hours of life after the fatigues of a week, travel far, and put up with coarse fare, and not seldom with the frowns of a squeamish gentility that, strange to say, will even sit at a good man's fireside: and then—hear it, ye mammon worshippers of Old England—expect nothing for it! There can be little of priestcraft here, for voluntary poverty would in this respect chill down ambition into torpor, and the necessity of hard work would hardly suit the desires of the idle, or justify the sneers of an infidel. Christ went about doing good—was crucified;—the perfect work of the self-denying ministry of the New Testament, that can sacrifice itself on the altar of its Lord!

We are not implying that a ministry should not be paid, much better paid in every respect than it is, although, perhaps, not so much by way of forced contribution or tax, as by the exemplary gratitude of the willing heart it has lifted to God and heaven. Yet Paul might think it wise to be a poor tentmaker in polished Corinth for the glory of his Saviour, and we can suppose that he would discern a moral purpose illustrated in the self-denying abstinence from lucre of these 14,000 brave men of the noble heart and the assiduous head. At the very least, we may be permitted to say, that in our day, when the smallest offices of civilisation have their money price, it is refreshing to discover every now and then a Christ-like spirit that is satisfied, and that desires to declare it can afford to be satisfied, with the luxury of doing good.

These few observations may suffice to point out what the men are whom we denominate our local preachers, and lead us to glance at what they have been compelled to do. . They have become, or rather are becoming, under certain laws of organization—the Local Preachers' Association! Notice what this fact, but recently brought before you, really means. These men have toiled hard, and long, and well, and yet, wonderful to declare! have they been neglected, almost forgotten when their preaching voice has died away, or, if thought of, degraded by the charity that would dole out its morsel to the sainted Lazarus it may still leave among the dogs! We have seen a noble-hearted local preacher at the Poor Law Union Board, among sneering farmers and high church parsons; we have seen him lay himself down to die on the hard couch of a workhouse, where he had preached in the days of his energy; or, kept from that degradation, we have sat with him in his home and seen the preacher weep—though for the morrow he had an appointment to preach consolation to others—at the thought that he could scarcely educate his children, or support an ailing wife, or meet the demands arising from recent indisposition, or foresee a few quiet days for himself when the evening of old age should fall upon him. The world has often treated its best friends like paupers, although the self-denying men were removed from the spirit of

mean dependence as far as the love of the gospel is from the sordid pursuits of an unsanctified heart.

Although they complained not, and kept their sorrows to their own bosoms, why was the thing permitted to exist in this form? Could the church of Christ be faithful to her own high principles? Thousands—nay, millions of pounds have been collected for the cause of religion (and all honour to the self-denial that made the fact possible among depraved men!) for all sorts of things and in all out-of-the-way places, and yet the men who gave themselves, and their money too, and who excited or helped to sustain the spirit of liberality filling the coffers of the church, might pass away—they have passed away—to be succeeded by others as energetic, as useful, and alas! as soon forgotten! It is well for them that heaven has a better memory for the works of pious men!

Not that we would have these noble fellows mendicants, or beggars, or dependents on a casual charity. They merit a better fate than that. No! They have begun to feel their strength; to take advantage of the discoveries made by Providence to prudence relative to life assurance, and mutual guarantees of assistance to the sick and impotent; and self-respecting as they must be if, as we have contended, they be the true preachers of the gospel, they will now do for themselves what has been left too long undone! Still unpaid, even by charity seeking to mitigate the sorrows of their life, or alleviate the last agonies of death, they will show that they have not laboured so long beneath a divine blessing without deriving from its influences the forethought of wisdom, the co-operation of love, and the advantages that follow perseverance in the working out of a good principle. Not that they reject what others are disposed to contribute towards their funds, if it come as a recognition of the grace and power of their Master, manifested in their humble labours: for to them it will always be no mean reward, if they can feel that their brethren sympathise with them, and by their co-operation approve of a movement adopted in self-defence, and meant to be carried out in the spirit of a diffusive charity!

We have but little more to say—the local preachers mean to do this for themselves—they are doing it,—and they will finish with the moral determination and heroism that have hitherto characterised their movements. There are 14,000 of them! Let them all unite; let them all keep together, undiverted from their purpose by concealed enemy or declared foe. Let them furnish but one fund of sympathy, and one large purse of benevolence; and let them still work on, and may God bless them, and render the Local Preachers' Association one of the most energetic and surprising facts (as it deserves to be) in this day of bold confederacy and of boundless enterprise.

Biography.

MEMOIR OF WILLIAM HILDRETH.

WILLIAM HILDRETH, the subject of the following memoir, was born near Skip-ton-in-Craven, in 1793. Very little is known of his parentage and early life. He was brought to Huttonbuscel, in the Scarborough circuit, when about eight years of age. His youth was spent in the vanities and frivolities which unhappily too generally prevail, although his habits of life were not characterised by those excesses into which many have fallen, especially in our rural districts. Living in the total neglect of God's ordinances, the Bible, the house of prayer, the Sabbath, and all the opportunities of securing good were alike disregarded. He was "without God in the world." After spending some years in this state he removed to a village called Longdale-End, close upon the north moors. Here a Methodist chapel had been erected, and, partly from curiosity, William was induced to attend. The word was accompanied "with the Holy Ghost and with power" to his conscience. Sin became "exceedingly sinful," and deep distress was the consequence. In looking at his past life he was filled with remorse and bitter grief. His language was, "God be merciful to me, a sinner!" The friends inter-

rested themselves in his behalf, "they brought him to Jesus," and he was enabled, through faith, to "behold the Lamb of God, which taketh away the sin of the world;" received the pleasing assurance of his acceptance with God, and rejoiced with joy unspeakable. From that day it is believed he never lost his confidence in God, walking in the light of his countenance to the end of his life.

His change being evidenced by a consistent walk, after some time he was deemed qualified to take the charge of a class. This was an important epoch in his life. His intelligent and earnest piety was quickened and stimulated by this new and weighty responsibility, the duties of which he discharged with much fidelity and acceptance. He grew in grace and spiritual knowledge, filled with love to God and man, and being prevailed on to give a word of exhortation, was approved at the Local Preachers' meeting, and taken on the plan. In this capacity he was generally acceptable and useful. 'Tis true his talents were not of a high order—plainness and simplicity were the leading features of the man—but there was a heartiness and pathos which rendered his ministrations a blessing to many. He constantly taught from the pulpit, and by his holy life, that religion was the only source of happiness to a rational creature, the only thing that could give any true and real satisfaction, all other pleasures being, at best, but short and transitory. In religion he found a satisfaction which was substantial and lasting—a delight that improved under thought and reflection. This bore him onward in untiring assiduity, frequently travelling long journeys on the Sabbath-day, whilst he toiled hard, being a labourer in husbandry, during the week, in order to procure needful support for a large family; which, by the blessing of God, he was enabled to do with credit to himself, and the religious society with which he was connected.

For several years of his life he was the subject of much suffering and infirmity, and found it hard work to walk to his appointments; but the high estimation in which he was held procured him many friends, and frequently the loan of a horse. He was a man of primitive simplicity and unaffected piety, plain in his manners, friendly in his disposition, laborious and diligent in his Christian calling. He was everywhere beloved, especially at home. Enoch-like, he walked with God. Regular at class and prayer-meetings, it might truly be said of him, he was "an ensample to the flock." If any preacher missed his appointment at Huttonbuscel, William was always ready to supply the lack with cheerfulness and efficiency; never excusing himself on the ground of not being prepared. On such occasions, as a pious individual once observed, he used to exceed himself—the word was made to tell with good effect upon many.

The last years of his life were marked with much bodily affliction; and evidences of a decay of his natural strength were manifest in symptoms of consumption, from which, however, he partially recovered. Notwithstanding his weakness, his zeal for God and his diligence at the public ordinances remained unrelaxed. It was clear to his class, and to the church generally, that he was improving under the visitation. "It was good for him to be afflicted,"—a deeper tone was given to his piety—his prayers and exhortations were marked by an increased richness and unction.

In the beginning of March, 1852, it was evident that his work was nearly done. Although not confined to his bed he was unable to leave his room. In his near approach to death and the world of spirits he was undismayed. When asked by a brother how he felt, he replied, with great emphasis, "Behold, God is my salvation; he has revealed himself to me to-day, in a way that I never before experienced." A female who had attended upon him at the request of his wife, told the writer, while tears trickled down her cheeks, that she should never forget the hallowing influences which pervaded the room in which God's servant was suffering, yet triumphing. It seemed as if "angels were hovering o'er them." The last words which fell from his dying lips were, "Glory! Glory! Glory!" Thus died William Hildreth, aged 59 years, a sincere disciple of the Lord Jesus, in the enjoyment of that lively and blooming hope which the righteous possess. He had experienced the sublime pleasures of true religion; and faith brought to his enraptured view the prospect of a happy eternity. He was neither deceived nor deserted in his last moments. In passing through the "valley of the shadow of death" he feared no evil. Looking to a gracious and all-sufficient God he could exclaim, "Thy rod and thy staff they comfort me."

His warfare is past: he is gathered home to the spirits of just men made perfect—to the innumerable company who rejoice around the throne. Having fought the good fight, kept the faith, finished his course, he has obtained the crown of glory, and will be for ever with the Lord.

"O blessed change! (to use the words of Archbishop Tillotson) when mortality shall be swallowed up of life! and death and sorrow shall be no more! When we shall be eased of all our pains, and resolved of all our doubts, and be purged from all our sins, and be freed from all our fears, and be happy beyond our hopes, and have all this happiness secured to us beyond the power of time and change!"

Our brother had united himself to our benevolent association, but not having belonged to it twelve months could receive no pecuniary benefit; but the circumstances of his widow induced the branch to pay back the amount which he had contributed.

Reviews.

ECCLESIOGRAPHY: or, the Biblical Church Analytically Delineated. By JOHN G. MANLY.—(Concluded from page 28.)

A WORD or two now upon our author's dogmatic statement respecting the offices of Christ. "They are twofold, not threefold; not prophetic and sacerdotal and regal, as is generally supposed, but sacerdotal and regal only, and these together mediatorial. Messianic prophecy is but a branch, operation, or species of mediatorial rule. Christ is not prophet and king, but, as a king, he prophesies or teaches; he is a prophetic king." So saith Mr. Manly; and in so saying, he contradicts all the preachers we ever heard, and all the writers we ever read upon the subject, not excepting Moses and Luke. The latter in his record of the words of the inspired proto-martyr of the gospel, Stephen (Deut. xviii. 15; Acts iii. 22, 23). "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." We presume that Mr. Manly himself would not deny the reference of this quotation to be to Christ, the Messiah. And it sets the Messiah before us as a prophet LIKE unto MOSES. Well, then, did Moses prophesy or teach "as a king?" Was he properly and truly "a prophetic king?" On the contrary, he was emphatically *the* prophet of Israel, and in matters of government administered a *pure* theocracy, as the authorised minister of God. Christ was not a delegated administrator of the laws of another, but king in his own right as the Son of God, priest by his own choice, and prophet by appointment of the Father. "A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." As a prophet he not only gave instruction in righteousness to men, but made revelations of truth and predicted future events. We think, therefore, that the old theology, which ascribes to him the *three* offices of prophet, priest, and king, is sound and good, and not to be discarded. Metaphysical refinement may disturb customary and generally accepted views without doing any real service to truth. We prefer, therefore, the plain inference and confession of the men, who, when they saw the Saviour's miracles, said, "This is of a truth that prophet that should come into the world."

In harmony with the air of novelty and garb of science which distinguish the volume, our author intimates that the book entitled in plain, homely English "The Acts of the Apostles," "might be fitly denominated 'Ecclesiastical Genesis.'" The men, too, familiarly known by the anglicised term *apostles*, are in the less familiar phrase of Mr. Manly, "the great ecclesio-genesisists"—pp. 73, 97. With the exception of this peculiarity we think the sections on the "Performative agency of Christ as Ecclesiastical Creator," and the "Formative offices of the church," merit high commendation. The former treats the Scripture doctrine of the Spirit with considerable ability and critical accuracy;

the latter, with equal ability and discriminativeness sets forth the peculiarities attaching individually and collectively to the apostles. The opinion that Paul was selected by the Lord "instead of Iscariot," we leave to the author and his readers. Paul, indeed himself speaks of himself as a kind of *extra*-apostle, specially called to be "the apostle of the Gentiles," "one born out of due time," whose apostleship was sometimes disputed by men, but attested of God, and demonstrated by "the works of an apostle" which he did.

We must bring our remarks to a close. In doing so, it is right that we state that Mr. Manly defends Independency and rejects Connexionalism. The former he believes to be alone compatible with the essential constitution of the Christian church, and with purely voluntary human association. He denounces despotism and oppression. He does not admit a Divine call to the ministry in that sense in which we believe, and which is a distinct item of Wesleyan belief. He does not hesitate to affirm "that there is not a single sentence of the New Testament that teaches the doctrine of a direct divine call to the Christian ministry, in post-apostolic times."—P. 265. Now if "ministry," eldership and pastorate, were terms having one and the same signification, we could not demur to this assertion. We do not believe that a direct divine call to govern the church is provable from the New Testament. But we do believe that no man can effectively minister the word of life who is not himself a subject of its power, and who is not moved thereto by the Holy Ghost. The experience and testimony of thousands of faithful and successful ministers confirm this view. But as all power (*authority*) both in heaven and in earth belongs to Christ, as He is Lord of that *truth* which saves the soul, as it is his prerogative to commission those through whose preaching all who believe the truth preached are saved, and as it is the province of the Holy Ghost to *show* the things of Christ unto men, the direct divine call to this ministry is conclusively inferable from these scriptural representations, from the attribution of all spiritual gifts, exercised by men, to the Holy Ghost; the further attribution of all spiritual functions and functionaries to Him who "hath ascended up on high," and from the general tenor of the New Testament. A ministry moved by the Holy Ghost, constrained by the love of Christ, consciously called by Him and responsible to Him for fidelity in preaching his words, is, we firmly believe, the only ministry that will evangelize the world and build up the church.

We have said enough to show that Mr. Manly may fairly claim the praise of being an *original* thinker. He will not be trammelled mentally any more than ecclesiastically. He will not travel in the grooves of a thousand years, if they have not the approval of his judgment. He is entitled to credit, too, for conscientious honesty. His opinions have cost him a sacrifice, and such a sacrifice as vulgar minds are unable to appreciate, and with which hard and harsh spirited men are not capable of sympathising. He may challenge comparison, also, with the general run of writers, in respect of literary ability. And though we cannot call him a profound theologian, we can safely say that he has displayed more than ordinary critical acumen. We honestly differ from him on many points, but we cordially agree with him on a far greater number. We have no hesitation in recommending his volume to those who have candour enough to read and ponder a *manly* avowal of opinion on the questions it discusses, and who can endure a little stiffness and dogmatism, with a liberal sprinkling of learned phraseology. We take our leave, with a quotation on the "Unity of the Church," which is equally just in sentiment and beautiful in diction, affording, as do many other passages in the work, unmingled gratification.

"The unity of the whole church is a fact, not a *desideratum*, an anticipation, or a project. It has not been left to men to make the churches one. The ecclesiasm from its rise to its close and throughout its whole extent is scripturally indicated as one institute; 'I will build my church?' The Father gave Christ to be head over all things to the church, which is his body; 'not a plurality of bodies, but one with one head, 'For his body's sake, which is the church.' In fourteen places, already quoted, we read of 'the church,' as comprehensive of scriptural churches, always and everywhere. The real churches of Christ are already one, always have been and always will be one, forming in scriptural language, 'my church,' 'the church,' 'a glorious church,' and 'one body.' The unity of the whole church is not something for us to originate or achieve, but to study and appreciate."—P. 365.

THE CASE OF THE MANCHESTER EDUCATIONISTS. *A Review of the Evidence taken before a Committee of the House of Commons, in relation to the State of Education in Manchester and Salford.* By JOHN HOWARD HINTON, M.A. Prepared and published under the direction of a Committee formed in London, for opposing the Manchester Education Bills. London: John Snow, Paternoster Row.

Nor the least significant characteristic of the times in which we live, is the awakened, and in many quarters jealous attention that is paid to the subject of education. We do not, by this expression, merely refer to a supply of schools and schoolmasters, but to education in its proper sense. We rejoice to know that there are multitudes of pious and painstaking Christian men and women who are determined that the masses shall be instructed, to the utmost possible extent that circumstances will permit, in their duty to God and man. There is also a party whose claims to our respect we must not overlook, though we may not approve of their mode of operation. We allude to the advocates of what is called secular education. We believe we should do these gentlemen grievous wrong, if we stated that they disapproved of, or wished to discourage religious education. They merely argue, as they have a perfect right to do, that inasmuch as the State cannot teach religious doctrine, and ought not to attempt it if it could, the aid of the State should only be given to "a purely secular education;" the religious culture of the pupils being left meanwhile to the pastor and the parents,—the week days being employed in the acquirement of knowledge relating to time, the Sabbath to that of eternity. We do not agree with these views. We believe most conscientiously that all teaching, to be beneficial, must be religious; must cultivate the moral as well as the intellectual part of man's nature; that the former even requires more assiduous and careful attention than the latter; and that he who forgets that out of man's heart proceedeth evil thoughts, and their consequent evil deeds—he who knows not that this heart must be taught, kept, disciplined, with all diligence, as well on the week day as the Sabbath, ought not to be entrusted with the task of education.

Notwithstanding this difference of opinion upon what we deem a fundamental point, we will do justice to all parties, for it is our conviction that, from the coldest speculator on the political economic view of the question, to the warmest zealot for the spread of Church of England schools supported from the public purse,—all parties are earnestly bent upon giving instruction to the people.

The question which now agitates the public mind is, how shall this be done? There are two great bodies which divide the field between them. They are both represented by able advocates, and may be briefly designated as the voluntaries, and those who desire a local rate for the purposes of education. Issue has been joined upon this great subject before a committee of the House of Commons, in the last session of Parliament, of which Mr. Milner Gibson was chairman; and the result is a blue book of 600 pages, containing the evidence of Mr. C. Rickson, Mr. Entwisle, and the Dean of Manchester on the one side, and that of Mr. Baines and Mr. Adashead on the other. A summary of this report, with observations upon the evidence as it proceeded, has been published at the instance of the committee of the voluntaries. The work is by Mr. J. Howard Hinton, and throughout manifests his strong sense and power of lucid arrangement, together with his peculiar views upon this vexed question. To those whose lack of time and opportunities prevents the study of the larger volume, this review will form a valuable, as we have no doubt it is a truthful, compendium of the evidence adduced before the committee. We can cordially recommend it to the perusal of our readers, than whom none are more anxiously concerned that a sound scriptural education should be procured by the masses of our juvenile population.

Mr. Rickson, Mr. Entwisle, and the Dean of Manchester then, are all for the rate, that is, the compulsory mode of providing the cost of education. Messrs. Adashead and Baines are strictly voluntaries, and with their views Mr. Hinton, if we have not mistaken him, entirely sympathises. Both parties produce statistics, which they equally deem conclusive, on their several sides of the question; and it will be for the public to judge which preponderates; bearing in mind that even the bulky volume, as Mr. Hinton very properly observes, is only a fragment in relation to the subject of which it treats.

Mr. Hinton, however, has delivered his judgment most unhesitatingly upon this fragment. He concludes that the Manchester educationists, and, by consequence, all of their way of thinking in England and Wales, "have made out no case;" that the local bill for Manchester and Salford is superfluous, costly, unjust, uncharitable, and injurious; and yet, in the face of this sweeping condemnation of the measure, Mr. Hinton admits that more than one-third of the children in Manchester and Salford are unattached to any school, and thinks the cause of voluntarism triumphant because he has found that one in nine of the population are "actually scholars." We confess we cannot share in this satisfaction, and do not consider there is reason for such exultation over the friends of "the local system" as Mr. H. seems to think. We believe our readers will be equally disappointed with ourselves, when we inform them that, upon the evidence of the Hon. Horace Mann, of the United States, the average attendance at the common schools throughout the American republic, instead of one in nine, is one in five, of the whole population. Mr. Hinton has alluded to the evidence of a Mr. Twissleton in reference to the subject of New England schools. He has not stated the average of attendance, but has contented himself with showing how deficient they are in true religious education, illustrating this further by a quotation from the testimony of a Dr. Sears, which proves that in a given number of towns in Massachusetts more than one-fifth of the scholars in these free day-schools attend no Sunday-school. If one in every five of the population attend upon some day-school, and only one-fifth of such attendants absent themselves from the Sunday-school, we shall still have four-fifths of the children as Sunday scholars; whereas the state of things of which Mr. Hinton boasts gives school accommodation in Manchester and Salford for one-half only of the children of that favoured district! How can a gentleman of Mr. Hinton's acuteness and benevolence be boastful of the one and yet condemnatory of the other state of affairs? How can he quote, as he does with evident complacency, the testimony of Dr. Sears on the state of the juvenile population, because he considers it condemnatory of the national or parochial school system, and yet contend for the maintenance of the state of things obtaining in Manchester and Salford,—nay, in all England,—when it is evident, by his own figures, that it leaves considerably more than one-third of the children unprovided with instruction on the Sabbath or any other day in the week? If we take 98,490 as the whole number of children between three and fifteen, which will correspond to Dr. Sears' description of children from four to sixteen in the state of Massachusetts, we shall find, even with Mr. Baines' larger number of 68,603, which Mr. Rickson qualifies by a deduction of 17,151, that, while only one-fifth of those who attend day-schools absent themselves from the Sunday-schools, in Manchester one-ninth only ever attend any school whatever. We need not add another word to show which country or system has the advantage. Our conclusions are not in accordance with those of the reviewer; and, judging of the American system, we should say that the figures furnished by the opposers of public taxation for educational purposes are the best confutation of their arguments.

But Mr. Hinton is not satisfied with the present state of popular education. He very properly says, it is one thing to oppose legislative interference, and a totally different thing to place education in a satisfactory position. How is this, Mr. H.? We thought, from your statement (page 7), that the attendance of one-ninth of the population was a thing not to be complained of. Aye, but this was to exhibit the all-sufficiency of "voluntarism." The Christian philanthropist speaks out in the summary, and at page 103 you state, "Far are we from maintaining, with Mr. Alderman Bancroft, that we are progressing in education as rapidly as is safe." If not, what becomes of your boastful vauntings at the demolition of the case of the locals? The population of Manchester and of England has outrun the progress of education. Voluntarism has not kept pace with it, and cannot. What remains to be done?

It is all very well to boast of the increase of Sunday scholars as proving a foregone conclusion in favour of voluntarism; but if it be true that, even with Mr. Baines's exaggerated estimate of what has been done from this source, while the population of Manchester has increased in 17 years 52 per cent., day school attendance has increased but 39½ per cent., it will puzzle a more sanguine and

skilful advocate than even Mr. Baines or Mr. Hinton to prove that education, according to our present appliance, will ever properly supply the wants of the population. The reverse is self-evident to all but the devotees of the voluntary system. Whenever have they made more noble or generous, and often self-sacrificing efforts, than within the last seventeen years? If a smaller proportion, to use Mr. Hinton's own words, of the population attends school than did in the year 1835, by 12½ per cent. according to Mr. Baines, but by 28½ per cent. according to Mr. Rickson, the two things retaining even their present ratio of increase, in 1869 the proportion will be doubled: according to one statement more than one half of the children will be uneducated; more than one quarter even taking the statement of Mr. Baines.

This is not a satisfactory state of things. On the contrary, it ought to be a subject of deep mortification and self-abasement before God, to think that with our incalculable wealth and prosperity we are tending to a state of things when one half or one quarter of the population shall grow up worse than heathens. For, be it known, the heathens take care to teach their children what they know of religion and literature; it is only Christians,—aye, and Protestant Christians,—who, with the word of God in their hands, and a loud profession of its supernal advantages upon their tongues, sit down complacently and with folded arms give thanks if one-ninth of the population is in course of receiving the smallest modicum of education; or worse, raise up a determined opposition against all governmental support towards a better state of things, while they provide no substitute, and do not pretend to cure the evils of an increasing population, multitudes of whom are receiving no instruction either for time or eternity.

Again we ask, what is to be done? Does Mr. Hinton in his love for voluntarism intend to assert that the New Englanders are not better off than the inhabitants of old England in the matter of education? And if they are, what is there in the nature of things at home to prevent the adoption of a system of local control, without governmental injustice; a wholesome discipline and unity of purpose, without the intervention of aristocratic influence; separate action by dissenters and churchmen, and still united effort and general success? Take our municipal officers as an illustration; what class or sect of the community but is fairly represented among them? and yet they act upon one great principle of conserving the public interests without a vestige of tyranny or a dread of governmental interference. We admit that education, especially such an education as we should wish to secure for the population, is quite a different thing, and would require a different class of official character and purpose than suffices for the discharge of the duties of mayors, aldermen, and common councilmen. But we believe that a class of the right sort is ready at hand. The evangelic teaching of all denominations of Christians, from the pulpit and the Sunday-school, has not been exercised in vain; and we think that in every large town in the kingdom, and in many of its populous villages, if not in all, there could be gathered together those who, from the love of souls and in the fear of God, would undertake this great duty; and we believe, too, that, notwithstanding the laudable and heroic efforts of the voluntaries, which we would not restrain or interfere with, this duty ere long will be imposed upon them. It is not to be borne passively that population should increase more rapidly than education, when ten days' sail from our own shores men of our race and language are demonstrating that, without injury to the real interest of any, all can be instructed. It is becoming rapidly a question of principle whether we shall fill our gaols or our school-houses with the ragged and vicious juvenile population.

It is a blessed thing to have the Sunday devoted God. There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports and common business, but from consuming time in frivolous conversation, paying or receiving visits, which among relations often leads to a sad waste of this precious day. I can truly declare that to me the Sabbath has been invaluable.—*Wm. Wilberforce.*

Science and Literature.

Astronomy.

NOTICES FOR FEBRUARY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

"Is there no God?—Who spread the firmament
Abroad? Whence came that visible display
Of inconceivable immensity;
Which, being no subsistence of itself,
In some subsistence surely must inhere?
At whose command rushed forth the starry orbs
Innumerable host; on the strong holds
Of universal night, who, seizing each
A portion of her realm, keep garrison
Like satrap kings, in their own regal sphere?
Who wheeled their systems round those central
stars,
And kept them moving in majestic dance,—
Where order smiles where once wild chaos
reigned?
Whose was the arm, omnipotent, unseen,
That through its orbit bowled the earth along,
The arm whose hand in mercy is held o'er her,
Wide open to supply her every need?"

"THE great object for which all knowledge should be sought, and for which it ought to be employed, is to illustrate the wisdom or goodness of the great and beneficent Creator; and if we come to the study of natural phenomena, with minds unchilled by scepticism or infidelity, we shall be led to sublime religious contemplations; and, whether we examine the little coral insect of the ocean, or gaze upon the gigantic beast of the forest—whether we study the little glow-worm which twinkles upon the bank, or the celestial luminaries performing their appointed revolutions in majestic silence, amidst the vast expanse of infinity—with an ancient and scientific king we shall be led to exclaim, 'How manifold, O God, are thy works! In wisdom hast thou made them all.'

"In all our prying researches after knowledge, it is necessary that the mind be firmly established upon two points—the belief in a divine creative agency, and in the divine authenticity of the sacred Scriptures; having a thorough conviction of the truth of the fact recorded, and of the correctness of the principles laid down. Without these our minds will be led into a dark, mysterious void, instead of having our thoughts carried up to the Father of light and of life.

"With these principles as our ballast, without any apprehension of danger, we may launch our bark upon the broad ocean of science, explore its coasts, and fathom its depths; but, destitute of them, our vessel will be in a perpetual storm, amidst rocks and shoals, without a rudder, a compass, or a chart.

"Thus equipped you may accompany the geologist into the bowels of the earth, and examine its wondrous structure; and you will return with an overwhelming conviction that the 'eternal God made the earth, by his power; that the pillars of it are his, and that he hath set the world upon them!' With the astronomer you may ascend the skies, contemplate with ecstasy the movements of the heavenly bodies, and with the scientific psalmist you will exclaim, 'The heavens declare the glory of God, and the firmament sheweth his handiwork.' With the voyager you may visit distant climes, and, viewing man in all his multiplied and varied characters, you will be convinced that 'God hath made of one blood all nations of men for to dwell upon the earth.' Thus it is, that in every age the evidences of revealed religion have advanced the progress of sound knowledge. Indeed it cannot be otherwise; for the God of nature, whose operations it is the province of science to explore, is the God of the Bible; and, as the God of truth, he cannot set forth in his word principles at variance with those which, as the God of nature, he has established in the material world. Both systems of knowledge, thus emanating from the same source, must harmonise with each other; for the Bible is something like a splendid appendix, which makes known the wonderful scheme of human redemption. If there is any apparent discrepancy in these two editions of this same great work, it arises from our inability rightly to decipher the characters employed."—*Rev. John Williams.*

The *Sun*, now rapidly diminishing his southern declination, exhibits his orb in the east, on the 1st, at Greenwich, at forty-one minutes after seven; and after softening the severity of ~~our~~ frozen atmosphere, descends below the western boundary of vision at forty-seven minutes past four. On the same day, at Edinburgh, he rises at eight o'clock, and sets at twenty-nine minutes after four. The sun enters the zodiacal sign Pisces on the 18th, when he displays his shining sphere on the oriental verge at eleven minutes after seven; and departs from our view at eighteen minutes past five. On the same day he rises at Edinburgh at twenty-three minutes after seven, and sets at six minutes past five.

The *Moon*, "refulgent lamp of light," designed by the all-wise and benevolent Creator to illumine earth's nocturnal skies,

for the benefit of its inhabitants, appears in the eastern horizon on the 1st, at a quarter before one in the morning, nearly in quadrature with the sun. She rises on the 3rd at half-past three, and on the 5th at four minutes before six. The moon changes on the 8th, at thirty-four minutes past five in the morning, and presents her fine crescent in the west on the evening of the 9th, setting not till twenty minutes after six. She sets on the 12th about half-past nine, is half-full on the 16th, and sets on the 18th at thirty-four minutes past three in the morning.

"How beautiful this moon-lit scene!
O, how it lifts the heart
With thoughts which, like the heaven serene,
A soothing calm impart.

Myriads of worlds it brings to view,
Sparkling with living light;
So sweetly still! so deeply blue,
And boundless—infinite!"

The moon is full on the 23rd, at twenty-four minutes past seven in the evening, and rises on the 24th about an hour after sunset. She rises on the 26th at nine o'clock, and on the 28th at midnight.

Mercury is invisible.

Venus is to be seen near the south-eastern horizon, about half an hour before sunrise, during the first part of this month, after which she becomes invisible to the naked eye.

Mars is invisible, being obscured by the rays of the sun.

Jupiter is a splendid object in the morning sky. He rises on the 6th at four o'clock, and on the 25th about an hour earlier; on the 3rd and 4th he is near the moon.

Saturn appears every clear evening high in the southern skies. On the 14th he is in the neighbourhood of the moon.

Aldebaran, Capella, and Procyon, with the bright star Sirius, decorate the southern part of the heavens each cloudless evening. The splendid constellation Orion is now visible throughout the evenings, till after midnight.

"Orion! thou my soul dost fill
With loftier thoughts, and loftier still—
And still they rise: from earth denighted,
I turn and gaze the midnight long:
Bright, brighter yet, thy urns are lighted;
High, higher yet, aspires my song."

Natural History.

NOTICES FOR FEBRUARY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

"Though Winter still asserts his right to reign,
He sways his sceptre now with gentler hand;
Nay, sometimes softens to a zephyr bland
The hurrying blast, which, sent along the plain,

Drove the skin-piercing sleet and pelting rain
In headlong rage; while, ever and anon,
He draws aside his veil of vapours dim,
That the bright Sun may smile on us again.
To-day 't would seem (so soft the west winds sigh)
That the wild spirit of the infant Spring
Was brooding o'er the spots where hidden lie
Such early flowers as are the first to fling
On earth's green lap their wreaths of various dye,—
Flowers, round whose forms sweet hopes and
sweeter memories cling."

To the lover of nature, every month in the year presents some interesting feature worthy of his contemplation. He hails the spring with delight; for nature is then awakening from her repose, and in his thoughtful ramblings he is met once more by something new, upon which his thoughts can dwell. The notes of the early birds, the trees as they are budding forth, the few scattered flowers, and the occasional outbursts of the more vivifying rays of the sun, bespeak to his mind that nature is about to exhibit its matchless picture of loveliness, to raise and captivate the soul of man; and to him it is discoverable that every day is developing some new form of life, to hasten its perfection; as the many touches and shades of the artist's pencil, bring out, at last, a picture of completeness. In summer he delights to muse upon the perfection of those things which he has so minutely been watching in their approach to maturity. In autumn the appearance of nature leads his mind on to a more sober reflection of things, and the gradual withdrawal of the once brilliant and inviting landscape does not bring disappointment or regret; but, as though with a voice irresistible in its tone of pleasurable melancholy—invites the admirer of nature to the contemplation of another of her pictures; designed more to sober down the mind to reverential awe, till without any sudden surprise he looks around him and beholds the snow-clad hill, and hears the wintry winds sighing through the naked branches of the trees. In this month a kind of conflict is going on in nature; there seems to be a struggle between winter and spring; although winter at times converts into ice the waters of the land, and showers from the threatening clouds the driving snows, yet at other times there are the indications of the sweet return of spring: far over the dreary aspect she will occasionally cast an attractive smile, and appear as though at hand; for when the snow has vanished, but not finally, away, and the sun throws over hill and dale his life-giving beams, birds are heard plaintively warbling their notes of joy, and here and there is seen a modest flower; therefore this month has features both of winter and spring,

or seems to a certain degree to blend one with the other.

The first half of the month.—If the weather prove mild, some few birds begin to build their nests, and others to hop and chirp at any indications of the approach of warmth. The chaffinch begins to arouse into activity, and tries to give out its notes; although, as yet, they are but feeble, and not very distinct, for it does not acquire the full vigour of its song till later in the summer. At this period there is not sufficient warmth to hatch the eggs of the butterfly or moth; except where they have been deposited in situations exposed to the direct rays of the sun.

The snow-drop and crocus are now to be met with, and some trees begin to bud; such as the elder, &c. Although at this time there is not much of what may be termed either rich or plentiful amongst the plants and trees, yet such as have just been referred to may be looked upon with an eye of gratification, because they promise the return of a season when flowers of diversified beauty and form, and the rich foliage of the trees, with the warmth of the atmosphere, and gentle breezes, will be enjoyed: they bespeak that summer is on its way to our land.

The last half of the month.—At the commencement of our remarks on this month, we observed that there appeared to be a struggle with nature between winter and spring: we may further observe, that at the closing of the month, winter, in its efforts with nature, is now less powerful, and that, notwithstanding the frost and snow, which even yet at times make their appearance, spring is perceptibly advancing towards us. By this time the song of birds has become more varied. The hedge-sparrow and titmouse warble their "wood-notes wild." The man of reflection, at early morn bending his footsteps over the extended heath, is attracted by the upward flight of the sky-lark that utters its song of praise, which, becoming less distinct as it soars towards the clouds, reminds him of a saint, who, having laid his clay tabernacle in the dust, is now singing praises to the eternal God on his way to his throne. In passing through the solemn woods the song of the thrush and blackbird salute his ear with pleasing harmony.

Ground beetles begin to come forth from their retreats, when there is promise of warmth: in the depth of winter they retire to the under side of some stone in their perfect state, and, therefore, without any preparation, when spring is drawing near, they come forth to enjoy its delights with the rest of animated things.

There are not many plants to be met

with; the primrose bedecks the hedgesides and banks of rural districts. There is a very curious plant to be met with in flower at this time, called butcher's broom; it is to be found in Epping Forest. When it first makes its appearance, it resembles asparagus; its flowers grow from the centre of the leaves, and are followed by bright red berries, which also grow from the middle of its leaves. It derives its name from the fact that butchers used to gather it and hang it up in bunches over their meat, to keep away the large kind of flies, which thus were wounded in approaching thereto; the leaves being of such a pointed, hard, and prickly nature. In Germany it is called mousethorn, because the inhabitants put it in their cupboards over their cold meat, butter, &c., to be a protection against the attacks of mice, for when a mouse attempts to carry away the food thus guarded, it receives wounds which intimidate and defy its further attempts.

"Winter hath charms to those who live aright :—
Winter, as well as summer, fills the mind
With grand ideas of Him who rules the whole;
Who, in the northern blast, or western breeze,
Speaks to his creatures; at whose nod the winds
And snows shall cease, and Spring again return."

Authors and Books.

Christian Theology Explained and Defended.
By William Cooke. Second Edition. Sixth
Thousand. Pp. viii. 547. London, Part-
ridge and Oakley. Liverpool, J. R. Williams.

By professors of religion generally, and even by preachers of the gospel, we fear that books on theology are not deemed sufficiently attractive to engage their attention. The multiplicity of out-door engagements in the present day, and the prevalence of a taste for light reading, divert attention from more important subjects; and there is a lamentable absence of earnest anxiety to study matters which are of the deepest importance, because of the labour involved in mastering a rigidly consecutive and argumentative train of thought. Religious profession is, therefore, too often, a superficial thing, and there is too little knowledge—even among professors—too little understanding of the things which make for our eternal peace.

Theological subjects are not necessarily dry and heavy: and even when they appear so, the man of earnest and persevering application, with a disposition to learn, "shall be brought past the bitterness of learning," and the very process, though tiresome at first, will in the end become attractive, and confer lasting good. Happily, in these days the great mass of mankind is permitted

to enter into the labours of the giants of theological literature. Instead of having to wade through ponderous folios and never-ending duodecimos, like the students of a past age, we may take up various well-digested compendiums, the product of the laborious researches of painstaking and selfsacrificing scholars, and thus secure an amount of information that never could have been obtained but for their industry. We wish our junior brethren, both in the itinerant and local ministry, would devote stated times in every week for the systematic study of theology, and believe that, while they would themselves be greatly benefited, their congregations would share largely in the advantages of such exercises. At the same time we would guard them against the common error of supposing that all their theology is to be taken from human compilations, or that such works are to be the limit of their studies and thoughts. The Bible alone is the foundation of all such treatises, and can alone be the boundary of thought to those who seek to know and do the will of our heavenly Father; and in it there is a rich mine that has never yet been exhausted—an ocean of truth that has never yet been fathomed. The message of the gospel is for all the world—God's book is for all men: it is the birthright of every man, and we may not innocently relinquish its guidance for the teaching of any man, however excellent or orthodox.

We must not now dwell on this subject, but proceed to notice the volume before us.

The author is evidently an able polemic. Thrown into proximity to sophistry and blasphemy, his spirit has been "stirred in him" by their folly and wickedness, as was the apostle Paul's when he came to Athens, and witnessed the universal idolatry of its population. Thus moved, he has ransacked antiquity, science, and current literature,—and, thoroughly equipped, has entered the arena of polemics, in which he has acquitted himself as only one of logical mind, disciplined understanding, and industrious habit can.

The work itself, though not a complete system of divinity, is, nevertheless, a large and valuable mass of revealed truth, sustained by plain, forcible, convincing argumentation. To men of small means and less leisure we can strongly recommend it as better adapted to their circumstances than any similar work within our knowledge. It is not so comprehensive as Watson's Institutes, but it is written in a more simple and understandable style, and will yield more pulpitory matter than that elaborate work.

There are some typographical blunders

which the student may readily correct with his own pen; in compensation for which he will find a beautiful, clear type, and a neat, compact, good-looking volume, inferior to few, perhaps to none, upon his book-shelf. We have only to add that the author is an esteemed minister in the Methodist New Connexion, and editor of their valuable magazine; but does not advocate the exclusivism of an ordained order, nor disdain the lay ministry. He puts forth views on the ministry both *liberal*, and, as we believe, *scriptural*.

The Altar of the Household: A Series of Services for Domestic Worship, for every Morning and Evening in the Year. Edited by John Harris, D.D. London: John Cassell.

THIS is a new work to be completed in twelve parts, and issued monthly. In addition to the editorship of Dr. Harris, contributions from the pens of some of the most eminent ministers of every denomination of Protestant Christians—the Wesleyan body being represented by Dr. Beaumont and Mr. W. Bunting—are promised, and this is a guarantee that, in doctrinal matters, no sectarian prejudices or party peculiarities will be introduced.

In the part before us the expositions on the portions of Scripture, both from the Old and New Testament, to be read daily, are short, but very suggestive, and eminently practical. The prayers which follow are in keeping with the teachings of the portion read. Although our predilections are in favour of extempore prayer at the family altar—as indeed we prefer it everywhere, and at all times, in our approaches to the mercy seat—yet, knowing that many families excuse themselves in the neglect of this duty—for the omission of which God has pronounced them cursed because "they cannot pray," we commend this work as a suitable help. Even those who need not to adopt the language of the prayers may obtain much advantage by the perusal of this judicious allocation of scriptural words, in the form of simple and impressive supplication.

Church Independency Apostolical. A Discourse by T. W. Jenkyn, D.D. London: Arthur Hall, Virtue, and Co.

DR. JENKYN tells us in his preface that this discourse, "intended to explain the scriptural principles on which religious nonconformity, or separation from the form of religion established by Parliament, is founded," is published at the request of those who heard it delivered. As a whole it is worthy the perusal of

Correspondence.

In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

A PAID MINISTRY.

DEAR SIR,—I shall be glad if you will permit me to make a few remarks upon the following passage :—

"The reformers must soon be pressed with the difficulty of securing an efficient ministry. We have observed amongst them a way of speaking of salaried ministers, and have read of proposed salaries to their lecturers, which indicate a low estimate of the recompense due to intellectual and spiritual labours, and an unwise and overweening confidence in the labours of local preachers. They imperatively need for themselves, for their families, and for the people amongst whom they hope to win converts to Christ, a thoroughly able and learned ministry."—See "Eclectic Review," 1852, p. 492.

Though an admirer of the general character and tone of the "Eclectic," I have felt some little demur to the sentiments expressed in the above extract, and think they require notice in a journal conducted by local preachers. I fully expected to see the subject taken up in each of the last three numbers of the magazine, but have been disappointed.

It is out of my province to enter into the main questions mooted by the talented author of the article quoted; nor do I either admit or deny the truthfulness of his remarks as applied to the Wesleyan reformers. I do not desire to make a merely Wesleyan question of it, but am concerned for the best interests of local preachers of every denomination. The principle of the system of local preaching appears to me to be at stake, and, all things considered, I think the time has come to speak out.

Is the expression "salaried ministers" a scriptural one? and does it harmonize with the teaching of the New Testament to speak of a high money "recompense" as being "due to intellectual and spiritual labours?" There were pious women who ministered to Jesus of their substance; and our Saviour allowed his apostles, as they itinerated from place to place, to eat and drink such things as were set before them; and in the earliest times of the church it was understood that they who made others partakers of spiritual things should be ministered unto

in things temporal. All this we admit; but to speak of a *high salary*, or indeed of a *fixed salary*, whether high or low, is quite another thing. When a man really called of God to publish salvation commences his labours as an evangelist, I do not object to his being remunerated; far from it; but should "esteem" such an one "highly in love," and should be prepared to heap presents upon him "once and again," as the Philippians did on Paul when at Thessalonica. But as to fixed salaries, there is the danger of their becoming an inducement for men to enter the ministry whom the great Head of the church never called. If *high salaries* or *fixed salaries* are provided, there is no room for that renouncing of all things, and that trust in Providence which characterised the first teachers of religion.

Whilst explicitly stating that under certain circumstances there can be no objection to an evangelist reaping a supply of his temporal wants, as a recognition of or a reward for his services; at the same time, it must be observed, that there is in the book an intimation of a more excellent way. To pass by all other portions of the New Testament, take Paul's address to the Ephesian elders:—"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." There are texts of Scripture that make it lawful for the preacher of the gospel to reap carnal things of them who are benefited by his labours; at the same time we have both the example and the advice of Paul recommending the adoption of another plan—a plan just in harmony with his teaching elsewhere: "The children should not lay up for the parents but the parents for the children." If one who held the highest office which could be held in Christ's church, forbore to avail himself of the opportunity of being burdensome to the churches among which he ministered, and laboured with his hands that he might not only provide for his own wants but also for the wants of others, while at the same time his

brilliant talents, in the most self-sacrificing spirit, were every day devoted to the work of spreading the knowledge of Christ; and if, emulating such a magnanimous example, and following such advice, a class of men numbering many thousands is raised up, who, in the same self-denying spirit, make the gospel of Christ without charge—it might have been hoped that they would meet with something better from the “Eclectic Review” than the insinuating attack quoted at the head of this letter.

The particular feature of the paragraph, however, of which I complain, is the intimation that an “efficient, able, and learned ministry” must necessarily be a paid one. But why so? Is it really come to this, that nothing can stimulate a man to become wise to win souls but money? Amongst the followers of him who “had not where to lay his head,” is it now to be—*get all you can—sell your labours to the highest bidder?* Surely Paul and Sothenes were able ministers. They received no salary! Hear them: “Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our hands.” Paul’s language as to Titus is of the same character: “I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?” That Wesley was both able and useful, is an undoubted fact. Did he receive anything of his people by way of remuneration? Is not this remarkable trait to be seen on every page of his history, that he never appropriated a fraction of his people’s contributions to his own personal use? I have always considered it strange, that of all the writers who have from time to time penned such masterly sketches of Wesley’s character, none of them have ever plainly and prominently brought out the fact of his being unpaid by his followers. To say nothing of numbers of our regular local preachers who are gone to their reward, a host of living men might be mentioned whose attainments in human learning are highly honourable, whose piety is of the most devoted order, and whose success as the ministers of the Lord Jesus Christ has been of an extraordinary character. The reader can easily believe as to the possibility of a few unpaid ministers being “learned, able, and efficient:” if the thing is possible in a few cases, why not in thousands? The great thing wanted is to raise the entire class of local preachers, and we shall then have a ministry that would indeed be the honour of Christendom, and the glory of

Christ. Such a display of disinterestedness would overwhelm the world, and nothing would tend so effectually to stop the gainsaying of the infidel.

Will the brethren suffer a word of exhortation? Let nothing move you from your simplicity. Do not fall into the great error into which the ascetics fell, of imagining that there is something unholy or unsanctifying in connection with worldly employments. Your great exemplar subjected himself to the same influence to which you are subjected. The ministers in the early church did what you are doing, they “laboured with their hands.” Set a high standard before you, and make every effort to attain it. Remember, the greatest men of all ages and all countries, whether statesmen, warriors, linguists, artists, philosophers, preachers, or writers, have been self-educated, and have risen to the positions which they attained by dint of an indomitable energy, with which they cultivated the gifts conferred on them by a benevolent Creator. If you are called by the great Head of the church to preach, the fact of your being thus called proves that he has given you a talent for the work:—cultivate that talent in every possible way; let nothing satisfy you short of being “workmen, needing not to be ashamed, rightly dividing the word of truth.” Seek on your knees to know the mind of the Spirit, as revealed in the word of God; and there is a glorious possibility of a kind of secondary inspiration lighting upon you, that will be manifested in “thoughts that breathe and words that burn.” *The New Testament sanctions your system, and scepticism is silenced by it.* The fact of your being unpaid amazes unbelievers, and as your ability and zeal increase, they will be still more astonished. You are in the best possible position for presenting truth to the world; you come in contact with it every day; and if you get baptized with the Holy Ghost, and exemplify the spirit of Christ, and the zeal of the apostles, “Though earth and hell withstand,” an impression must be produced, such as you never yet witnessed.

P. L.

Dec. 17th, 1852.

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

TO A LADY NEWLY MARRIED.

Barnbow, June, 1824.

MY DEAR FRIEND,—Perhaps you might think that your friend Dawson would have favoured, or (shall I call it) troubled you with a letter before now. Nay, I will call it favoured, as I will not adopt anything like affected “voluntary

humility," as I think between friends it is *unfriendly*, and intimates that there is something wanting in the bosom of my friend, which will not furnish an apology for a small mistake or defect in composition or sentiment. Well, I believe Mrs. — will make all the apology I could wish for, and select that which will be for the advancement of her best interests; and may the Holy Spirit assist me while writing, and may I only be the amanuensis of that divine author!

My dear friend, I feel it rather awkward to address you by the *new name*, because you are introduced to me in a *new relation*, and placed in new circumstances, which call for new duties, new trials, and new comforts. But I feel little doubt upon my mind but you are enabled to fill up that new relation to the benefit of those most intimately connected with you, to the comfort of your own soul, and to the glory of God.

The first bustle and hurry of your new situation is now passed away, and you have entered upon the regular routine of duty, as a Mrs., a wife, and a friend. You have, perhaps, selected out of your acquaintance one whose advice you can solicit, whose counsel you can in general follow, and whose head and heart are illuminated with divine grace.

The Providence of God has pitched your tent at —, and here your sphere of action will be of considerable importance. Your talents, your property, your influence, will all be demanded of the Lord and his church to be in vigorous and uniform exercise to glorify God by seizing every opening opportunity of speaking and acting in his name and for his honor. In the circle wherein you are destined to move, *you must shine and burn*. In the little round where you revolve, you must not be merely a little *star* but a little *sun*. Not merely *harmless* but *useful*. "Herein (says our Lord) is my Father glorified, that ye bring forth *much fruit*." He comes to the fig-tree seeking *fruit*. Fruit, fruit, *much* fruit glorifies God; and such a *tree* I trust Mrs. — will be in the garden of God at —. Well, live in union with the true vine, and you will be "always abounding in the work of the Lord." Whatever would *weaken the union* of your soul with Christ,—whatever would interrupt it,—let *that* be driven out of your soul as a deadly enemy. To such an enemy be such a foe as Blair describes death to be to the miser;—that is, be

"Like a staunch murderer, steady to your purpose,

Pursue it close through every lane of life,
Nor ever miss your track, but pressing on,
Till forced at last to the tremendous verge,
At once it sinks to everlasting ruin."

This union, this conquest, this triumph, can only be obtained and retained by faith in your atoning, conquering, and exalted Saviour. *Faith* must keep open a jealous eye upon everything that separates between you and your God. Faith must vigorously and uniformly deny beloved self, and take up the cross daily, and thus follow Christ. Faith must, with Abraham, believe his promises;—with Moses, realize His presence;—and, with Enoch, walk with God: and no doubt but the testimony to our souls that we please God will be equal with any or with all the Old Testament believers. And shall not my soul and my friend's enjoy this salvation by happy experience? Why not? The exercise of the same grace will no doubt secure the same blessings, and we may live in the same glory.

Bramwell's letters (to me) convey a peculiar unction. He seems to live in a superior element. There is a light, a lustre, a glory beaming from them which to my soul, at once convinces, humbles, and attracts. But they may not appear in the same light to others. Yet I cannot think that any soul that is born of God, though but a babe in God's family, can peruse them without some advantage: and I trust and hope, and am ready to say, *believe*—that the day will come when some holy and judicious hand will *select one* volume from the *two*, and give to our book-room to be published at two prices, by which both the higher and lower members of our society will have this treasure of experimental divinity *always* in their houses and often in their hands.

I feel interested for your *character*, as a holy, active, useful creature; one whom a person can *exhibit* as a *copy* for imitation; of whom your friends can say, as the Lord said of his servant Job, that she is "perfect and upright, one that feareth God and escheweth evil;" and appeal to an enemy and accuser for the truth of it. Such may my valued friend Mrs. — be; and may her worthy partner *exceed her* in works of faith, and labours of love and patience of hope; and may you come to your graves like Isaac, and then may it be said of you,—"*They gave up the ghost and died, and were gathered unto their people, being old and full of days, and their sons buried them!*" This sounds rather odd to almost a new married couple: but it is our wisdom and duty to put the *end* to the *beginning*, and thus regulate our choice and conduct through life, so that the end of our *toils* may be the beginning of our *rest*, and the end of our labour the beginning of our reward, and the end of time the beginning of immortal glory, honour, and joy.

There may you meet the soul of your sincere friend in the Lord,

W. DAWSON.

OUR MAGAZINE AND ITS CIRCULATION.

MY DEAR MR. EDITOR.—I must confess a recent perusal of the report of the doings at the last annual gathering of the association caused me considerable pain and anxiety.

There appears to have been—judging from that report—so little unanimity of feeling upon some of the minor points discussed, and, as I think, so little judgment and practical knowledge displayed by some of the speakers who seem to have been most ready to give utterance to their views, that I would fain have written to you at that time at great length upon various points; though I had previously held no correspondence with you. I delayed writing, however, in order to give myself an opportunity to judge of the views of my brethren in various parts of the kingdom with whom I might meet in the course of my wanderings.

Happy is it for the society that upon its main and fundamental principles no disagreement appears to have arisen of any consequence; and I do most sincerely trust that in all our future annual gatherings more forbearance will be manifested, and a greater disposition displayed to yield a little for the benefit of others.

There are only two points to which I will now refer, 1st, as to the contents of the magazine, and, 2dly, as to its circulation.

As to the first—passing by all matters now in dispute in Methodism, there seems to have been a wonderful diversity of opinion as to the kind of articles fit and proper to grace the pages of our periodical, as well also as to the degree of merit attaching to those which have appeared. I have endeavoured to ascertain the general feeling of our friends throughout the kingdom on these subjects as far as I have had an opportunity, and the result I give you.

It is considered that, as its name denotes, a magazine should be a miscellaneous collection of information, of as varied and generally interesting a character as possible, while keeping its peculiar and distinctive features in view. That the number of persons who read all the articles in any periodical is comparatively small, each reader contenting himself with that which is most in accordance with his own views and tastes, and leaving the remainder to those with whose turn of mind it may be congenial. Hence if any periodical were submitted

to the celebrated test of the artist's picture, viz., exposed for each friend to cross out that part of which he did not approve, it would probably soon meet with a similar fate; it would cease to be a book at all, presenting only crosses and blots from beginning to end.

As to the literary character of our magazine the opinion of persons competent to form a judgment is that it is, for its class, of superior merit, and as a whole, it is a publication which the Wesleyan local preacher need not be ashamed of, especially when it is remembered that few of its contributors have enjoyed the advantages of a collegiate education, and do not write with the expectation of standing the ordeal of the criticism of the "schools."

Some of the good brethren who spoke on this subject seem, from some source, however, to have obtained such a fund of information, and such extended literary acquirements, that they would fain condemn all that is not above mediocrity, as unsuited to their cultivated tastes. These are the men, Mr. Editor, you should get to write for you: only, pray, don't let them lose sight of the fact that, for one such learned scholar among the readers of our own magazine, there are probably fifty who are yet learners, who have mainly to thank themselves for what they have acquired, and to whom the "strong meat" relished by such a brother would be unfitted. Even pictures and illustrations of botany and Scripture facts I find, Mr. Editor, are both pleasing and instructive to not a few of your readers who have still much to learn and little time to study; and many a preacher would do well to imitate in his pulpit orations those simple unassuming articles which lead from nature up to nature's God.

In the second place, a word or two as to the circulation of the magazine.

In our day there is such an abundance of periodicals, and the rivalry is so great that a new and unassuming work stands a poor chance of a widely extended circulation, especially if opposed or frowned upon in high places, unless great and sustained efforts be made to make it known and to recommend it. It is, therefore, mainly to the personal efforts of our brethren interested in the success of the cause we have to look for an extension of the circulation of the Local Preachers' Magazine. For my own part not only do I embrace every proper opportunity to urge my private friends to take it, but I have in several instances mentioned and recommended it from the pulpit at the close of my public services.

Again I have been surprised to find in all my journeyings that the booksellers

seem to know little or nothing of the work. I have never been able to obtain it at any shop, except in one instance, in all my travels. Could not our brethren use their influence to induce the booksellers of their various localities to push the sale? One or two copies monthly might be left with them for exposure on their counters, or some other mode adopted by which they might be interested in promoting its sale. Surely, something of this kind might be done, even if it were at first attended with pecuniary sacrifice; I am confident it would soon lead to the reverse, more especially now that the magazine is to assume a more general character. I could also like to see a copy on the stall of every railway station in the kingdom.

I throw out these hints in the hope that something more definite may result, and if the attempt cannot be made with-

out expense, I will most willingly contribute my guinea thereto, and trust other similar offers will not be wanting among those who spoke so earnestly on the subject at the recent meeting, as well as other friends who love the cause, and wish it success.

I am, my dear Mr. Editor,
Yours in the good cause,

J. H.

[We thank our kind friend for his excellent remarks and generous offer, and trust many of the brethren will take these "hints" into consideration. On the part taken by *certain friends*, and the promises of help that we received from others, we have much to write, and may possibly feel called on to do so in the next number. For the kindly encouraging letters received, we express our thanks. We may have to make use of some of them.]

Temperance.

MY EVE; OR, TEMPTATION RESISTED.

BUSINESS recently led me to a lowly but neat little habitation in one of the back streets of a small town in the north of England.

On entering the cottage I found all within clean and comfortable, though its occupiers were evidently poor. The mistress of the house was seated by a small fire, busy with her needle, advanced in life, but a smile of contentment and peace resting upon her countenance. Her husband, of whom I was in search, presently entered; and, in conversation with him, I soon found that he was a man of God, and also an abstainer from intoxicating liquors.

A feeling of sympathy led us into unanticipated conversation, in which the aged female occasionally joined; and I noticed that her partner generally addressed her as "My Eve." This led me to ask the meaning of such a title, when my male friend informed me that, some fifteen years ago, he was a sad drunkard—a very slave of alcohol; and, as a natural consequence, he waded deep in the ditch of poverty, want, and degradation, and shamefully abused the wife of his bosom. Blows and abuse were her daily expectation, while a house without furniture, a grate without a fire, a ragged and starving family crying for bread, were enough, when added to her cup of sorrow, to break any but a woman's faithful heart: while his wife exhibited patience

and love sufficient to soften any but a drunkard's heart.

Weeks, months, and years passed thus, with little change, no improvement, and no hope; when, once on an occasion, a temperance or total abstinence meeting was held in the town, and, among others, our poor friend signed the pledge, and at once snapped the fetters by which he had so long been held in bondage. He was now a *free man*! It cost him many a hard struggle to keep down the oft-recurring craving for liquor; but he was determined not to surrender. He persevered till his old companions ceased their jeers, and the publicans their selfish taunts and deep-schemed temptations. Comforts were again springing up around his hearth; his children were clothed and fed; his wife again looked cheerful and happy, and really seemed to him to be getting young again.

The victory seemed to be gained, and the song of triumph already rose from the fireside of the reclaimed drunkard, when suddenly, as is frequently the case in such circumstances, when nature is struggling to regain her throne, he was seized with illness, and confined to his bed. Medical aid was called in. Alas! the doctor, like too many such, looking only to the *present*, recommended strong drink to his patient. The poor, sorrowing wife saw her husband thus prostrated. She had heard the doctor's advice, and after his departure she approached her husband's couch, wetted it with her tears,

and whispered in his ear, "Let me get thee a little drop; 'twill perhaps do thee good, and nobody shall ever know it."

This, he remarked to us, was indeed a temptation. He reflected a moment. The very conversation had caused an old fire to rekindle in his bosom. He looked at his wife, and said, "*Eve*, if thou wilt fetch me the drink, I will take it; I must take it; but, I tell thee, I feel that within me which says, if I touch *one drop* all our joys will vanish. The cup of happiness will be dashed from our lips, and all our old experience will be revived." The wife looked into her husband's eyes filled with big tears; a tear stood in her own, and a flush of shame crossed her cheek, and she replied, "Never, then; never will I tempt thee again!"

Nature rallied, our friend soon recovered, and became healthier and stronger than he had been for years.

One Sabbath, when he had obtained suitable apparel, he took his wife to the house of God. With new ears he listened, was convinced—converted; and now both husband and wife walk together, in the decline of life, on the high road to heaven, struggling up the hill of Zion. And, as a memento of the critical moment which he felt, had his wife's temptation been listened to, might have hurled him back to degradation and ruin, he gave her the name of our first mother, *Eve*; "for," said he, "she sorely tempted me; but, bless the Lord, he gave me strength to resist: and now for fifteen years we have rejoiced together, and are anticipating, when this world's scenes close on us, a reunion in the next world, where *Eves* will no more tempt their *Adams* to sin, and where the evil of the heart shall all be purged away."

J. H. G.

Mutual-Aid Association Reporter.

PRACTICAL AND PRACTICABLE HINTS.

WE are glad that our friends are devising liberal things in reference to the *ways and means*. At Sheffield they have resolved to raise, by various appliances, a sum that shall average *a thousand pence weekly*. It will be seen by the following letter that their neighbours at Rotherham, not contenting themselves with *saying or theorising* about what *might* and *ought* to be done, intend to *do*, and are *doing* something to help forward our great work. Let those who approve their schemes and admire their zeal, *imitate their conduct*.

DEAR SIR,—I am one among many that take a deep interest in the success of the "Mutual-Aid Association." I often think and pray about it. I meet with many different opinions respecting it; some say one thing, and some another; and many ask the question, "Will it stand?" In reply to that important question, I would say, if all the members would exert themselves, by the help of God, I am sure it will stand, and survive every difficulty. It has been said, and with truth, that "it is not established simply upon equitable principles;" but all must admit that it is upon better principles, because it includes pure Christian benevolence. Still we ought to do all we can to place it on a firm basis; and I think that, if the following plan were adopted, it would, with the aid of honorary members, be found to be nearly self-supporting, viz.:—Let every local

preacher who is a member have one of our collecting-cards, and determine to raise, by subscriptions or donations, the sum of 8s. during the year. This would make, with his own subscription, £1 annually. The association would then have, from this source alone, according to the numbers at present, an income of £2,411, instead of £1,446 12s. Now this 8s. per member would be £964 8s., which would support 77 annuitants, and 283 sick members, according to the rate of last year's payments, and leave a balance of £2 13s. 1d.

The plan is an easy one, and, if tried, I am sure that it would succeed. A good brother and myself tried it in this circuit last year, and it succeeded admirably. My friend's card realised 14s., and mine 10s. 9d. It is true, we did not do all the work ourselves, for we called in the help of the ladies.

If there be any circuits where it could not be done by collecting-cards alone, let the branch take the matter up, and determine that for each member there shall be sent, annually, one sovereign to the general funds; and this, and more than this, could be easily accomplished by subscriptions, donations, collections, tea-meetings, and in other ways, if the brethren have "a mind to work." Only let this be done, and every doubt will be removed respecting the success of the "Mutual-Aid Association."

I am, yours truly, T. A.

Rotherham Circuit, January 18, 1853.

A CASE.

SOME of our friends in different parts of the country are continually saying, only show us cases and we have no doubt of procuring all needful funds;" and although they have the last year's report in their hands, by which they can see how many and urgent the cases have been, yet we are still asked for cases. Nor are such persons satisfied with our reply, that already, since the aggregate meeting, nearly £500 has been expended, and that there are now on the funds 47 sick, and 70 superannuated members, and that there have been twelve deaths. In thus bringing numbers together, the affecting histories of individual instances are lost sight of; and although each one, if given separately, in all its distressing details, would affect every mind and excite heartfelt sympathy, yet 200 or 300 cases are mentioned together, without producing any visible effect.

We will not stop to try to account for this, but may give reasons why we have avoided inserting all the individual claims that have come to us, and why we shall still hesitate to give them, except occasionally, and without mentioning names.

The individuals themselves, though reduced to necessitous circumstances, have not lost all sense of delicacy, and do not like to be held up to the Connexion as objects of charity. We have had complaints from persons on behalf of those to whom we have referred, either in the magazine or on the platform; and however some may call it fastidiousness, we would not unnecessarily wound the feelings of the poorest brother in the land.

Beside, if we insert the place, then it is a reflection on the circuit to which the sufferer belongs; and while that censure may be richly deserved, we may not be the proper persons to pronounce it, nor would our worthy association be likely to gain friends thereby. Still we have felt desirous of leaving no excuse for the want of exertion, and having applied to the secretary, he has sent us the two following,—not because they are worse than others; on the contrary, urgent as they are, there are others so much more so that the committee scarcely feel justified in relieving these.

And with such facts before them, will our brethren allow little things, trifling obstacles, to stand in the way of holding meetings, and exerting themselves in every possible way to augment the funds, that provision may be made for those ready to perish? We lament to find that, in various places, we could name half a dozen at the least, where resolutions had been come to to hold meetings, and pledges given for the gratuitous supply of trays, little things

have been permitted to set such resolutions aside; and in other places, where we had hoped to have secured annuities, excellent projects have been allowed to fall to the ground. Let the cry of distress awaken to a sense of duty. Help brethren! Help!

N. W. Circuit, Jan. 6, 1853.

DEAR BROTHER,—With the 50th rule of our association before me, I now beg leave to bring my case before you. I am 62 years old, have been paralyzed two years and nine months, not able to earn one shilling, nor am I now able to do anything. My wife is older than myself, and, in consequence of age and infirmities, and having worked extremely hard ever since I have been taken ill, she cannot now continue her exertions. Being in the receipt of 2s. 6d. per week only from the fund, our supplies of the necessaries of life are not sufficient, to say nothing of the comforts; therefore, dear brother, I feel there are but three things before me—to bring my case before you, or to starve, or to submit to the workhouse.

And now I must beg to conclude with my sincere thanks for your kind attention last year. I feel an impression that, as you know I have been a member from the commencement, and local preacher on the plan twenty-eight years, you will do the best you can for me.

Yours affectionately, J. T.

P.S. I now and then take an appointment on the plan, and should not like to have the workhouse door shut against me on the Lord's Day.

A letter from the secretary of the M. branch states:—

"I have had no acquaintance with Brother A—until within the last three months. I found him suffering from spinal affection, by which he has been confined to his bed twelve months, within a week or two, so that he has not been able to do anything for his family, a wife and two little ones, for more than twelve months before he took to his bed. I have seen the medical gentleman who attends him occasionally, and from him I learn that, if it is not a permanent case, it will be a very long and tedious one; but the probability is the former."

[This application was for relief before the twelve months of membership had expired, and before our poor brother was entitled to the relief he sought.]

The following is not a solitary case:

W., near A., Oct. 4, 1852.

DEAR BROTHER,—I make free to inquire from you if it is in any way possible for a poor local preacher to become a member

of the Local Preachers' Mutual-Aid Association, without paying the usual 10s. as an introduction. I have, from the commencement of the association, felt desirous of becoming a member. More than seven years since, I was obliged to give up a respectable business through the affliction of deafness; I cannot hear the people sing unless I use a hearing instrument. I have two sons, who are willing to pay the subscriptions as they become due. I am a healthful person, and qualified for any business, but for this deafness, that prevents me from obtaining a situation. If any one of our friends are at Huddersfield, they can answer any thing respecting me. One of our local brethren lends me the Magazine, with which I am both delighted and edified. Your kind answer and advice will be much esteemed by,

Yours most affectionately,
S. M.

EMIGRATION OF MEMBERS.

WE are assured that many of our readers share in the feelings of sympathy expressed in the letter in our last Magazine, with reference to those who had emigrated during the year. The writer of that letter, and the brethren generally, will be gratified to know that, by a resolution of the committee, the Acting Secretary will, in future, have to make particular enquiries respecting any brother who is reported as intending to emigrate; and he is also instructed to intimate to all such that the committee will be always glad to hear from them, in whatever part of the world they may reside, and some one of the committee will reply to each letter that may arrive. We can only say, that while we are connected with the Magazine it will afford us great pleasure to receive communications from brethren abroad. We think that our pages might be enriched with information from brethren in distant lands, while many hearts would be uplifted to God, to send down his blessing upon those who, although for the present "out of sight," ought not to be, and would not be, "out of mind." If, in the providence of God, it should ever be our lot to leave our native shores, nothing would be so calculated to cheer us in a land of strangers as the assurance that, by our brethren at home, prayer was made for us continually; and it would afford us unspeakable pleasure to communicate anything that we thought would interest Christian friends, thus engaged in asking Divine protection for us.

That which we should desire for ourselves, we ask on behalf of others; and that which we would under similar circumstances do, we invite others to perform.

On the subject of emigration itself, and God's designs in connection therewith, we have much to say, but must wait until we have more space at our disposal. Let all who contemplate leaving England, either for Australia, America, or elsewhere, at once communicate with the Acting-Secretary, or ourselves, stating particulars as to where, and how, and when they intend going, and we will promise that they shall at least be remembered in prayer by the committee, and any information or help we can afford shall be cheerfully given.

Since writing the above, an interesting letter has reached us from Brother Jebson, of Huddersfield, enclosing one from a brother in Australia. We hope to give both in our next.

RESOLUTIONS OF THE COMMITTEE— NOTICE TO BRANCH SECRETARIES.

5, Albert Terrace, Knightsbridge.
January 17th, 1853.

DEAR SIR,—As I am continually subject to perplexity in keeping my accounts, occasioned by the want of promptness in the branch secretaries in not sending the claims of brethren before granting relief, and neglecting to give the nature of their sickness, will you oblige by inserting the following resolutions which have been passed as "standing orders" by the committee.

I am, dear sir, yours truly,
EDW. CRESWELL, Sec.

"1st. All claims for relief in cases of sickness and superannuation to be forwarded to the branch secretary, properly dated and signed by the claimant, the claim to be countersigned by the branch secretary, and forwarded to the general secretary before relief is given. When these terms are complied with, the applicant will be entitled to relief from the date of his application.

"2nd. That with all claims for relief the particular nature of the disease must be specified, and that no claim can be admitted until such information has been supplied.

"3rd. Forms No. 2, relinquishing further claim upon the funds, must be forwarded to the general secretary as soon as received by the secretary of the branch."

NOTTINGHAM BRANCH.

THE annual meeting of this branch was held on Wednesday evening, November 24, in the large room of the Arboretum. There was a numerous attendance, including, as usual, a preponderance of the fair sex, whose services at the tea-tables were indispensable.

After the removal of the tables, a hymn was sung, upon which Mr. W. B. Carter, the ex-president of the association, read the 146th psalm, and engaged in prayer.

Mr. C. H. CLARKE then took the chair, and made a few preliminary observations, urging the importance of cultivating provident habits, and the claims of benevolence towards the sick and dying upon every man, but more especially when its objects were those who had been engaged in preaching the gospel. He then called upon

Mr. W. B. CARTER, the ex-president, who commenced by reading the first annual report. He stated that the call for the support of the association had been readily responded to by some kind friends, but had been frowned upon and spurned by others. Many local brethren were debarred from joining the association in consequence of being members of other provident and sick clubs, by leaving which they would lose all claim upon the funds towards which they had contributed. Some were prevented from other causes; a few had sacrificed their claims on other societies for the sake of joining this association, while many had kept aloof in consequence of misrepresentation. The branch contained twenty local preachers, five honorary members, subscribing a guinea per year, and one lady, an honorary contributor of 12s. The sum transmitted up to the end of last month, for five quarters, was £35 10s. 6d.; £5 of this being the balance obtained from the last year's tea-meeting. There had been only one claim in this branch upon the funds,—an allowance of £4 for the funeral of the remains of the deceased wife of a member, who had left a club to which he had belonged for many years, in order to join this institution. The total number of members in the aggregate association was 2,642; being an increase of 836 during the preceding twelve months. The sum paid in relief during that period, was £1,224 14s. 11d., while the entire stock of the association amounted to £2,739 7s. 3d., increased by subsequent receipts to nearly £3,000: giving an average of £1 4s. 10½d. to each receiving member. Mr. Carter then read a letter from Mr. Hugh Hunter, stating his inability to be present through an attack of illness. It was also intimated that Mr. William Green had promised to come and speak to the first resolution, if possible, although he had another meeting to attend at seven o'clock. Some amusement was excited by Mr. Carter calling over the roll of the members, and marshalling each one present up towards the platform. Mr. Carter then moved the first resolution:—"That in the rise

and progress of the Wesleyan Methodist Local Preachers' Mutual-Aid Association, this meeting recognises the hand of Divine Providence, and the genuine spirit of primitive Wesleyan Methodism." Having alluded to some interesting circumstances bearing out the former part of the resolution, Mr. Carter, in allusion to the Wesleyan character of the institution, drew attention to some circumstances in the life of John Wesley, showing his expansive benevolence towards the sick and needy; it being computed, that, during the lifetime of that good man, he gave away, in money, obtained from his own earnings, no less than £30,000. The contributions from the society, averaged £300 per annum, and nearly £8 weekly; which, after meeting the wants of nature, of himself, and those that he employed, was expended in relieving the sick and needy, the demands from this source, becoming so numerous and pressing, that he at last set up an apothecary's shop, and kept a surgeon and dispensing chemist. He concluded by enforcing the claims of the local brethren upon those who belonged to the same denomination.

Mr. SKEVINGTON, a local preacher of nearly fifty years' standing, seconded the resolution, which was put and carried.

Mr. JOHN WILD, Independent minister, moved the next resolution, which was somewhat as follows:—"That the great spiritual awakening of the eighteenth century, and the progress of religion during the past one hundred years, throughout England and Wales, as well as in America, and other foreign countries, having been largely promoted by the ministry of men dependent for a livelihood upon secular pursuits, they are, in the opinion of this meeting, justly entitled to general encouragement." Mr. Wild referred, in an elegant strain, to the wondrously providential series of events touched upon in the resolution, and expressed his opinion that they had cause to thank God there were, at the present time, in our own and other lands, a greater number who heard God's precious truth, and of those who were truly living epistles of Christ, than at any former period of the Christian dispensation; though at the same time it was to be regretted that among Christians there was not a greater degree of spirituality, and a closer walk with God. The condition of the church of God in this country, and elsewhere, he believed, was owing, directly or indirectly, to the impulse which was given to the religion of Jesus Christ by those great spiritual luminaries, Whitfield and Wesley, whose names would live on the page of history, and occupy a mightier space than even the name of that illustrious man, whose

mortal remains had just been committed to the tomb, in the midst of a pageantry unparalleled in the history of mankind.

Mr. PRACE, late of the Peterborough circuit, seconded the motion, referring to the case of a local preacher upwards of seventy years old, who had preached upwards of fifty-two years, travelled more than twenty-four thousand miles, delivered nearly half that number of sermons, and, but for receiving four shillings a week from this society, would have been a burden upon the parish.

Mr. SUMMERSIDE, of Matlock, moved the last resolution, which pledged the meeting to support the society by every means in their power.

Mr. MARRIOTT, of Ratcliffe, briefly, but in appropriate terms, seconded the motion, which was supported by

Mr. OLIVER, of New Basford, who made some well-timed and practical remarks signifying his intention of becoming an honorary subscriber of one guinea per annum to the institution.

The motion having been carried, also a vote of thanks to the chairman, the meeting soon after broke up.

CHELSEA BRANCH.

DEAR BROTHER,—I enclose, in order to its appearing in the forthcoming magazine, a report of the large and encouraging meeting recently held in connection with our branch at the Commercial Hall.

This was our anniversary meeting, and if we may judge from the number and character of the audience, and the tone of feeling manifested, the interests of the association have been taking deep hold of the feelings of the Christian public in the west end of London during the year.

Sympathy with the objects of the association was not confined to the friends immediately concerned in its success, but clergymen and dissenting ministers gave proof of their desire that our meeting and association should succeed.

In addition to the letters sent to the meeting and kindly feelings expressed by many leading ministers and friends resident in Chelsea, it ought to be known that the Revs. Dr. Morrison, Samuel Martin, and J. Stoughton, announced our meeting from their pulpits, and pressed their congregations to attend and support the institution.

It is due to our beloved president, Brother Wm. Nelstrop, to say, that he readily consented to attend, and contributed not a little by his presence and liberality to the efficiency and pleasure of the meeting that he so ably presided over.

To the honorary secretary's prompt, and energetic assistance, do I trace the getting up and success of our meeting. Many of our friends feared that it would prove a failure, and hesitated to take action until stimulated by him.

After defraying all expenses we shall hand to the treasurer about £4.

I am, yours affectionately,

J. K. HARDY,

Secretary to the Branch.

A LARGE and respectable audience assembled in the Commercial Hall, King's-road, Chelsea, on Monday evening, Nov. 22, for the purpose of listening to addresses on the history and objects of the above association, and its claims on public sympathy. An ample and well-arranged tea was gratuitously provided by several ladies of the circuit, and the whole of the profits of the meeting, arising from the sale of tickets of admission, were devoted to the benevolent purposes of the society. After tea a hymn was sung, a portion of Scripture read, and prayer offered.

WILLIAM NELSTROP, Esq., of Pontefract, was then invited to take the chair, which he did, and in a few pointed observations introduced the business of the evening. He spoke of the gratuitous and important labours of the local preachers, and urged their claims upon the attention and sympathy of the Christian church, when overtaken by sudden and painful calamity, or sinking beneath the weight of years and infirmities. The objects of this union of local preachers was, as expressed in the third rule of the association, to relieve the sick, the aged, and the infirm, and to provide a sum of money payable at the death of a member. Such an object commended itself to the hearty support of every right-hearted man; and when it was considered that the constitution of the association was so liberal that it did not prevent the sick and the aged from joining, but took them in equally with the young and the healthy, and on terms more easy than any other society in the kingdom, it was evident that, beyond the subscriptions of the members themselves, the committee must look to the Christian public to give practical proof of how much they valued the services of the class of men for whose benefit the association was intended. During the past year the committee had paid more than £1,200 in the shape of relief in sickness, superannuation allowance, and money at death. Every year these claims on the funds would increase, and he (the chairman) confidently appealed to the Methodist Societies and the Christian community at large, to enable them to meet these liabilities, and thus pour consolation into the wounded

spirits of those devoted and laborious servants of the Lord Jesus when overtaken by sickness, suffering, and poverty. Were he the President of the Conference, instead of the Local Preachers' Association, he would direct a collection in every circuit chapel throughout the connexion, and in this way raise £20,000. He felt sure that if that could be done, and the local preachers were allowed to plead their own cause, the result would be the collection of a sum of money sufficient to place the association beyond the possibility of failure.

Mr. J. K. HARDY then read a brief report of the Chelsea Branch of the association, from which it appeared, that the amount paid over to the general treasurer during the past year was £38 ls. 7½d. being an increase of about £20 upon the year previous. Of this amount, no less than £18 2s. 11d. was the proceeds of collections at the Reform chapels in the circuit. All the local preachers in the circuit (with a solitary exception) were members—six being honorary members. There were also five honorary members who were not local preachers.

Letters were read from Thomas Gurney, Esq., J. Wild, Esq., Messrs. W. Brock, J. M. Soul, F. Webb (enclosing a guinea donation), Mr. E. Healey, and Dr. Archer, all of whom expressed deep interest in the success of the association, and their regret that prior engagements or sickness prevented their acceptance of invitations to be present on the occasion.

Mr. ENGLISH said the Local Preachers' Mutual-Aid Association had had to contend with many difficulties and prejudices. It arose at a most critical period in Wesleyan history, and in the very teeth of one of its disciplinary laws, which required that nothing new should be done in Methodism without the concurrence of the Conference. Notwithstanding these and other untoward circumstances, its mission—which originated in brotherly love, and had been conducted in dependence upon God—had been to a large extent successful. The sufferings of many of their poorer members had been alleviated, Christian liberality had been evoked, a real practical Evangelical Alliance had been formed, and the heretofore almost unknown local preachers had become known to the church and to the world.

Mr. CHURCHMAN said, the association whose interests they had met to promote was, to his mind, one of the most noble and godlike which this country had ever produced. He remembered well the time of its commencement, and the hallowed influences which attended their first aggregate meeting, and he believed the practical effect of that brotherly union

had been to strengthen his hands, and to nerve him with fresh life and vigour for the discharge of those duties which, in the church of the living God, he had been called upon to fulfil. He looked upon this institution as the special child of Providence; and, instead of regarding the period of its birth as a barrier to its progress, he felt inclined to bless God that it had been called into being at that particular epoch. Certain he was, that at no time in the previous history of Methodism would it have been allowed to see the light. Long had it been felt as a reproach to the Connexion, that those who toiled most to maintain its interests were the most neglected and despised of his servants, and yet no effort had been made to alleviate their sorrows, to comfort them in sickness, or, after death, to save them from a pauper's grave. This association had not only helped to wipe off that blot from the face of Methodism, but had enabled the brethren to form personal attachments which would afford sources of pleasure and profit in this life, and which would last as long as eternity.

Mr. E. H. RABBITS adverted to the effects which the labours of the local ministry had produced, and pointed out the claims which he conceived the brethren to have upon the sympathy of the churches.

Mr. JOHN CUTHBERTSON, in a few words, expressed his entire concurrence in the aims and operations of the association.

A collection was then made, after which the meeting joined in singing "The Hymn of Christian Brotherhood."

The Hon. Sec. having given some interesting particulars connected with the rise, progress, and objects of the association,

On the motion of Mr. ENGLISH, seconded by Mr. HARDY, a vote of thanks to the ladies who provided the tea was unanimously adopted.

The thanks of the meeting were then given to the Chairman, and the proceedings closed with the Benediction.

LONGTON BRANCH.

THE Longton Branch held their Annual Tea Meeting in the Wesleyan School-room, kindly lent by the trustees for the occasion, on Monday evening, Nov. 29. One hundred and sixty persons having partaken of tea, the meeting was commenced by singing the hymn beginning with the words—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

After which Mr. J. Repton, Home Mis-

tionary, invoked the divine blessing on the proceedings of the evening, and his prayer was warmly responded to by the audience. Mr. T. Hulse was then unanimously voted to the chair, and opened the business of the meeting with a most appropriate speech, and then called upon the secretary to read the report; from which it appeared that the operations of the branch had been of a very successful and encouraging character. Resolutions, approving of the objects of the association, and praying for a yet larger measure of the Spirit's influence to accompany the self-denying labours of local preachers, were moved, seconded, and passed with unanimity and acclamation. The speakers on the occasion were Brothers J. Brown and W. Lawton, of Newcastle circuit; Brother W. Livesley, and Brother E. Powell, Burslem circuit; Brother A. Leese, Tunstall, and Brothers J. Smith, W. Bateman, J. Shaw, T. Walker, and J. Repton, Longton. The addresses throughout were listened to with deep interest and with evident emotion. Some of the speakers, in very melting terms, referred to the arduous and disinterested toils of local preachers.

The meeting was deeply affected with the short but effective address of our venerable father and brother, A. Leese, who is in his 83rd year, and has been devoted to the work of the ministry for fifty-five years. Some ideas may be formed of the extent of his labours from the fact that he has travelled as many as three hundred miles in one quarter to his appointments, and, in some instances, preached twenty-four out of twenty-five Sabbaths, subjecting himself to inconveniences and fatigues which it is scarcely possible for the present race of local preachers to experience. We could fancy we saw him, as the representative of his numerous aged and toil-worn brethren, approach the threshold of the institution with feeble steps, resting on his staff which supported him while faltering out his appeal to our sympathies in the well-known words of the poet—

"Pity the sorrows of a poor old man;"

and, with an argument like this before him, we could not wonder the chairman should evince his solicitude to divest the minds of those Wesleyans who are unfavourable to the institution of their unfounded prejudices as to its purposes and aims. We could have wished all who are unfriendly to the Mutual-Aid Association to have been present to have listened to the affecting details of our aged brother, and to have answered, if they could, the pointed inquiries of the chairman, touching the benevolent and Christian character of an institution

whose object it is to provide especially for cases so justly entitled to our sympathy and our aid. "*Here*," said he, pointing to our venerable Brother Leese, "*is a fact*: there is no *mistake* about the matter. And how dwelleth the love of God in that man who 'shutteth up his bowels of compassion' from an aged brother and servant of Christ like this."

T. WALKER, Secretary.

SWAFFHAM CIRCUIT.

On Tuesday evening, December 17th, a tea-meeting was held in the Wesleyan Chapel, Saham, in connexion with the above association. After tea, the rise and progress of the association was explained by Brother English, of Deptford; Brother John Mann, of Norwich, also kindly attended, and, in an able address, set forth the claims the association had on the sympathy of the Christian public. All parties who attended appeared gratified with the proceedings. A collection at the close of the service realized £2 6s. N. Y.

SHEERNESS BRANCH.

A TEA-MEETING was held in behalf of the association, on Tuesday, November 28rd, in the School-room adjoining the Wesleyan Chapel, Sheerness, which was attended by a considerable number of friends, many of whom had travelled several miles through dirty roads, and in unpromising weather, for the purpose of evincing their attachment to the local brethren. After tea, the public meeting commenced; Brother Jesse Pilcher, the superintendent of the circuit, presided, and, after reading and prayer, addressed a few remarks to the meeting, in which he fully recognised the *right* of local preachers to have an institution for support in sickness and relief in bereavement; and thought, that under proper guards, the course would be entirely unobjectionable; he confessed his ignorance of the nature of the association, but presumed that his mind would soon be somewhat more enlightened on the subject. Mr. Smith, supernumerary Wesleyan minister, said, he loved local preachers for their works' sake; he remembered a saying of Mr. Bradburn, to the effect that "while he," Mr. B., "would not say that the individual who did not love the local preachers had no religion, he would say, such an one had *very little*." For his own part, although he had been called a regular minister, and had for many years been an itinerant labourer, he had never thought there was any difference between himself and the local preachers; he was himself once a

local preacher. He believed he was no more in the church now than he was then; he was more enlightened, and he hoped more pious; he had lived longer and ought to be so, but as to any other superiority, he did not know it—did not believe in its existence. Brother Rickwood gave an account of the branch, from which it appeared that the relief afforded in one or two cases had been acceptable, and thankfully received. He called on those present to show they loved the local preachers, by coming to their help in this noble enterprise. Brother Jones, the superintendent of the Bible Christian Society, followed in an interesting speech, echoing the sentiments of Brother Smith, and earnestly urging union in affection, and effort among the members of the same family.

The Honorary Secretary, after congratulating the chairman on the position which he occupied, pointed out the advantages conferred by the association—showed the claims it possessed upon Christian sympathy and support, referred to the labours of the local brethren, the average number of sermons preached, the miles travelled, and the toil undergone by these hitherto comparatively overlooked co-workers in the vineyard of the Lord. The meeting appeared highly gratified at the details given, and applauded the speaker; on the conclusion of the several points to which he referred with considerable warmth,

Brothers SKEY, of Queenborough, a member of the General Committee, then delivered an energetic address, as did also the pastor of the Independent Church in the town, Mr. PRICE,* who claimed for the local preachers of his own denomination, the credit of being the originators of three or four independent country churches in the island of Sheppy.

Brother CROCKFORD, of Chatham, and GAINSFORD, of Sheerness, followed with a few remarks; after which the Hymn of Brotherhood was sung, and the Chairman concluded the meeting with prayer.

CORNWALL.—ST. IVES BRANCH.

A MOST interesting and animated Tea and public Meeting, and the first of the kind, we believe, in the county, was held by the above branch in the Wesleyan chapel at Lelawh, on Monday, Dec. 27, where upwards of one hundred persons took tea together, and about three hundred persons attended the public meeting.

MR. HENRY HARRIS, draper, &c., of

* The address of Mr. Price, kindly supplied by him at the request of the friends, will be found at page 68 of the present number.

St. Ives, the treasurer of the branch, presided; and after addressing the meeting, called on Mr. John Richards, of the Hayle circuit, a local preacher of more than thirty-five years' standing, who brought before the meeting the labours and difficulties attending them when he commenced the work, and showed that Methodism owed its origin, in innumerable instances, to the labours of local preachers, not only in our own highly-favoured land, but also in foreign fields.

Mr. Quick, of our own circuit, was next called on; and then Mr. Champion, of the Marazion circuit, gave us a most animated address, in which he said, he thought it a disgrace to Wesleyan Methodism, amidst all its rising and flourishing institutions over which he rejoiced, to think until very recently there had been no provision whatever for its 14,000 local preachers; but he hoped the time was not far distant when, not only no local preacher, but no Methodist would be permitted to spend their last days in the union.

The meeting was next addressed by Mr. Peter Thorne, of our own circuit, who had himself been a recipient of the funds of the association, and, but for the timely aid of which, he and his family would have been deprived of the necessities of this life.

The collection was then made, and, with the proceeds of the tea, after all deductions for expenses, amounted to the noble sum, for a small country village, of £5 13s., which has been duly forwarded to the secretary. The choir of singers then sung the Hymn of Christian Brotherhood, and prayer being offered by two of the brethren, the meeting separated, highly delighted and gratified with the proceedings of the day.

JOHN HALLAM, Secretary.

We hope to publish in our next number reports of the meetings held in Leicester, Tadcaster, Rotherham, Sheffield, Friendsbury, Brompton, and several other places. The Honorary Secretary will be in Tadcaster (D. V.), on the 4th inst. If any of the branches in that neighbourhood will hold meetings, and wish to have his services during the succeeding week, he will be happy to attend.

DIED.

Dec. 4, 1852.—Very suddenly, Thomas Pike, of Hampstead Norris, in the Hungerford Circuit, aged 68. Claim, £8.

Dec. 22, 1852.—Of consumption, Sarah Clements, of Birkington, Oxford Circuit, aged 26. Claim, £4.

Jan. 2, 1853.—Jane Hodge, of Southport, aged 48. Claim, £3.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

MARCH, 1853.

Essays, Scripture Illustrations, &c.

THE MADIAT.

TUSCANY, the home of the arts, the cradle of the sciences, the birth-place of Galileo, of Michael Angelo Buonaretti, of Lorenzo the Magnificent,—the state of all others in Italy which had the largest share in the revival of learning, and the study of the Greek and Hebrew languages,—Tuscany, the asylum of the Eastern Christians, who, flying from the brutality and ignorance of the Ottoman, took with them their choice manuscripts of Holy Writ, as well as the classic relics of antiquity, and found there a refuge, from whence they enlightened and blessed the land in which they were fugitives!—Tuscany has ignored the Bible! The priests have put out the light of the Gospel! have made the hereditary ruler of the kingdom the blind tool of their remorseless and insensate bigotry, have incarcerated their wretched victims in the dungeons, or consigned them to the galleys under conditions that cannot fail to issue in their ultimate destruction.

This is a brief, but truthful summary of what is occurring in the model land of Roman Catholicism within the spiritual jurisdiction, and almost under the immediate auspices of the once reforming and pseudo-liberal Pio Nono; so that, without any extravagance of figure, it may be said, that Christ's Vicar, as he is pompously and wickedly styled, is imprisoning Christ's children, for the sole and unqualified offence of reading Christ's word. Among these persecuted ones, however, there are found those who remember the admonition of their blessed Lord:—"Fear not them that kill the body, but after that have no more that they can do." Francesco and Rosa Madiat are of the number, and by the evidence of their letters, as well as personal observation of their conduct and conversation, they may be distinctly pronounced to be of the humble and meek, whom Jesus emphatically called blessed! They are not the

less persecuted on this account; the pleadings of private as well as of public sympathy, the intercessions of humble or dignified, and even royal advocates, have been used in vain. What does it avail that Frederic of Prussia, and Albert, the consort of our beloved Queen, have addressed themselves successively to the Grand Duke of Tuscany? The spirit of the Papacy can bind and loose kings and subjects at pleasure, and the royal wittol must do the bidding of his priestly tyrants, even though their sentence be the exposure of his own degradation in the eyes of Europe and the world. It is enough for him and them that Leopold III. is a son of the Church; he need not be cruel or revengeful; he may have discovered no crime in his victims; may not even question the propriety of the Bible being read and studied as an abstract principle; but the clergy, who are the immediate delegates of the papal god, declare it to be heresy, punishable with imprisonment and death:—of course the Grand Duke obeys their mandate.

Meanwhile, Protestant Europe and America, look on with horror. Can it be true that in the nineteenth century of Christianity, in Florence, from the very city of the illustrious Medici, whose claim to fame rests upon his endeavours to revive a love of the writings of the early Christians and the study of the Bible in the original tongue? Can it be possible that the reading of this Bible in the vernacular tongue is treated as treason to the Church which calls itself, the "Holy Catholic and Apostolic Church?"

One question at least is set at rest by this event, and that is one which it is of the utmost importance Protestant Englishmen should be able satisfactorily to answer at this juncture:—It is, whether the Church of Rome still inculcates persecution for conscience sake? We have heard the converse stoutly maintained, and that very recently, by those who at the same time declaim with embittered violence against Lord John Russell and the Whigs for the Durham Letter, and the mild restraints of the Ecclesiastical Titles' Bill. What would have been thought in England, if even the apportioning of the kingdom into bishoprics and the assumption of spiritual dignities in despite of statute law had been visited with the galleys and the dungeon?—if each Bishop had received forty-six, and the Cardinal Archbishop fifty-nine months' incarceration in a damp and loathsome cell, for reading the Breviary in private with their families?—if, upon being supplicated by their sympathising co-religionists from other lands, the monarch of Great Britain had issued an edict to the effect, that in future "Religious offences against the state should be punishable with death?" If all or one of these things had happened in England, as they have happened in Tuscany, and that for the simple crime of reading God's word, what a howl would have been raised by the priests, and how loudly would it have been echoed by their slaves, from one end of Catholic Europe to the other!

Who does not see that falsely to assume the dignities, and treat with contempt the religion and the government of the country in which they profess to be loyal subjects, is a less crime in the eyes of the servants of

the Pope than to dare to read the Bible? Who does not at length discover that everywhere the principle of religious equality—nay, even of religious toleration—is repudiated by the Romanist, unless it be for the “Church of Rome?” Truly, it becomes us, as Christians; to take note of these events; to mark the spirit in which these persecutions are defended by the organs of the Papal see at home and abroad; to observe with calm but deep anxiety the actions of Louis Napoleon in France, Ferdinand of Austria, and the petty tyrants who alternately make Italy a fool’s paradise or an caldema, of which the Pope, by turns, plays the Judas or the Comediant. We may shut our eyes and ears to the evidences by which we are surrounded, but we cannot ignore the fact that the days of the “League” are returning upon us; and, unless we are up and doing, the acts of persecution and blood which make certain epochs of the sixteenth and seventeenth centuries the horror and disgrace of continental Europe will be repeated in the nineteenth. The spirit and the letter of the Papal canon law are unchanged. We would fain believe the contrary,—have long and ardently hoped against hope for the progress of civil and religious liberty among Papists, both at home and abroad; but the Madias are in dungeons for reading the Bible! “The prisons of Italy,” says Lord Carlisle, “are at this moment crowded with victims of religious persecution.” Louis Napoleon holds his place dependant upon the patronage of the Romish clergy: Austria is deeply implicated in all the wrongs that have been perpetrated on the score of religion in Tuscany, Piedmont, and Sardinia: there is a “Catholic League” against the religion as well as the liberties of Englishmen. It is folly and madness to doubt it. To meet, counteract, and overthrow it,—not by might nor by power, but by the spirit of free and full discussion, by prayer, and the adoption of a hearty and truly Protestant alliance for the New and Old Worlds,—is the part of wise and warned Christian men; and to the consideration of this scheme, with its probabilities of accomplishment, we will devote our remaining space, in the belief that our readers, like ourselves, are deeply interested in the issue of the conflict that, with giant shadows, is looming in the not very distant but portentous future.

We at once repudiate all expectation of sympathy for the persecuted Protestants from the Romanists. With Mr. Chisholm Anstey, we believe that all their pretences of promoting religious equality are utterly insincere and hollow. The *Tablet*, Dr. Wiseman’s organ, has pronounced it to be false to hold that any church but the true church is entitled even to toleration. Equality in matters of religion! Why the proud Pharisee of ancient times would as soon admit that a Samaritan was of the true seed of Abraham, and as such entitled to a share in the blessings promised to Abraham’s seed, as a Papist admit that a heretic ought to be treated otherwise than with bonds, imprisonment, and death, when opportunity serves for the infliction.

French writers have of late tried, with characteristic audacity, to persuade the world that Rome is the true spiritual enlightener—the

veritable and loving parent of all the charities and amenities of social and religious life ; and that "there is more Christianity, more morality, more civilisation, in one of its little sisters of the poor, or one of its sisters of charity, than in all the honest Protestants of Holland and England." To reason with such is to beat the air. Our duty demands a higher course of action. First, a thorough determination, by the help of God, to detect and expose all oppression for conscience sake, from whatever quarter it arises—previously, however, with great care and scrupulous fidelity examining and collating the evidence upon which such cases of oppression are assumed to rest ; then with all Christian affection expostulating with the oppressors ; and, failing to convince them, by the aid of the press rousing the public mind of Protestant Europe and America to deliver its judgment against these enormities, by whomsoever perpetrated.

Secondly,—We must take the initiative in suspending diplomatic relations with these unchristian rulers. If the guillotine be set up in Lucca for offences against religion, which means, simply reading the Bible of Protestants, we must not only set those who outrage freedom of conscience in the pillory of public opinion ; we must impress upon our rulers that these petty and contemptible tyrants are the enemies of humanity, and that, however they may dislike the companionship, they must be classed with those dark and unenlightened barbarians whose habits of cruelty place them as it were beyond the limits of civilised society.

The day is gone by when Great Britain need fear the Austrian or the Spanish branches of the house of Bourbon ; and the petty princes of degenerate Italy are too contemptible for a moment's consideration, when the great principles of truth and justice are at stake. It is no longer a contest of opinion and a question of speculative theology with the countries owning the dominion of the Pope, but a question of brute force. Listen to Captain Trotter, who has recently visited Tuscany, and pledges his character for respectability, to the truth of the representation :—
 "Though the sufferings of the Madiari were fearful, there were yet those in Tuscany who were the objects of still greater suffering. No Tuscan subject was permitted to enter any place of worship whatever, except a Roman Catholic church ; they neither permitted Tuscans to be married nor baptised, nor to have connection with any other religious body than the church of Rome. To show the present spirit of the government, he might mention, that an individual had been lately appointed to the office of public executioner at Lucca, when, in cases of religious offences, it should be employed. These persecuted Christians worshipped the God of their fathers in spite of all their trials, in the mountains, the dens, the caves of the earth, and in secret lifted up their hearts to God. Many of these unfortunate persons were seized in their beds at three or four o'clock in the morning. Among those who had been lately seized was his own particular friend, Guarducci ; and the government were determined, if possible, to sustain the charge of Bible-reading which had been brought

against him. He was a man who had committed no other offence, for he never meddled with politics, but he did profess to be a believer in God's holy word, and for so doing he was ruthlessly seized at an early hour in the morning, by a party of eight of the agents of police, and hurried to a noisome dungeon." Are we perusing the records of the preliminary proceedings of the crusades against the Vaudois, or the cruel spoliations that preceded the Dragonades of Louis le Grand? Is it of the fifteenth or the nineteenth century we are writing? Who does not remember the burst of glorious indignation with which Milton poured out the grief and agony of his righteous soul against the forefathers of these same Italian priests and rulers:—

"Avenge, oh Lord, thy slaughtered saints, whose bones
Lie bleaching on the Alpine mountain cold!
Even them who kept thy truth, so pure of old,
When all our fathers worshipp'd stocks and stones
Forget not! in thy book record their groans,
Who were thy sheep,—and in their ancient fold,
Slain by the bloody Piedmontese, who rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold who, having learned thy way,
Early may fly the Babylonian woe."

We have not a Milton for a secretary, nor a Cromwell on the throne; but the spirit of the patriotic poet still survives. It is better to avert, even, than to avenge the slaughter of our brethren, and we have nobler and more effectual means and appliances, in the force of public opinion, and the well known desire of the Queen, to give it efficiency in a good cause. Let Great Britain enunciate, once for all, that no representative of her wealth, her intelligence, her Bible-loving community, shall henceforth be accredited to the court of such as compel conscience in matters of religion, or who punish such as obey its behests with the dungeon and the guillotine, and we have no fear of the result.

But, thirdly and lastly,—Let us discountenance every form of intolerance at home. Let us at once, as is suggested by the Swiss Protestant Christians, institute some simple yet all comprehensive code of faith, which shall bind British Christians in one mighty phalanx, for the evangelising—aye, and proselytising the world—to the Christianity of the Bible:—

"Let names and sects, and parties fall
And Jesus Christ be all in all."

It is our own petty and contemptible polemics that have given strength to the enemy, who really have no power but in the differences and consequent weakness of Protestant Europe and America. Let us once and for ever eschew every form of persecution, put away from us envy, malice, strife, and all uncharitableness, receiving with the meekness

of little children the engrafted word of God, which alone is able to save our souls. Let us glory in it still more and more. Let us study how to defend it against the wily, though shallow, sophistries of priestcraft and infidelity. Let us learn the great fact that, as the Church of Christ is one, so whosoever decries the use of his inspired truth, whosoever would make man dependant upon creeds and clergy-made systems—upon canons and decretals—upon those who at best are but servants, instead of the One Master, is an enemy to the cross of Christ, and to the spread of Christianity in the world—an enemy to be met, confuted, resisted, conquered; not with reviling and bitterness, however, but in the spirit of Christ-like compassion and pity. We have had enough, alas! and far more than enough, of the element of paganism in our Christianity. Let us in future put on bowels of mercies, but let us not attempt to compromise the truth. The apostles of our blessed and exalted Lord were eminently men of love and compassion, but they did not bow down in the house of Rimmon for the sake of commercial advantages or political treaties. They shunned not to declare, from the throne to the hovel, “the whole counsel of God.” Yielding as water, where personal comfort or worldly dignity was concerned, they were united and resistless as the mighty deep in their assaults upon the rocks of bigotry and intolerance; and, whether it were in defiance of a Jewish sanhedrim or a Roman proconsul,—in despite of the mandates of a Tiberius or a Nero,—they maintained against all, that in matters of faith and conscience, “Jesus Christ was Lord of all, to the glory of God the Father.”

LIGHTS OF OTHER DAYS.

FOLLOWING no regular order in this series of papers, we reserve to ourselves the opportunity of seizing upon *subjects* (as anatomists would say) irrespective of time, place, religious or political sentiment. Our object is, firstly, instruction; secondarily, profitable amusement. The one, we conceive, may be gained by reviewing the lives of heroes of the past; the other, by sketching in outline their characters, leaving the more studious or more favoured to seek from other sources those fuller developments which more lengthened notices or biographies cannot fail to educe. The sixteenth century was an age of immense importance to England, both religiously and politically. Its first half comprises the reign of that monstrous compound of human depravity, Henry the Eighth, who, without being conscious of, or deserving any credit for, the fact, was an instrument in the hands of God for the furtherance of the gospel in this land; and who, while he himself cared neither for divine nor human law, when either the one or the other, or even both, stood in the way of the exercise of his power or the bent of his inclinations, yet laid the foundation, unwittingly to himself, of England's future greatness, as well as of her afterwards consolidated Protestantism. The latter half of the same century presents us with those scenes of horror which threw a bloody veil over the escutcheon of Mary, and the questionable though confessedly successful policy of her wary, cautious, politic, but proud and revengeful sister, Elizabeth. We can hardly expect to find a *perfect* character in times like those—policy, expediency, shuffling, and trimming were the faults of the age; and in the precincts of the court, at best a dangerous locality for an honest mind, it is too much to look in such times for an undeviating course of earnest principle, successfully carried out.

In the midst of this state of things, happily, there were “lights” which alone

resplendently, and to the illuminating influence of one or two of these we may in future papers refer; but at present we have to do with one who, from comparatively small beginnings, rose to eminence in church and state, and left a name which is at once a beacon to warn and a star to attract those who, having principles to guide them, desert those principles in the hour of trial, and then feel the bitterness which follows treason to truth, even though the stain may afterwards be expiated at the tree of martyrdom. Our *subject* was a native of Nottinghamshire, of "right ancient family," who received his education in his native village, from "a rude and severe parish clerk, of whom he learned little, and endured much," and who, perhaps, is fairly chargeable with having fostered that native timidity and over-flexibility of character which we have cause to lament in the pupil's after life—since it is undeniable that the influence of schoolboy days cling to the *man* throughout his entire history. Our student, at the age of fourteen, repaired to Jesus College, Cambridge, of which he became a fellow, and where he remained sixteen years. The zeal of Erasmus, and the art of printing combined, had opened the way for a youth of moderate abilities to obtain an acquaintance with sacred and classic lore, of which our hero availed himself. Though not originally intended for the church, this caused him afterwards to direct his views thitherward. He was noted for his skill not only in learning, but also in hawking and hunting; while the bent of his inclination may be gathered from the circumstance that he forfeited his fellowship by marrying. From this dilemma he was released by the death of his wife, when he resumed his fellowship, received the degree of D.D., was appointed theological lecturer and examiner of candidates for holy orders; and thus he might have lived in a seclusion congenial to his tastes, but for one of those strange occurrences which the providence of God so well overrules for present, or it may be future good.

The church and the nation had heard, with strange emotion, that the scrupulous conscience of the sovereign had been alarmed on a sudden by the remembrance that he had married his brother's widow; and this scruple being increased, if not caused, by his predilection for Anne Boleyn, the royal mind was bent on having the affair settled to its own satisfaction.

It so happened that, on one of his excursions, Henry stayed for the night in a neighbourhood where the Cambridge D.D. was then visiting, and some of his immediate attendants being entertained in the same family, the conversation naturally turned upon the all-absorbing topic of his majesty's divorce. The doctor, being pressed for his opinion, gave one which, whether designedly or not is not much to the purpose, was deemed worthy of being repeated to the sovereign, who, in his turn, was so delighted with the same that he immediately summoned the giver to his court, intimating, in one of those delicate expressions so common to him, "that the man had got the sow by the right ear." The road to preferment and favour was now fairly open; the doctor was appointed one of the royal chaplains, and undertook to win over the clergy to the side of Henry. In England he failed to do so. In Germany, Italy, and France he succeeded better; and, having procured a majority of learned men who assented to what Henry chose to call "his scruples of conscience," the new-made courtier was despatched to Rome to lay his case before the Pope, and there to argue his position. The Papal see was in a dilemma; but foreign power prevailed, the licence to annul the former marriage was refused, and, in revenge, Henry disclaimed allegiance to Rome, and this proximately overthrew the Papal power in England.

Our divine spent nearly two years in Germany among the Reformers, became settled in his convictions against the Papacy, and returned to England determined to assist the Reformation to the utmost of his ability. As a proof of his defection he again married, although bound as a Catholic by his oath of celibacy,—a proceeding we dare not defend, since he had not the courage to shake off the trammels which bound him to the one, nor the manliness to avow the other; and, returning to his native county, soon found himself placed in a difficult position in consequence. The primacy of England was conferred on him, a promotion which, while it gratified, alarmed him. To avow his marriage was ruinous, as Henry was a stickler for the celibacy of the clergy—to suppress it was unworthy of the man; but by an artifice the difficulty was overcome, and

the primacy secured. But with it came a new trial. Henry was not the man to be trifled with; he had thrown off the trammels of Rome, but he had no design to render the church any other than a creature of his will. He claimed supremacy for himself, and as the head of the English church, ruled over her dignitaries, and took care that they should be but his servants; so that the new metropolitan soon found that the arguments he himself had used at Rome were now to be made use of to induce him to do what he could not prevail on the Pope to accomplish, viz., pronounce Henry's former marriage unlawful. To a candid mind the alternative must have been disagreeable; but to it he was reduced, and in due form he executed the task, while, three years later, he was compelled by the same arbitrary tyrant to pronounce the second marriage null and void, and the offspring thereof illegitimate. It is true there was the semblance of a trial, and the shadow of legality thrown over this latter proceeding; but the one was a mockery, and the other an outrage, though both king and prelate testified to having "God's glory alone before their eyes."

We drop a veil over the transactions of this monstrous reign, when toleration was unknown—when every man's life was in danger, no matter what his religious opinions, and at the caprice of a wretch who gloried in disputing with one of different opinions to himself; and when the terrified disputant, finding argument useless, threw himself on the royal mercy, received for answer, "Thou must die; for I will not be the patron of heretics." This royal miscreant, without either honour or virtue, gloried in what he called his sense of justice, which consisted in hanging as a traitor the man who asserted the Papal supremacy; and burning as a heretic the man who denied the Papist doctrine of the Eucharist; and who, to use his own coarse and vulgar expression, could thus "Snouch the stiff mumpsimus of the one (the Papist), or the busy rumpsimus of the other (the Protestant) at pleasure;" and who, for the edification of his subjects, did please to hang and quarter three Catholics, and at the same time to burn three Protestants at the stake, for the diverse opinions just alluded to.

In the midst of contrarieties like these the prelate had his work to do, and it is but just to give him credit for doing his best to moderate the royal zeal, while at the same time he was furthering, by every means in his power, the work of the Reformation. He consented to the claim of the king to supremacy in and over the church, in order that by so doing he might succeed in destroying those nests of infamy, the monasteries and priories, intending that from their revenues seminaries should be endowed, and cathedrals built. That Henry distributed among his favourites the plunder he laid claim to, was no fault of the primate, as his intentions were pure; and had the monarch been as much disposed to do right as his adviser, the revenues of the church would still have remained in her hands. After all, at this distance of time, we can afford to look back with gratitude to God, and thank him that England's share in the matter was deliverance from Rome, and ultimate freedom in religion. The greatest and crowning glory of our hero was his successful efforts in reference to the Bible, which he had published by royal authority, while the same power ordered that it should "be placed in all parish churches, with liberty to every man to read it at pleasure;" and with that liberty came England's emancipation from the thralldom which had bound her for centuries, and the ultimate downfall of despotism in the land.

The brief reign of the pious Edward VI. was barely long enough to consolidate the great work; but during its continuance the primate was earnest in his endeavours to promote the interests of the Reformation. He published and enforced a book of homilies, together with Erasmus's paraphrase of the New Testament, which was ordered to be read in every church after mass on Sundays; abolished a multitude of customs which kept alive the feeling of the old religion; had the Lord's Supper administered in both kinds, and in the English language; opened Lambeth Palace to the distinguished teachers of the reforming doctrines; and, while his own mind seems to have been but partially enlightened, yet he saw that the people were gradually preparing for the change, and boldly published the Book of Common Prayer, thus significantly making the Church of England independent of that of Rome, and settling her upon a basis of her own.

Conscious of the hold superstition ever has upon the minds of the vulgar, the pretended miraculous images and shrines were exposed to the gaze of all;

the springs of machinery, by which the so-called miracles were worked, were exhibited to view, which was done in public, amidst "huge laughter to the beholders thereon;" and yet, the while all this was transpiring, there were still the fires of Smithfield, and the primate himself, venerable with age, thought it not unworthy of his nature to prevail on the youthful sovereign, against his will, to sign warrants of execution against those whose consciences were rather more enlightened than his own. Cast upon the stormy sea of politics, often had he to protest against the acts of those with whom he was connected, and, among the rest, he protested against the will which interested men prevailed on the sovereign to sign, by which the order of succession was subverted, and the unfortunate Lady Jane Grey eventually victimised, although, at length, he too put his name to the document. Mary, in the full strength of power, ascended the throne, zealous for the restoration of the Papacy, and full of revenge against those who had been the instruments of her father's tyrant will. Among the most obnoxious was the primate, who had declared her illegitimate, and, though protesting, had signed the deed which, if carried out, would have deprived her of her right. Scarcely, therefore, had her brother been consigned to the tomb, than he was confined a prisoner in his own palace; a month after committed to the tower, on a charge of treason and sedition, his estates were sequestered, the charge of treason withdrawn, and that of heresy substituted in its stead. A mock disputation was got up at Oxford; the deposed archbishop and his associates were silenced by clamour without argument, and by force without justice. Upon refusal to conform to the ancient regime, they were condemned as obstinate heretics; the archbishop was cited to appear (although still a prisoner) before the Pope within eighty days, and at their expiration was handed over to the secular power, and left to his doom.

Would that we could here leave him! but truthfulness compels us to follow him in this hour of trial. On one side was life, delusive prospects of restoration to rank, hopes of future usefulness, the probability of a change for the better in the aspect of things; while on the other side was death—slow, torturing, horrible. Is it to be wondered at that humanity shrank? The struggle was terrific, the actor was vacillating, timid, unequal to the contest. To day he wavers, tomorrow he boldly addresses the queen in favour of his religious views. His enemies were implacable—the fountain of mercy, a blind zealot to her creed—the *heretic must die*. Informed of his fate at a fitting opportunity, when his constitutional weakness was predominant, and after long confinement had broken his spirit, his courage gave way—human infirmity overcame the stronger passions of the soul, and six instruments of recantation exist to dim the glory of the martyr's end. Pitiably weakness, and useless as to its results! His destruction was predetermined, and his humiliation availed him nothing; had it done so, apostate would have been written against his name, and his previous doings had been lost sight of in the ultimate disgrace. This, at least, his memory is spared.

Mary could not forget her personal animosity against the man who had declared her to be illegitimate, and coldly she desired the law should take its course. Who shall paint the horror of that mind when it found the sacrifice had been made, and the conscience belied to no purpose. See the venerable man with his face bathed with scalding tears of unavailing regret, his whitened hair streaming in a cold March wind, now casting an upward look to heaven imploring supporting grace, and then a downcast gaze on earth, in very shame of past misdoing, while listening to a sermon, of which his recantation and the merits of his reconversion to Rome were the principal themes. But the tragic scene is about to close; the preacher closes his book, and all around are looking on that venerable face, while some were hoping and some fearing his lapsing again into his former weakness. But at length he speaks—recounts his belief—speaks with horror of his recent defection—and, while confusion reigned in the assembly, and one of noble blood called out to him to play the man, he replies, "I do! it is now too late to dissemble." So cheerfully taking off his outer garments, he submitted to be bound to the stake, and, as the fires were raging around him, stretching out his right hand, he cried aloud, "This unworthy hand;" and then, as fiercer grew the flames and more horrid the spectacle, the calm prayer of the martyr Stephen was heard amidst the fire, and with the cadence of the cry,

"Lord Jesus, receive my spirit!" that spirit itself passed away, and nought was left save the ashes of the erring and timid, though sincere and amiable.—
ARCHBISHOP CRANMER.

MAGNA CHARTA.

(Continued from page 10.)

THE consequences of the battle of Hastings were most disastrous to the Anglo-Saxon race. The laws which Alfred and his successors had administered with tolerable impartiality, had heretofore secured every freeman in the possession of his rights; and every year had witnessed the emancipation of some of their serfs or slaves; no insurmountable obstacle hindered the advancement of the industrious, the enterprising, or the ambitious; so that the energies of the human mind had comparatively fair scope.

What followed the Norman invasion is thus admirably sketched by Macaulay in his "History of England."—

"The battle of Hastings, and the events which followed it, not only placed a Duke of Normandy on the English throne, but gave up the whole population of England to the tyranny of the Norman race. The subjugation of a nation by a nation has seldom, even in Asia, been more complete. The country was portioned out among the captains of the invaders. Strong military institutions, closely connected with the institution of property, enabled the foreign conquerors to oppress the children of the soil. A cruel penal code, cruelly enforced, guarded the privileges, and even the sports of the alien tyrants. Yet the subject race, though beaten down, and trodden under foot, still made its sting felt. Some bold men, the favourite heroes of our oldest ballads, betook themselves to the woods, and there, in defiance of curfew laws and forest laws, waged a predatory war against their oppressors. Assassination was an event of daily occurrence. Many Normans suddenly disappeared, leaving no trace. The corpses of many were found bearing the marks of violence. Death by torture was denounced against the murderers, and strict search was made for them, but generally in vain; for the whole nation was in a conspiracy to screen them. It was at length thought necessary to lay a heavy fine on every hundred in which a person of French extraction should be found slain; and this regulation was followed up by another regulation, providing that every person who was found slain should be supposed to be a Frenchman, unless he were proved to be a Saxon. * * *

"The Conqueror (William I.) and his descendants to the fourth generation were not Englishmen: most of them were born in France: they spent the greater part of their lives in France: their ordinary speech was French: almost every high office in their gift was filled by a Frenchman: every acquisition which they made on the continent estranged them more and more from the population of our island. One of the ablest among them, indeed, attempted to win the hearts of his English subjects, by espousing an English princess. But, by many of his barons, this marriage was regarded as a marriage between a white planter and a quadroon girl would now be regarded in Virginia. In history he is known by the honourable surname of Beauclerc; but, in his own time, his own countrymen called him by a Saxon nickname, in contemptuous allusion to his Saxon connection.

"When John was driven from Normandy, the Norman nobles were compelled to make their election between the island and the continent. Shut up by the sea with the people whom they had hitherto oppressed and despised, they gradually came to regard England as their country, and the English as their countrymen. The two races, so long hostile, soon found that they had common interests and common enemies. Both were alike aggrieved by the tyranny of a bad king. Both were alike indignant at the favour shown by the court to the natives of Poitou and Aquitaine. The great grandsons of those who had fought under William, and the great grandsons of those who had fought under Harold, began to draw near to each other in friendship; and the first pledge of their reconciliation was the great charter, won by their united exertions, and framed for their common benefit."

How this charter was framed we shall see in an examination of its provisions. It commences thus :—

“Johannes Dei Gratia, Rex Angliæ, Dominus Hiberniæ, Duc Normanniæ et Aquitaniæ, Comes Andegaviæ.”—“John, by the Grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitaine, and Earl of Anjou.” And after a long introductory clause, it goes on to provide, “That the English Church shall be free, and shall have her whole rights and her liberties inviolable.”

That these “rights and liberties” were sufficiently extensive, we can well conceive, when a Parliamentary Roll (4th Rich. II., No. 13) informs us that the clergy held *the third part of the whole possessions of the realm*. Ecclesiastics were also exempt from serving in any temporal office, even though their possessions caused them to be elected for it; they were exempt from service in time of war, from all tolls and customs on their ecclesiastical property, and, in certain cases, from arrest of their persons; they were also exempt from *purveyance of their goods*; that is, the king’s purveyor could not take their goods at a nominal price, although he could so take any other person’s goods for the king’s service. Such were some of the rights and liberties at that time deemed essential to the freedom of the English Church.

A considerable portion of the charter, which follows, is devoted to the adjustment of feudal rights and services, to wardship, heirship, &c., all of which is now obsolete, the Act of Parliament, 12th Charles II., having provided an equivalent to the crown for these old feudal prerogatives.

The Jews, who in those times were famous for money-lending, are next dealt with, and chapters, or clauses, 10 and 11, provide against the evils resulting from usury.

Clauses 12 and 13 are most important; the former provides that “No *utage* nor *aid* (i.e. taxes) shall be imposed in our kingdom, unless by the common council of our kingdom (i.e., the Parliament), excepting to redeem our person, to make our eldest son a knight, and once to marry our eldest daughter, and not for these, unless a reasonable aid shall be demanded.”

It is obvious that this is one of the foundations of our constitution, and so long as the representatives of the nation, freely chosen, hold the power of voting the supplies, they will always form a barrier against kingly despotism.

Clause 13 enacts, “In like manner let it be concerning the aids of the City of London. And the City of London shall have all its ancient liberties and its free customs, as well by land as by water. Furthermore, we will and grant that all other cities, burghs, and towns, and ports, should have all their liberties and free customs.”

King Edward the Confessor ordained that *whoever of servile condition dwelt quietly within the City of London for a year and a day, was thenceforth for ever free from his lord and master, and became a freeman*. King William I. confirmed this law, and extended the privilege to *all cities, castles, and burghs surrounded by a wall*. His charter also ordains, that *every man in London should be his father’s heir, upon his death*.

In a nation such as England was then, these are most valuable provisions. And the serfs, or slaves, made no small use of this emancipation act. We can conceive with what delight a similar provision would now be hailed by the Uncle Toms and George Harrises of the United States.

The provision as to heirship gave the inhabitant of a city a decided standing above the dweller in a village, as, on the death of the father, property in the latter case was at the mercy of the king, or of the lord of the land.

When we consider the privileges of cities and towns, as compared with the abject condition of those who were engaged in agricultural pursuits, we cease to wonder at the influence which cities and boroughs have always exerted in the political changes of this kingdom. London, as the most eminent of these aggregations of freemen, has always stood forward in behalf of the nation’s rights. Her gates have ever been as open to receive the *free*, as her port has been to receive the commerce of the world; her sons have been as bold against tyrant power, as they have been adventurous in pursuit of wealth. When London has sounded the tocsin, the whole nation has been awakened; and when her sons have armed, the multitudes of our land have drawn the sword.

Equally powerful in peace as potent in strife, London, and the cities and towns, have been the great promoters of arts and sciences. The comforts, conveniences, and luxuries of social life have been invented, improved, or perfected by the dwellers in towns; while the rustics of the country have scarcely advanced in civilisation one step in a hundred years.

Most of the rights and privileges of cities and boroughs, especially those of the City of London, can be traced up to this period, so that no small boon was granted by this brief clause in the charter.

As King John, in clause 12, had forbidden himself to be a robber, so, in clause 15, he makes his *barons* equally honest with himself, and declares, "He will not give leave to any one, for the future, to take an *aid* of his own free-men, except for redeeming his own body, and for making his eldest son a knight, and for marrying once his eldest daughter; and not that unless it be a reasonable aid."

This provision would be far more acceptable to the soldiers of the baronial army, that lay encamped on Runnymede, than to many of their chiefs; for though the barons hated tyranny in a king, most of them had been equally tyrannical to their vassals. By this clause the king had the satisfaction of making his foes drink of the same cup that they held to his lips.

Succeeding clauses provide for the holding of the Court of Common Pleas; and give equitable directions for the administration of justice in the Courts of Assize.

Clause 27 ordains that "If any free man shall die intestate, his chattels shall be distributed by the hands of his nearest relations and friends, by the view of the church, saving to every one the debts which the defunct owed."

This enactment yet remains. Personal estate is thus administered "by the view of the church." How long our Ecclesiastical Courts shall have this *view*, is a question which statesmen must shortly decide, according to the altered condition of society in the present day.

Clauses 28 to 34 regulate certain rights and duties, so as to forbid the petty tyrannies with which the underlings of the court had annoyed the people.

Clause 35 requires that there shall be one standard of weights and measures throughout the kingdom.

Succeeding clauses refer to various matters connected with the feudal system; by which we can see the various kinds of tenure of real property,—fee farm, burgage, soccage, petty-sergeantry, and military service. Some of these remain to this day; the others were abolished by the famous statute of the 12th Charles II.

The remaining clauses are highly important, and some of them indeed are the great glory of this charter; they will be noticed in the next article. Meantime it may be said that no lover of his country, whose heart is right with God, can fail to be impressed with gratitude, when he remembers that, as regards civil liberty, this land has been highly favoured of the Lord. England has escaped from the iron-handed grasp of feudalism; that freedom which our fathers sowed in trouble, we reap in peace; charters which they bought with blood or treasure, and which they guarded with drawn swords, are now antiquarian curiosities; and an examination of their provisions is a matter in which toil, interest, and amusement are pleasantly mingled.

Windsor.

C.

THE ORACLES OF GOD.—No. VIII.

"THE BIBLE, and the BIBLE ALONE, is the religion of Protestants."—CHILLINGWORTH.

"Holy Bible! what a treasure
Does the word of God afford!"

THE TRANSLATION OF THE HOLY SCRIPTURES.

DIVINE revelation, to be profitable to all nations, must be presented to them in their several languages. This essentially necessary work has been accomplished by the gracious arrangements of the providence of God. The history of this work is one of the most instructive and interesting chapters in the record of the world.

God having graciously given the revelation of his will to mankind, some one language, or more than one, must have been selected as the medium. The Hebrew was chosen for the books of the Old Testament, and the inspired writers of the New Testament employed the Greek. But both of these have ceased to be spoken languages; and yet the infinite wisdom of God designed that all nations should be blessed with the knowledge of the truth taught in the Holy Scriptures.

Divine Providence has been wonderfully manifested in connection with the successive translations of the sacred oracles; and scarcely any other subject brought under the consideration of man can be more truly edifying to the devout mind. This good work was not committed to mighty monarchs, nor to wise senators, nor yet to the learned counsellors of the nations; nevertheless it has been extensively accomplished, with a degree of fidelity and care which has excited the profound admiration of the wisest servants of God.

The Old Testament was first translated into the Greek language, above *two thousand* years ago, nearly *three hundred* years before the incarnation of Christ, and while that portion of divine revelation was considered as belonging exclusively to the Jews. This Greek version of the Old Testament is called by scholars "THE SEPTUAGINT," commonly expressed by them with Roman numerals, thus, "LXX.," because *seventy-two* Jewish elders were reputed to have been engaged in that important work, to meet the wishes of *Ptolemy Philadelphus*, King of Egypt. This celebrated king had been for ten years associated on the throne with his father, *Ptolemy Lagus*, who died in the year B.C. 284, after a reign of *thirty-nine* years, from the death of Alexander. It is probable that he might have desired a translation of the laws of Moses from Hebrew into Greek, as he had made himself famous by having written a life of Alexander the Great. But the true reason of this translation appears to have been the necessities of the Jewish people, who were fast forgetting their native tongue, partly in consequence of the general adoption of the Greek language by the nations, after the conquests of Alexander in the East.

Dr. Prideaux states the history of this work with admirable propriety and brevity thus:—"Alexander the Great, on building Alexandria, brought these various colonies to people his new city, among whom were a great many Jews, To these he granted the free use of their own laws and religion. His successor, Ptolemy Soter, having fixed the seat of his empire in that city, brought there many more of this nation to increase the strength of the place; and having granted them the same privileges with the Macedonians and other Greeks, they soon grew to be a great part of the population. Intercourse with the Greeks necessitated them to learn their language, by which they forgot their own, as before at Babylon they had forgotten it, and had learned the Chaldee. This rendered it necessary to have the Scriptures translated for their use, which at first were limited to the five books of Moses, as the law only was read in their synagogues; but afterwards, when the prophetic books came into use in the public worship, they also were translated. By this means, therefore, it was that wherever the apostles went preaching the gospel, they found the Scriptures in the Jewish synagogues which were in the Grecian cities, as we learn from the Acts of the Apostles."

Divine wisdom and goodness appear in this important dispensation of Providence, as a necessary preparation for the publication of the gospel. Thus, therefore, Professor Rollin remarks upon it:—"In this manner did God prepare the way for the preaching of the gospel, which was then approaching, and facilitate the union of so many nations of different languages and manners into one society, and the same worship and doctrines, by the instrumentality of the finest, most copious, and correct language that was ever spoken in the world, and which became common to all the countries that were conquered by Alexander."

Christ and his apostles referred to this translation of the Old Testament; and its value may be estimated by the fact of its being generally quoted by the apostles in their epistles, which were written in Greek. The Septuagint version was generally received, but in the transcription of multiplied copies errors crept in. Being used by the early Christian fathers, the Jews objected against various things in it, as not agreeing with the Hebrew. To serve the cause of Christ, therefore, Origen undertook to revise it, and he travelled about for *twenty-eight*

years collecting materials for his work. He found *six* Greek translations, *three* of Aquila, Symmachus, and Theodotion, and *three* anonymous, which he published in *six* columns, from which it was called *Hexapla*. This immense work has been of inestimable value to the cause of the Bible.

All the books of the New Testament (except the Apocalypse) were written in the Greek language within about *thirty* years after the ascension of Christ, and both parts of the sacred volume, were, within a short period, translated into the language of the Romans.

Rome had brought all the civilised nations under her dominion before the advent of Messiah. Her language, therefore, while the apostles preached the gospel throughout the world, prevailed in many countries, especially in those in the western parts of Europe and of Northern Africa. The Roman, or Latin, was thus superseding the Greek as a general language, and it became indispensable that the sacred books should be translated into Latin. Learned men were therefore raised up by Providence to accomplish this good work soon after the several books of the New Testament were written; so that in the *second* century most of the sacred books were translated, not only into the Syriac and some other languages, but into the popular Italic, for the use of those Christians whose native tongue was Latin.

Many different versions in this language were found to exist among the people; so that Augustine declared, "Those who have translated the Bible into Greek can be numbered; but not so the Latin versions; for, in the first ages of the church, whoever could get hold of a Greek codex ventured to translate it into Latin, however slight his knowledge of either language." But one of these versions appears to have been more generally regarded than the rest, and it was used or known under the title of *Vetus Itala*, or *Old Italic*. When this was made cannot be precisely determined, but it must have been early in the *second* century; "at least it was quoted by Tertullian," as Bishop Marsh remarks, "before the close of the century. But before the end of the fourth century the alterations, either designed or accidental, which were made by transcribers of the Latin Bible, were become as numerous as the alterations in the Greek Bible before it was corrected by Origen."

These alterations and differences in the Latin text of the Scriptures were regretted by many; and, towards the close of the fourth century, Augustine wrote to Jerome, the most famous biblical scholar of that age, urging him to undertake a new translation of the word of God, stating that the readings of the Latin manuscripts were so various, that "it was doubted if anything could be proved by them, except that there are as many texts as there are copies." Jerome completed this work A.D. 390 or 395, for which purpose he went to Cesarea, to consult the Old Testament after the hexaplar text of Origen.

Jerome, afterwards, at the request of his friends, undertook a new version of the Old Testament from the Hebrew, a work which he finished between A.D. 395 and 405. It was occasioned by the controversies with the Jews, who constantly appealed to the original, which was not understood by the Christians. For some time Jerome's version was regarded with caution; and even Augustine feared to make use of it, lest he should offend his friends by its various readings, and so introduce differences between the Greek and Latin churches, and distract the minds of Christians, who had received the Septuagint from the apostles. But confidence in its integrity increased; it was used with the other version; and received the approbation of Pope Gregory I., who testified that he used both versions. Thus sanctioned, numerous transcriptions were made, incorporating both into one, and thus was formed, after various revisions and corrections, the present Vulgate, the standard translation of the Romish church, as determined and pronounced "*authentic*" in the *sixteenth* century, by the Council of Trent. It was commanded also that in all sermons, expositions, and disputations, in which the Bible was publicly read, exclusive reference should be made to the Vulgate.

Many Roman Catholics regard this version, so sanctioned, as equal to the original. "Upon this ground many contend," as Bishop Lowth remarks, "that the Vulgate version was dictated by the Holy Spirit, at least was providentially guarded against error; was consequently of divine authority, and more to be regarded than even the original Greek and Hebrew texts. And, in effect, the

decree of the council, however limited and moderated by the explanation of the more judicious divines, has given to the Vulgate such a high degree of authority, that, in this instance at least, the translation has taken the place of the original; for these translators, instead of the Hebrew and Greek texts, profess to translate the Vulgate."

Various corrections have, from time to time, been made in the manuscripts of this version, especially since the invention of printing; and it is of great value to every student of the Scriptures. Mr. Horne, therefore, states, "Although the Latin Vulgate is neither inspired nor infallible, as Morinus, Suarez, and other advocates of the Romish church, have attempted to maintain, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions: for all those which have been made in modern times, by divines in communion with the church of Rome, are drawn from the Latin Vulgate, which, in consequence of the decree of the Council of Trent, has been substituted for the original Hebrew and Greek texts."

Latin prevailed in Britain after the country had been conquered by the Romans, whose laws and customs, arts and forms of government were established. The language of the conquerors was necessary for all those who aspired to public employment, and for those who were taught the principles of Christianity; though there can be but little doubt that the gospel of Christ had been preached to the Britons in their native language. In the decline of the empire, however, the country was relinquished by the Romans, in the fifth century, and the people fell under the power of the Saxons, whose language soon prevailed over the Latin.

Missionaries, under Augustine, propagated the Romish forms and ceremonies of Christianity in Britain, and learning was cherished among the Saxons; so that, besides the Latin forms of worship, translations of portions of the Bible were made by several eminent men into the language of the Anglo-Saxons. *Beda*, the *Venerable*, or *Wise Saxon*, a learned monk of Northumberland, finished a translation of the Gospel according to John, on the day of his death, A. D. 735. King Alfred, who died A. D. 900, translated portions of several books of Scripture; and Elfric, archbishop of Canterbury, about A. D. 995, is believed to have translated the five books of Moses, Joshua, Judges, and Job, with some other parts of the Bible.

Priestly power, for ages, prevailed in this country, and every effort to enlighten the minds of men by the word of God, was suppressed by popish enmity and bigotry. But about A. D. 1201, a translation of the Bible was made by some learned Englishman whose name is unknown, though *three* manuscript copies of his work exist—one in the Bodleian Library, and two others in the libraries of Christchurch and Queen's College, Oxford. John de Trevisa, also, vicar of Berkeley, Gloucestershire, who died about A. D. 1397, is believed to have translated many passages of the Old and New Testament into English, at the request of his patron, Lord Berkeley.

Dr. John Wycliffe, however, appears to have been the earliest who completely translated the whole Bible into English. This was done about A. D. 1380; and there are found several manuscript copies of this translation of the entire Bible possessed by the public libraries in England.

William Tindal, however, claims the honour of having executed the first English translation of the Scriptures that was ever printed and published. But to accomplish this noble work, he was obliged to flee to the Continent for protection and security against the Papists. In his exile he obtained the assistance of John Frith and William Roye, two English exiles; so that his New Testament was printed at Antwerp or Hamburg, A. D. 1526; but most of the copies of it were bought up and burned by order of the Bishop of London, Dr. Tunstall. With the funds thus supplied another edition, corrected and improved, was soon given to the public, besides several editions by the booksellers of Holland, before the year 1530; and several others by the translator himself by the year 1534. Tindal found another valuable assistant in Miles Coverdale, also an exile, who laboured in completing the translation of the whole Bible, which was published in the year 1535, dedicated to King Henry VIII. Lord Cromwell, the king's *vice-general* and *vicegerent* in ecclesiastical affairs, issued injunctions to the clergy, in 1536, requiring every parson, or proprietary of any parish church

within this realm, to provide a book of the whole Bible, both in Latin and in English, to be laid in the choir, before the first of August, that every man might have the liberty of reading the Word of God.

Tindal, however, did not live to see that glorious day, for he was apprehended and thrown into prison, in 1534, through the treachery of Henry Philips, an Englishman, who had been wickedly hired for that purpose by the council of Henry VIII., influenced by Bishop Tunstal. This noble benefactor of his country lay in prison about eighteen months, when he was condemned as an heretic, under a decree of the Emperor Charles V., and, after being strangled, his body was burnt to ashes, at Vilvorde or Filford castle, between Antwerp and Brussels, in Belgium. When near the place of execution, this faithful martyr for Christ repeatedly prayed, "Lord! open the eyes of the king of England!" The Papists pursued also the assistants of Tindal in the work of Christ, and two of them shared a similar fate,—John Frith, who was burnt at Smithfield in London, and William Roye fell a victim to papal malice in Portugal.

Tindal's labours were continued by his learned coadjutor, Miles Coverdale, assisted by John Rogers, who became the first martyr for the truth of Christ under Queen Mary. Coverdale revised the whole Bible, comparing it with the Hebrew and Greek, and with the Latin and German translations, adding notes and prefaces to the several books from the version by Luther. It was printed at Zurich, in 1535, under the assumed name of Thomas Matthews, and published in England by a royal license granted by Lord Cromwell and Bishops Latimer and Spaxton. This translation of the Bible, further revised by Coverdale, with prefaces added by Cranmer, was printed in England, in 1539, and called "Cranmer's Bible." Several editions of this Bible were printed in the following year, 1540, to meet the great demand; and by royal proclamation every parish was commanded to place a copy of it in the church, for the free use of the parishioners, under the penalty of *forty shillings* a month for disobedience.

Lord Cromwell fell before his enemies, the Papists, who influenced Henry VIII. to put him to death, in 1540; they procured the partial suppression of the Bible by order of the king, and the cause of the Scriptures declined until his death in 1547.

Edward VI. restored the Bible, and promoted the Reformation, when scriptural knowledge generally advanced. Again the Papists prevailed in the reign of Mary, and sacrificed many of the faithful servants of Christ in England. But some of the exiles at Geneva, of whom Coverdale was chief, with John Knox, the famous reformer of Scotland, made a new translation of the New Testament, which was printed in 1559, and a revised edition in 1560, in which year they published the entire Bible. This became greatly distinguished as "The Geneva Bible," containing marginal readings, and various annotations, with the chapters of the New Testament, for the first time in English, being divided into verses, as the Greek Testament had been done by Robert Stephens, printer to the King of France. On account of these helps, this Bible was greatly valued for domestic reading and private study.

Dr. Parker, on being made Archbishop of Canterbury, by Queen Elizabeth, engaged several learned men to prepare a new version of the Bible; and this, with the chapters divided into verses, was published in 1568, called "The Bishops' Bible." This version was used in churches, but the Geneva Bible was still preferred for private reading, on account of its notes, so that more than *thirty* editions of it were called for in as many years; so generally was it regarded as a faithful translation of the Holy Scriptures.

King James disliked the notes of the "Geneva Bible," because they were unfriendly to the despotic policy on which he acted after ascending the throne of England. And as many objections were made against the "Bishops' Bible," at the "Hampton Court Conference," in 1603, Dr. Reynolds, the chief of the Puritan divines, having requested the king to appoint some competent scholars to make a new translation of the Scriptures, he gave his royal command for that work in the following year. *Forty-seven* of the most learned divines, selected from both the universities, were employed in this revision of the Bible, which was commenced in the year 1607, completed in 1610, and printed in 1611, with a preface by the translators addressed to the readers, and a dedication by them to King James.

King James's version of the Bible is not properly a *new translation*, but a revision of the existing translations of the Scriptures in English. This is evident from the work itself, and from the testimony of the translators: it differs but little from the other versions, many paragraphs together being the same, or altered only in a word in a verse; and after its publication the others naturally fell into disuse. "King James's translation of the Bible," therefore, revised again, and corrected, especially in the spelling of various words, in 1769, by Dr. Blayney, has continued to the present time as the "authorized version" of the Holy Scriptures in the English language. It has never been pronounced a perfect work, not even by its greatest admirers, yet all admit its excellence. Its translators ask, "Whatever was perfect under the sun, where apostles, or apostolic men, that is, men endued with an extraordinary measure of God's Spirit, and privileged with the privilege of infallibility, had not their hands?" Nevertheless, it is worthy of the confidence of the unlearned Christian. The learned Thomas Scott, the most eminent commentator on the Scriptures of the Church of England, testifies as follows:—

"It may be asked, How can unlearned persons know how our translation may be depended on, as in general faithful and correct? Let the inquirer remember, that Episcopalians, Presbyterians, and Independents, Baptists and Pædo-Baptists, Calvinists and Arminians, persons who maintain eager controversies with each other in various ways, all appeal to the same version, and in no matter of consequence object to it. This demonstrates that the translation, on the whole, is just. The same consideration proves the impossibility of the primitive Christians corrupting the sacred records." e.

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. V.

THE GREAT ANOMALY OF THE AGE—THE LAND OF VAUNTED LIBERTY KEEPING
ITS COLOURED SONS IN BONDAGE.

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd."

It was a lovely morning in the early part of the autumn of the past year, when I stepped into a second-class carriage on a northern railway, at a station a few miles from one of our ancient cities. I found as my fellow-travellers an elderly gentleman and two ladies. One of the latter I took to be the wife and the other the daughter of the gentleman, in whose appearance and manner there was something peculiarly agreeable, yet accompanied by an un-English roughness of address, while his remarks and inquiries gave evidence that he was a stranger in this land, and bespoke him a man of intelligence, travelling for information and the acquisition of knowledge.

Various inquiries were soon put to me, both by the gentleman and the elder lady, respecting the neighbourhood in which we were, its productions, &c. The ancient city now in sight, with its beautiful cathedral, its noble castle, and its softly-flowing river, afforded much ground for interesting conversation, which proved my new companion to be no stranger to English history, though a stranger to many of the scenes and objects to which it refers. The sun was shining brightly; the fields were covered with corn, gracefully waving in the gentle breeze, and almost ready for the sickle. In the distance several coal and iron mines were visible with their singular looking machinery, recalling to the mind the great natural sources of England's wealth and power.

Suddenly we entered a deep cutting, the sides of which, on either hand, were clothed with a living green, of striking beauty, presenting to the eye that rich verdant carpet, which so pre-eminently distinguishes the prospects of our fair land from all foreign scenery. My companions looked thereon with evident pleasure and surprise, and inquired if it were really possible that this superb verdure was alone nature's handywork, and not the effect of careful sowing and cultivation. He was assured it was even so. Next he referred to the neat, fresh,

and well-trimmed hedgerows adorning and fencing the sides of the road, and which he had seen in even greater perfection and beauty in the southern parts of England. This he described as the most striking feature in the agricultural scenery of Old England, most forcibly contrasting with similar scenes in the New World. I now learned that my companion was from America, and from describing its scenery he soon warmed into a vivid representation of its glories. Its freedom, its liberty, its religious and other institutions, its colleges of learning—not confined to the nobility, as here—its government, so paternal, so economic; its universal suffrage, &c. &c. Neither was he sparing, when thus praising his own land, in the use of language calculated to depreciate and place in unfavourable contrast some of the features, moral and political, of our own loved country.

At length, taking advantage of some favourable remark, I observed that, in his view of America, he had not referred to one prominent feature, one *dark, black-forbidding cloud*, still hanging over its horizon—that *gangrene* in its body politic, that spot upon its moral purity, that foul blot on its escutcheon—**SLAVERY**.

In a moment I found that I had touched upon a tender chord. The colour rose in his cheeks; his former calm and interesting conversation had been turned into an unfortunate channel. The elder lady warmed up too, and both man and woman strove hard, first to convince me that there was nothing wrong in slavery itself, and secondly, that the slaves in America were in a vastly better condition than our poor labouring men in England. I need not add, they strove in vain.

I had not then read that inimitable book, "Uncle Tom's Cabin," or I might have been better supplied with answers to the sophistical arguments of my friend, and more able to comprehend the storm I had unexpectedly raised. My companion was evidently from the slave states, and probably himself an owner of slaves; at all events, he proved a warm defender of the fearful system. I referred to slavery itself, as being repugnant to the feelings of an Englishman. I pointed out some of the apparently inevitable consequences of slavery upon its victims and upon society where it is perpetuated. I referred to the sundering of those ties which subsist between husband and wife, parent and child, and the light in which that portion of her people is looked upon who happen to be a shade or two darker than the European race. I referred to the excellent Dr. Pennington, a clergyman of colour, whose acquaintance I made some years since in this country, and who then related, to meetings in Freemason's Hall and in Exeter Hall, some startling incidents illustrative of the extreme difficulty which a gentleman of education and high attainments, if a man of colour, experiences in taking a journey in the land of boasted freedom. I instanced other men, whom I had heard of or met with, in proof that the negro race possess a mind capable of cultivation and refinement. I pointed out that, though black, they are men still—men of like passions, of like affections with ourselves; and I thanked God I belonged to a land where slavery is unknown.

Again he referred to the condition of many of our factory operatives, our miners, and our colliers; declaring that their circumstances were far worse than those of the enslaved negroes. He described them as worse fed, worse clothed, worse lodged, worse educated, and morally and religiously in a worse condition than the slave.

"Presuming all this to be so," I replied, "your argument proves these men and women to be capable of such feelings and actions as give them a claim to be treated as human beings—as responsible creatures, not as beasts of burden—living machines—animated and intelligent property; but beings capable of loving and of serving God, of understanding and observing the moral law. And who," I asked, "can bear to think of a Christian man, although a black, being a portion of the goods and chattels of an infidel—a godless, lustful, unfeeling wretch,—who has given gold for the right and power to direct, control, and coerce a fellow-man, as if he were an ox or a dray-horse? And granting," I continued, "that our operatives are many of them in a degraded state, and badly paid for their labour, yet remember the vast difference between them and American slaves. If dissatisfied with their master they can leave his service, and seek employment from others. If ill used, they have redress; the evidence of the

poorest man of any colour, either as principal or witness, would be received in any court in England; and if tired of his place of abode, or finding it inimical to his health, he can go where else he pleases, and seek a more congenial home in other towns. Neither, while his course is one of virtue and honesty, can any one break in upon his domestic ties and sunder him from wife or children. In short, the great distinction is summed up in one word,—LIBERTY! And should he be even inclined to leave the land of his birth, the Englishman has freedom so to do, and none dares hinder. Here lies the contrast between the most degraded sons of English soil and America's enslaved children."

"O! Liberty, thou power supremely bright,
Profuse of bliss, and pregnant with delight,
Perpetual pleasures in thy presence reign,
And smiling plenty leads thy wanton train:
Blessed of her load, subjection grows more light,
And poverty looks cheerful in thy sight;
Thou mak'st the gloomy face of nature gay,
Giv'st beauty to the sun, and pleasure to the day."

The train rolled on. The young lady sat in one corner of the carriage biting her lips, listening intently to the conversation, but saying not a word. The elder lady proved herself on the contrary an earnest and skilful defender of her country's disgrace; while at length my male opponent leaned back in his seat, lifted his heels upon the opposite bench, "*a la America*," and closed his eyes.

The whistle of the engine gives notice that the station is reached to which I am journeying; the break is on; and the train having stopped, I bid adieu to my American friends, and pursue my way, more proud than ever of my country, and humming the lines of England's Christian poet:—

"Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall!
That's noble! and bespeaks a nation proud
And jealous of the blessing. Spread it, then,
And let it circulate in every vein
Of all your empire, that, where Britain's power
Is felt, mankind may feel her mercy too."

J. H. G.

Biography.

TALENTS ABUSED RESTORED TO THEIR RIGHT USE.

ILLUSTRATED BY THE LIFE AND EXPERIENCE OF BROTHER JOHN F-----
A LOCAL PREACHER; WRITTEN BY HIMSELF.

I WAS born in the beautiful, romantic, and picturesque village of C-----, about five miles west of D-----, in the county of ----. My father was brought up to follow the plough, my mother was the daughter of an inn-keeper at C. Myself and two brothers and one sister, of whom I was the eldest, were the fruit of this union. Of the incidents of early life I know but little, yet a few of them made an impression upon my mind. My mother being very delicate, I was mostly under the care of my grandmother at the inn. When I was very young, the fox-hounds, one morning, came up to the door. It was the first time of my seeing them, and I remember how my little heart bounded at the sight. Whether I inherited the passion or not, I know not,—but I have been told that my grandfather was excessively fond of hunting, and that for years he was huntsman to a pack of harriers.

Providence graciously watched over my childhood. Thrice was my life endangered, but still protected and spared. I am told by my aunt that she had taken me to bed one afternoon, and that when I had been left there some time, she went to take me up, and found me so entangled in the bed-clothes that I was nearly suffocated. At another time I was climbing over some railing, and

slipped, when I was caught by the skirt of my frock, and suspended until nearly dead. The other occasion of danger occurred when I was with my parents at M-----. I was playing, with some other boys, by the goit side, at a time when it was greatly swollen. Being very thirsty, I prostrated myself for the purpose of drinking, when, the ground being slippery, I slid down into the stream, and was carried away, partly borne up by my Scotch plaid dress. My companions screamed out, and were heard by a gardener, who ran to the bank side, and dragged me out of the water with his rake. I was insensible, and nearly dead, but, with great difficulty, animation was restored.

After this, we removed to S-----, but my mother, I have been informed, was so ill that she could not remain there. We then returned to C., but my mother continued ill, and got worse. My father was then, and had long been, a dealer in pigs, &c., and had to go from market to market. The declining health of my mother so wrought upon his spirits, together with his anxiety about his four small children, that he became disabled from following that business, and commenced labouring among the farmers. My memory strongly retains one incident relating to my mother. I was rocking my younger brother, who was then an infant, in the cradle. I sat at the foot of it, and, by some means, caused him to cry; when my mother came to the cradle side, and slightly hit me on the head, exclaiming "Blame thee!"—I shall never forget her attitude at this moment. She stood erect, and being tall and much worn by affliction, to me she had a commanding appearance. Casting her eyes upwards, she cried, "God forgive me!" The sluices of my young soul were opened. The scene has followed me like a phantom through all the paths of vice, and from the midst of my carousals I have retired to weep. Soon after this, my mother died.

I remember my poor bereaved father taking me in his arms, and standing for some time by the bed-side, in silence and grief. At last he impressed a kiss upon the lips of my deceased mother. I was an attentive and weeping observer, and at that moment felt inexpressible anguish.

My father, left thus alone, had little assistance from any one, having to pay for the assistance he had, and his means being small. He had to attend to his own daily work, and for years had to perform domestic duties that would have fallen upon a mother. But, blessed be God, we got through!—I am not ashamed to confess that it was a hard struggle. We have been glad to procure for breakfast or supper, a gill or a pint of old milk, a table-spoonful of flour, and a very small supply of bread, exhausting the last crumb of that without knowing how or whence the next supply was to be obtained. A red herring, with a small quantity of potatoes or turnips, has furnished us all with a dinner, and not always so good a supply as that. We have frequently been in these circumstances when my father was out of work.

In all my father's straits, however, he endeavoured to give us as much schooling as possible. I spent a deal of time at school, but to little profit. It unfortunately happened that the schoolmaster was a careless, indolent, easy man, readily duped and soon satisfied with whatever account we might give of the reason of our absence, or whatever pretext we might assign for leaving before the proper time. I once spent a fortnight with a schoolfellow in bird-nesting, making away with our school-wage, and pretending at home to go regularly to school. At that time I loved liberty better than school, and hunting better than my book; so I took my pleasure as much as I could, and resorted to falsehood to hide my conduct.

At the age of thirteen, or thereabouts, I was apprenticed to Mr. S. A., my godfather, by whom I was treated kindly. I was with him about nine months, and then a profligate apprentice, whom he reproved for staying out at nights, and other bad conduct, became exceedingly soured in mind against his master, and he would not let me rest, but was continually representing him to me as the worst man living, and soon succeeded in fixing that idea in my mind; and as I had a greater desire to be a gentleman's servant than anything else, I ran away. After roaming about for some time, I got a situation at a brick-yard, where my brother and father worked, I stayed some time there, carrying bricks, &c. I then left, and was employed as ferry-boy at C. My desire still was to be a gentleman's servant. I was recommended by a relative to Mr.

M—, surgeon, D----- . My father and I went over, when I was engaged, and I at once entered this new, and, to me, desired sphere. I soon had my red and white striped waistcoat, black velvet breeches, white stockings, &c. After serving one year with satisfaction, I was engaged for a second year, and, as before, so far satisfied my master and mistress, that they wanted to engage me for a third year, promising to give me a good character and procure me a better situation. But a change had taken place in my estimate of gentleman's service. I had a good place; but I saw that such places and character were soon lost.

Some years before this a gentleman at C. had a butler who was a stout, good-looking man, with an arrogant and consequential air, and a disdainful way of keeping poor people at a great distance. I had lost sight of him for a long time, until one day when I was in the service of Mr. M., I saw a poor, poverty-stricken, famished man, badly clad, nearly shoeless, in the street. I looked at the poor man, and found that he was the wreck of the formerly pampered butler. I concluded that he had lost his character, and was therefore in this state of distress. I had no cause to complain of my own place and master. They were good; but I thought the poor butler's case might sometime be mine. I at once resolved to enter into something of a more independent character, and therefore would not engage for another year.

On quitting my place I went home, where I remained for about four months, chiefly occupied in hunting, when one day I met my old master, who induced me to go over to D. to re-engage myself, which I did, but could not settle down and become reconciled to my position. At the expiration of the third year, therefore, I left my situation.

Soon after this I went again to work at the brick-yard. After working there for a few months, my brother, myself, and a companion were taking a walk one Sunday afternoon, as was our custom, when my brother asked our companion how he liked his new master, and how he got on, as he had just exchanged masters. He replied, "I get on middling; we want an apprentice; dost thou know of one?" "No," said my brother, "I think not." I at once said, in a jocular way, "I will come." On the following Sunday, as we were walking out, talking as usual about worldly things, my companion, in all seriousness, said, "Jack, I told our master about thee, and how old thou art, and he says he has no objection to take thee, if you can agree;" informing me at the same time that I was to go to him and see if we could agree. I laughed at him, and called him a fool, saying I was only in nonsense. Indeed I was amused with the oddness of the thing, for I was then within four months of completing my twenty-second year. A thought, however, suddenly shot into my mind, "Well, I am not satisfied with the brick-yard, and *if I can learn a trade*, whatever it may cost me, *I will*." So, after consulting my father and brother upon the subject, they promised to assist me, and I lost no time, but went to the master and agreed with him to serve him five years, to give him five pounds, and to find my own meat and lodgings, &c. during the first year.

I at once entered upon my new line of duty in the cabinet maker's department in 1835. According to rule I had to discharge the duties of the youngest apprentice, under three youths, the oldest of whom was several years younger than myself. I had more than this to contend with. Some jeered me, others laughed at me, and many ridiculed the whole affair. These things were near upon driving me from my purpose, but I determined to persevere. I submitted to all and everything, opening my eyes, and looking well about me.

At the end of the first year, according to agreement, I went into the house. After the lapse of three months my master proved to be in circumstances of embarrassment, to such an extent that his goods were sold. He went to Hull, and engaged with a furniture broker. I followed him, and found that he had engaged to make chairs only. I could not reconcile my mind to this, as it was only one branch of the trade; and as my engagement with him was but a verbal one, all things considered, I deemed myself justified under the circumstances in looking out for myself, so I resolved to leave him. I was desirous of acquiring a general knowledge of the trade, and not of learning a part only.

I packed up my all, which I could easily carry, and having enough to pay the packet fare, and a few coppers to spare, I left my master, without acquainting

him with my intention. Often have I seen the unkindness of such a procedure, but at the time of my so acting I thought it was right. I determined to try every shop in D., and to submit to anything so that I might attain my object.

Having arrived at D. with a heavy heart, I procured a little bread and a gill of ale with the last money I had in the world, and then set out with great timidity and lowness of spirits in quest of a situation. I knocked at the shop-door of Mr. L-----, soon saw the master, to whom I simply related the particulars of my case, and met with kind sympathy from him. He engaged to take me for three years on the following conditions, namely: the first year I was to have eight shillings per week, the second ten shillings, the third twelve. Out of this I had to clothe and keep myself, paying one shilling and sixpence a week for lodgings. But I used to go home on the Saturday night, and return on the Monday morning, which was a great help to me in the matter of board; and having no washing and mending to pay for, my finances were much relieved. My love of hunting caused me frequently to go off for a few days, and this engagement being verbal, I took more liberty than I otherwise should have done, not supposing at the time that there was anything wrong in so doing.

I had not been long in this situation before a number of young men at C. got up a concert band. Being passionately fond of music, I got amongst them whenever I could. On one occasion I was playing the triangle with them, when two of the company laughed at me, and I heard one of them saying, sarcastically, "How soft he looks!" It was enough. I determined never to rest until I should procure a clarionet. By great perseverance I obtained one. I applied myself diligently to the new task, and, after much practice, joined the band, and after a while became the leader of the band.

We generally met for practice on the Wednesday night, and I seldom missed going over from D. after I had done my work on the Wednesday evening, returning the next morning. By great practice I became a moderate performer on the clarionet.

I was greatly encouraged at my work. I had the privilege of having my bench stationed between two good, experienced workmen, who were kind to me, and always showed me anything I wanted, endeavouring to push me on.

Having no companions, I generally took a walk after I had left work at night. One night I was strolling on D. race-course, admiring the ground. The thought occurred,—"I have been to the races here many a time, but never once went round the course." So I took a walk round, and was so delighted with it that I was induced to run round. I was more pleased with the run than the walk. The distance round is some two hundred yards short of two miles. I now made it a practice to go to the course several times a week alone, for the pleasure of running upon it. Sometimes I ran two miles, four, six, and up to twelve miles—just as I felt in order. I did this simply for recreation and pleasure, little thinking that it was preliminary to public and prize running, which was as remote from my mind as anything could be.

A person who turned his horse on the common to graze, frequently saw me running, and thought I was training for a race. About this time I often got some of my shop-mates to go with me to see how soon I could run so many miles. One night, after having thus exercised, one of my shopmates and myself went to the "New Angel" tap-room; and whilst we sat there drinking, the conversation turned upon running. A young man in the company said he would run any man in D. Immediately I felt an irresistible desire to run him, and, with a little encouragement from my shop-mate, a match was made, for a small sum, to run six miles on the race-course, on a given day.

This was not my first pedestrian feat. When I was but a youth, it was once agreed, in a shoemaker's shop, that I and another lad should try which could run in the shortest time the distance of about three miles for some two or three penny tarts, when I was the winner. My next feat was an engagement to pick up a hundred stones a yard apart, and deposit each stone separately in a basket at one end. The distance that has to be passed over in this task is upwards of six miles. This was to be performed in a given time, for an old fiddle, incomplete, and out of repair.

On the arrival of the day for the six-miles race, a great many people attended

to witness it. I beat my antagonist off at *four* miles, and ran the other two at my leisure. I had no thought or intention of this being succeeded by other engagements of the kind, but still continued, by way of recreation, to run at nights after my day's work was done. Being at a public-house one evening soon after I had run this race, I was challenged by another aspirant after pedestrian fame, to run two miles over the D. race-course for a small sum. I had no particular desire to run any more for a wager, but being encouraged by my shop-mates, and using the phrase of not liking "to die like a coward," I was induced to comply. The match was made, and the day fixed. This match was attended in true sporting style. A great number of people attended to witness the contest. My opponent started at a swift pace; I followed him closely, and came in the winner with ease.

I had no thought of encountering another contest of the kind; but shortly after this, one of the C. innkeepers made a match at S. for me, to run four miles upon the D. race-course, with a noted runner, nicknamed Cruel, for twenty pounds a side, the match to come off on the day after Christmas-day. I at once entered into the engagement, and left my work for a month's training. This match became quite a sporting affair, and was published in the newspapers. I undertook some severe training exercises for this race. The day at last arrived, the hour of starting came,—a great mass of people had assembled,—I was in good condition for the contest, but felt rather daunted at running for the first time with a tried and experienced runner, but I determined to do my best. We started,—he led off at a fast pace, and I closely followed him. Every nerve was tried. We ran closely together for about three miles, when I *passed* my man and came in the winner, amidst the plaudits of my friends and the jeers of the S—ers. The distance was run in twenty-two minutes and ten seconds, with a heavy atmosphere and course.

I certainly was excited by winning this race. The general direction of this slippery path is from the scene of action to the tavern. I was awfully drunk on that night. I now became so unsettled that I could not fairly attend my work as I otherwise should have done. *Bell's Life in London* frequently issued challenges to me. One from a man of Haywood, in Lancashire, was selected by my friends and myself. It was agreed that we should meet at S. at a given hour of a certain day, to make the match. A companion and I attended accordingly, but neither the man nor his friends were there. We waited a long time, when at length a party connected with the man proffered to match Richard Drinkwater, *alias* Dicky Misfortune, to run me six miles over D. race-course; he staking seventy pounds to my fifty. I saw it was a preconcerted affair, and I felt rather nettled about it. I proposed to lay the conditions before my friends. I did so; and, notwithstanding the man was the champion of England, it was agreed that the challenge should be accepted. The match was therefore made to come off on the first day of May. I was now set aside for five weeks' training. I took severe exercises for three weeks, and took what is called a trial over the ground. Two of my backers, my brother, myself, and a companion, reached the race-course about good daylight one morning. It was agreed, by way of test, after I had run five miles, that my brother should be placed to run me the first half mile; and my companion, the last half of the sixth and last mile. I was in good condition and high order. When I entered the last mile my brother joined. I felt I should make it warm work for him if he should beat me. Shortly I came up to my companion in reserve. I was still fresh and in good trim, and was determined to contest the point with them. We struggled hard for it, and I gained it.

(To be continued.)

THE SABBATH. —I have found by a strict and diligent observation, that a due observance of the duties of this day, hath ever joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employment; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Judge Hale.*

sweetness till they have felt the sunshine of our kindness: and again, they are like the pleasures of our childhood, the earliest and most beautiful. Now, however, they are to be seen in all their glory; blue and white, modestly peering through their thickly-clustering leaves. The lark is carolling in the blue fields of air; the blackbird and thrush are again shouting and replying to each other from the tops of the highest trees. As you pass cottages they have caught the happy infection; there are windows thrown open, and doors standing ajar. The inhabitants are in their gardens, some clearing away rubbish, some turning up the light and fresh-smelling soil among the tufts of snow-drops and rows of glowing yellow crocuses which every where abound; and the children, ten to one, are busy peeping into the first bird's nest of the season—the hedge-sparrow's, with its four blue eggs, snugly, but unwisely built in the pile of old pea-rods.

"In the fields the labourers are plashing and trimming the hedges; and in all directions are teams at plough. You smell the wholesome, and we may truly say aromatic, soil, as it is turned up to the sun, brown and rich, the whole country over. It is delightful as you pass along deep, hollow lanes, or are hidden in copses, to hear the tinkling gears of the horses and the clear voices of the lads calling to them. It is not less pleasant to catch the busy caw of the rookery, and the first meek cry of the young lambs. The hares are hopping about the fields, the excitement of the season overcoming their habitual timidity. The bees are revelling in the yellow catkins of the swallow. The woods, though yet unadorned with their leafy garniture, are beautiful to look on: they seem flushed with life. Their boughs are of a clear and glossey lead-colour, and the tree-tops are rich with the vigorous hues of brown, red, and purple; and if you plunge into their solitudes, there are symptoms of revivification under your feet, the springing mercury, and green blades of the blue-bells; and perhaps, above you, the early nest of the missel-thrush, perched between the boughs of a young oak, to tinge your thoughts with the anticipation of summer."

"O how delightful to the soul of man,
How like a renovating spirit, comes,
Fanning his cheek, the breath of infant spring!
Morning awakens in the orient sky
With purple light, beneath a canopy
Of lovely clouds, their edges tipped with gold:
And from his palace, like a deity,
Darting his lustrous eye from pole to pole,
The glorious sun comes forth, the vernal sky
To walk rejoicing."

Sacred Botany.

THE MYRTLE TREE.

BY S. HEREMAN.

"And ye shall take you on the first day, the boughs of goodly trees, branches of palm trees, and the boughs of thick trees (Jew's myrtle), and willows of the brook, and ye shall rejoice before the Lord your God seven days."—*LEVITICUS* xxiii. 40.

"I saw by night, and behold a man riding upon a red horse, and he stood among the *myrtle* trees, that were in the bottom; and behind him there were red horses, speckled, and white."—*ZECH.* i. 8.

"I will plant in the wilderness the cedar, the shittah tree, and the *myrtle* tree, and the oil tree."—*ISAIAH* xli. 19.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the *myrtle* tree, and it shall be to the Lord for a name, for an everlasting sign, that shall be cut off."—*ISAIAH* lv. 31.

THE myrtle was always a favourite with the ancients, and by the Jews was held in the highest estimation. It is supposed to be originally a native of Persia, but must have been introduced at a very early period into Judea, Asia Minor, and the South of Europe; but when and by whom cannot be ascertained. The first myrtle seen in Europe, was, according to Pliny, planted near the tomb of one of the companions of Ulysses, at Circeii;—this would fix its introduction to Europe at about 1,100 years before the Christian era. For many ages myrtles have been found in a wild state, both in Asia Minor, and Southern Europe, growing in rocky places, on dry hill sides, and occasionally in cultivated valleys, in the same manner as our furze or gorse. In France it grows plentifully about Marseilles, and is found more or less all along the coast, as far as Genoa, appearing to suffer little from the effects of the sea breezes. In Italy, also, it is very common; and to this latter country we are indebted for its introduction to England, which took place about the year 1,660, nearly 200 years ago.

The Grecians dedicated the plant to their goddess Venus, (probably the same as the Ashtaroth of the Phenicians,) and the temples of this heathen deity were usually surrounded by myrtle groves, which are said to have become extensive, and to have perfumed the air to a great distance. The name is fabulously reported to have been derived from *Myrtos*, or *Myrsine*, an Athenian maiden known to the Grecians by the name of *Myrtilla*, and is stated to have been a great favourite of Minerva, who, afterwards becoming offended with her, unceremoniously changed her into a shrub, which was in consequence called *Myrtilla*, or *myrtle*, in remembrance of her. The true origin, however, of the name is from *Myron*, a perfumed oil, or sweet ointment, on

account of the fragrance of the whole plant, and the uses made of its branches and flowers in perfumery. According to tradition, a wreath or crown of the flowers and leaves encircled the head of Venus, when (in mythological language) she came out of the sea. And this is not improbable; for this princess, being a native of the island of Cyprus, was brought from thence in a vessel called the Lily-leaf, to be the wife of Vulcan, one of the princes of Crete, who derived his riches chiefly from the extensive iron works established at the foot of Mount Ida, and she might wear a nuptial crown of myrtle flowers, the plant being introduced to her country not long prior to the transactions, the date of which appears to have been about 1,500 years before the Christian era.

The uses which the ancients made of the myrtle were numerous—the young flower buds, and full-grown berries before ripening were eaten as spices, and used for the same purpose that we use spices in cookery. A white berried variety (*Myrtus communis leucocarpa*), common to the Greek Archipelago, is considered superior to all others for the purpose, the fruit being large and eatable, with a grateful taste and smell; the natives of Tuscany in the present day, apply unripe myrtle berries to the same uses that we do clove pepper; and both the leaves and berries of one species (*Myrtus pimentoides*) have a very similar smell and taste to that spice.

Wine, in which the branches and leaves were macerated, was called in Italy myrtle wine, or myrtidanium; and a similar drink is used in Tuscany at the present day. The Roman ladies formerly used the branches in their baths to perfume their bodies and increase their beauty. Perfume sold in our shops by the name of *Eau d'Ange* is chiefly composed of the distilled water of myrtle flowers; the bark was used in Italy and other countries for tanning previous to this property being discovered to exist in a greater degree in many other trees. The leaves dried and powdered have been successfully substituted for sumach; and every part of the plant has been long considered useful in medicine.

Pliny informs us that when the Romans and Sabines became reconciled to each other, they mutually laid down their armour under a myrtle tree, and made their clothes fragrant with the branches, as indicative of friendship.

The small branches of myrtles, woven into wreaths, were considered symbolical of power, and were worn in Athens on particular occasions by the magistrates. Mixed with roses and other flowers, they were made into crowns and placed upon

the heads of persons intended to be honoured at festivals, and such as gained victories without bloodshed; they were presented likewise to the winners of races at the Olympic games. To these customs allusions are made in 1 Cor. ix. 25, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible;" in Phil. iv. 1, "My joy and crown,—so stand fast in the Lord, my dearly beloved;" in 2 Tim. iv. 8, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day;" in James i. 12, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life;" in 1 Peter, v. 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away;" in Rev. ii. 10, "Be thou faithful unto death and I will give thee a crown of life;" and iii. 11, "Hold fast that which thou hast, that no man take thy crown."

Myrtles were extensively cultivated in Judea, the branches being used in the formation of their booths at the Jewish feast of tabernacles.



Fig. 1.

The variety most esteemed for that purpose was the one now called by us the Italian or Jew's myrtle, (*Myrtus communis italica*, Fig 1.) a kind less beautiful than some of the others, but still grown in old plant collections. It has an upright growth, strong stem and branches, broad and husky leaves, which generally grow in threes instead of pairs, the usual arrangement. This plant the Jews named *Aboth*, and it is particularly mentioned in the Book of Leviticus, chap. xiii. 40, along with citrons (*Esrog*), date palms (*Loolif*), and willows of the brook, branches of all which were used in the formation of their tabernacles during the Jewish seven days' feast at the end of

harvest; and this custom is still, even to the using of the same plants to some extent, followed in the present day. "Take you in the first day the boughs of goodly trees (citrons), branches of palm trees (date palm), the boughs of thick trees, (three-leaved myrtles), and willows of the brook, and rejoice before the Lord thy God seven days."

When the branches of these trees were thus mingled together, they were considered symbolical of the relation existing between the great Creator and his creatures, and were termed by the Jews *Arbang Minim*. The first, *Eserog* (the citron), was representative of the Creator; *Lookif* (fronds of date-palms), signified the immaterial or spiritual portion of the creation; *Aboth* (the three-leaved myrtle), the visible heavens, the three leaves representing the three terms used in the Old Testament for the heavens.

Myrtle trees grow to a considerable size in eastern countries, and even in England they have been known to form bushes of from 15 to 20 feet in height and 50 or 60 feet in circumference; but as standards the plants are liable to be injured by frosts, and are therefore with us generally grown either against walls, or kept in windows and greenhouses. Their size is alluded to in Zechariah i. 8, where a valley is mentioned full of the trees, and Zechariah saw in his vision a man riding upon a red horse, and standing amongst them.

Whenever the myrtle is mentioned in Scripture, especially in prophetic language, it is indicative of joy, heavenly-mindedness, and spiritual prosperity, and these are the senses conveyed in the passages quoted at the head of this paper, such as, Isaiah xli. 19, "I (Jehovah) will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree." And in Isaiah lv. 13, "Instead of the brier shall come up the myrtle tree." Both these show that by the planting of the blessed Gospel in the dark places of the earth, there shall arise holiness and happiness instead of misery and wickedness, and such as love and fear the Lord instead of sinners. In Zechariah i. 8, the myrtle tree is the emblem of peace in the midst of trouble; to show that the true followers of the Lamb need not faint even in affliction, but might still grow as a lily, and spread forth their roots like Lebanon. The use of the myrtle at the feast of tabernacles was symbolical of joy.

These emblems all bespeak the purposes of Jehovah towards us to be love and good will; his providential care, and the blessed word of life with which he has furnished us are proofs that he delights in our happiness. Revivals of

religion are amongst the brightest harbingers of His approaching kingdom.—The year 1852 has closed, and a year of remarkable mercies it has been. Gales of heavenly grace have swept over the world's desert, and the refreshing fragrance they have diffused has made thousands of hearts leap for joy. Gracious fruits of righteousness have been gathered, as the first ripe ears of a glorious harvest day, a day foreseen, foretold, in the earliest periods of the world's history. The patriarchs, the prophets, the psalmist, the apostles, all spoke in glowing language of the great day of the Lord; they saw through the thick darkness of intervening ages the blazing light that was to chase away our moral gloom, and restore again our ruined world to beauty and happiness. This great gospel day has come at last; and we have had displayed to our view the rich treasury which God offers to the world by the preaching of this Gospel. Under the influence of prayer, every promise of Jehovah must be fulfilled. Prayer is the grand, the accepted means by which we may promote the accomplishment of his gracious purposes. All religious revivals are answers to prayer: it is the bright key that unlocks the glorious Gospel treasury; brings to our view the offices sustained by our gracious Redeemer, raises us above the moral thorns and briars which encompass our path through life, and even opens heaven itself. In answer to prayer, myrtle trees (holy men and women) have sprung up in some of the darkest and most cruel regions of the earth; and through prayer the great work of man's salvation shall still go on—on—on!—till the "fruits thereof shall shake like Lebanon," "the desert shall blossom as the rose"—and the wilderness of the world shall become the garden of the Lord.

Although some of the kings of the earth have during the past year taken counsel together against the Lord and against his anointed, fining and imprisoning such as read his word, or seek him by prayer, yet their schemes shall surely come to nought; "the Lord shall have them in derision," and his counsel alone shall stand. Be strong, therefore, ye men and women of prayer; quit yourselves courageously—preach on—pray on, my fellow-labourers in the Lord's vineyard; look not timidly at present discouragements, although many thousands of your companions in the tribulation and patience of the saints have been mercilessly scattered by dogs from the main body of Christ's flock, exposed to be torn by wolves, or devoured by the lion of the bottomless pit. Yet they looked with anxious streaming eyes to the hills

whence came their help, and were not disappointed. That God whom they served was able to deliver them, and he did deliver them! Take courage. Whatsoever your hands find to do, do it with your might; 1852 is gone for ever, gone—as much gone as the years before the flood. This year! who knows what is in it for us? The greater part of this year is yet future; many of us before it closes may be in eternity, may meet where prayer in its present form will be needed no more. Let us, then, redeem the time—let us rest neither day nor night until Zion's righteousness go forth as brightness—let us look at what God has accomplished in the past year, and let it stimulate to new exertion for the future. Sure as the springing flowers and warbling birds shall again proclaim an approaching spring, so sure do the present signs and visits of mercy tell us of the rapid approach of earth's great jubilee, when the kingdoms of this world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever.

"Yea, amen! Let all adore thee,
High on thy eternal throne:
Saviour, take the power and glory,
Claim the kingdom for thine own!
Jah! Jehovah!
Everlasting God, come down."

Authors and Books.

Father Reeves, the Methodist Class Leader.
By Edward Corderoy. 148 pages. Hamilton, Adams, and Co., and Mason, Paternoster Row.

A SEAT little pocket volume of beautifully-executed biography, distinguished by simplicity and good sense, and well adapted both to instruct and edify the reader. William Reeves, taught from childhood by his parents to reverence the Almighty, and to say his prayers—although they were strangers to vital religion—was early put to work, as "a farmer's boy," and grew up in acquaintance with agricultural and "pastoral" duties. The Spirit of God often strove with him during that period. At twenty-eight years of age, whilst yet parleying with Satan and undecided about religion, he took a wife. He had previously found his way to London, and lived there two years. At the age of twenty-two he had apprenticed himself for three years to a master wheelwright, who belonged to the Methodist society, and who prevailed upon his adult apprentice to join the same body; but, lacking stability, he left his master before the term of his apprenticeship had expired, and worked as

a journeyman at his trade, in which he became sufficiently skilful to enable him, on his removal to London, to get into work in the coach-building trade, which he continued to follow.

Broken down by affliction, in the winter of 1808, he found his way to Lambeth chapel. He was struck down by the word—melted, subdued, and brought as a restored prodigal to Christ. He joined the society, and became thoroughly in earnest about the salvation of his own soul, and then about the souls of his wife, parents, and other relatives. Thirsting for a fuller acquaintance with the Holy Scriptures, he prayed to God, spread the volume before him, spelled out its words, and became a good reader, a close student, and a proficient in Bible lore. His concern for souls grew and deepened. Giving himself to spiritual duties, after the lapse of some years he was entrusted with the care of a class. To the souls committed to his care, he became, indeed, a "nursing father" and a "faithful shepherd." His class prospered until it became unwieldy. He was ever looking out for souls in the prayer-meetings, and other means; and became, in consequence, the leader of several classes. His great object seemed to be to pick up, gather, and guide souls, as a class-leader. He made known as widely as he could the times and places of his classes meeting; and urged his members to invite others to attend. At one time he numbered 160 members, to whom he was a pastor after the primitive model—a truly scriptural bishop. For many years he relinquished time from his secular employment in which he could have earned *seven shillings every week*, that he might the more effectually look after his flock.

The duties of class-leading he studied as a spiritual and divine art. Cultivating his own mind and heart, he qualified himself by wisdom from above for making the spiritual economy of Methodism an instrumentality for training souls for the upper world and the future life. He made careful observations of the state of his members, and of the changes and dangers occurrent; and drew up occasionally carefully-written addresses, a number of which he left among his papers, of which several samples are given in the volume. We tender our thanks to Mr. Corderoy for his prompt and judicious execution of so valuable a piece of Wesleyan biography; and we heartily unite with the superintendent of the Lambeth circuit in recommending its perusal to leaders and local preachers, and to all who can relish sound and truthful memoirs illustrative of spiritual principles and religious character. We

conclude in the language of Mr. Wiseman, in a commendatory letter of his that appeared in a certain newspaper of the 24th of January:—"Mr. Corderoy's admirable book is calculated to benefit many thoughtful persons who attend our ministry, but are not members, and to work in the minds of junior ministers that strong intelligent conviction of the practical benefit of this part of our system, which alone can lead us to give it a thorough and hearty, as distinguished from a more professional, support."

Three Sermons about the Sabbath. By William Brock, of Bloomsbury Chapel. London: Cooke and Whitley.

IN these sermons, Mr. Brock has declared, his opinions in his own plain-speaking popular manner. The subjects are the perpetuity, period, and occupations of the Sabbath. We are glad that his love of liberalism has not permitted him either to be silent, or to fritter away the obligations of the Christian in reference to the Sabbath-day, like too many of his brother-ministers connected with the nonconforming body. We would jealously guard against parliamentary interference with sacred things; but neither would we have parliamentary license for the desecration of the day. The publication is most opportune; and we hope it will have a wide circulation.

The Ladies' Work Book; containing Instructions in Knitting, Netting, Point Lace Embroidery, Crochet, &c.

The Ladies' Drawing Book.

The Illustrated Exhibitor and Magazine of Art. London: John Cassell.

THE first on the list answers the description given, and contains pictorial illustrations and letter-press instructions, which if attended to by our female friends will no doubt make them proficient in the art and mystery of the almost endless variety of useful and ornamental articles presented. While looking over the very tasteful display of lounging and travelling caps, purses, embroidered blotting-cases, note-books, &c., we confess that we felt half inclined to advertise ourselves judges of such articles, that we might have an opportunity of securing samples of the skill and industry of our fair friends; but we can hardly put on *modest assurance* enough to exhibit our covetousness under such a pretence. To those who have favourites, and wish to give specimens of their handiwork, this book will furnish abundance of very beautiful patterns at a very small cost.

The Ladies' Drawing-room Book contains all that is in the one just noticed, and sixty-nine pages of instructive and interesting letter-press, with thirty-three

pictorial illustrations. The frontispiece is a portrait of Mrs. Harriet Beecher Stowe. The whole work is elegantly bound in green and gold, and deserves the name it bears.

The Illustrated Exhibitor is an improvement on the first volume. Beside the illustrations and articles on the various arts and sciences, several interesting memoirs, with portraits of the subjects, &c., are given, as Wenceslaus Hollar, Dr. Layard, Thomas Britton, Oliver Goldsmith, Francis Snyder, and Arthur Duke of Wellington.

Stirling Tracts. Stirling: P. Drummond.

ABOUT 200 sparks from a northern anvil. Those we have read are characterised by striking illustrations and clear forcible language. Not a few old gems are here set afresh, and are seen to great advantage. Some contain choice passages of scripture, followed by a few pithy remarks. Two of the prize essays (of which there are eighteen) we especially commend to our readers, viz., No. 43, "Claims of the Christian Press on behalf of the Religious Community," and No. 49, "Claims of the Church of Christ upon Young Men for Missionary Labour, both at Home and Abroad."

This enterprise finds its central mover in Mr. Peter Drummond, of Stirling, whose soul-stirring, time-improving earnestness may well be emulated by our brethren at large.

The Beauties of the Bible. In Ten Lectures.

By William Leask. London: Partridge and Oakley.

THE talented author tells us in his preface that "these lectures were not originally intended for publication." Deeply concerned at the spread of infidelity and popery in England, and living and labouring in a neighbourhood where the latter holds "high court," he thought it his duty to do something to expose and destroy their baneful influence. Nothing appeared to him so likely under God to accomplish this, as an attempt to draw attention to the sacred writings. These lectures were therefore projected; and, lest the prejudices of any should keep them from a place of worship, they were delivered in a public hall in Kennington. The subjects treated on successively are—1. The structure of the Bible. 2. Poetry of the Bible. 3. Dreams of the Bible. 4. Biography of the Bible. 5. Morality of the Bible. 6. Parables of the Bible. 7. Predictions of the Bible. 8. Miracles of the Bible. 9. Design of the Bible. 10. Destiny of the Bible.

Mr. Leask is evidently a man who wishes by his ministrations to meet the wants of the times. He believes that

the bread that cometh down from heaven—the word of life—like the food we eat, is not only to save us from death, but possesses a sweetness and an attraction which ought to be made known. Religion has been too long presented under a forbidding aspect; and we hail the advent of the day when Christianity in its simplicity is set forth as containing and imparting “whatsoever things are lovely and of good report.” We do not subscribe to all the opinions enunciated in this volume, but we nevertheless believe that it is calculated to advance the cause of truth, and to excite attention to “the Beanties” which God has set forth in his word as an attraction to man.

Our aspirations go forth with the author, and we pray that his labours may not be in vain in the Lord!

Is it Possible to Make the Best of Both Worlds? By the Rev. Thos. Binney. London: James Nisbet and Co.

WHAT was a mere lecture has swelled into a volume of two hundred and fifty-six pages, written in Mr. Binney's sparkling and pungent style. Always closely reasoned and forcible, at times full of pathos and beauty, anon colloquial and idiomatic, by turns a poem and a drama, —we pronounce the book without hesitation the best and most characteristic Mr. Binney has ever written. It is a rare treat to turn from the shoals of maudlin sentimental sermonising, which alas! are the error and disgrace of the religious world, to the healthy, hearty, strong-minded matter which this treatise presents. We desire for it a wide circulation among the young, and this it will assuredly obtain; but we wish it to be read by the middle-aged; by preachers particularly, of all ages and sects.

The key-stone upon which the whole of the author's argument rests is the great truth enunciated by Paul in his Epistle to Timothy:—“Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.” Well and ably does the writer prove this. His illustrations seem inexhaustible, and he causes to pass in review successively every description of character, every shade of doubt and disbelief. To every one “he is ready to give a reason for the hope that is in him.” Triumphant reasons to our minds they seem to be. It is possible to make the best of this world! How can it be doubted if the Bible be true? and yet there are those who, with health and pretences to piety, go whining through life as if the God of benevolence and justice were indeed a hard taskmaster; as if he were to blame

because they mar his purposes, and blot out of their own histories the beauty and grandeur with which he designed to encompass and surround them. In opposition to this, Mr. Binney maintains that the life of a truly good man might be, “*should be* like a well-uttered psalm”; a monument of praise and thanksgiving; a living epistle, full of the glory and honour of God. He asserts that no class or condition of men are excluded from this lofty privilege; but that the young more especially may “make the best of both worlds.” He appeals to past and contemporary history to prove that this is possible, and positively true in unnumbered instances. Nay, he insists upon it, that only in this manner of using the present world is there any certain method of preparing for another and a better. The man who wastes or abuses this, may repent and become changed into a fitness for glory, honour, immortality, and eternal life by a miracle of redemptive grace and mercy; but he who begins, continues, and ends with this purpose in view, must make the best of both worlds. “Religious faith,” in what Methodists would call “lively exercise,” is the surest way to make the best of this; and by a natural and inevitable sequence, he shows it is the only way to make the best of the world that is to come.

Let our local brethren read this work. We have seen recently great complaints of “the leanness of pulpit ministrations.” This leanness is by no means confined to the unpaid ministry. Its cause may be traced to a want of appreciation of the plenitude of God's provision for the souls and bodies of his creatures. If preachers would succeed in winning the sympathy of their hearers, they must be well-instructed scribes in the mysteries of the kingdom of God; but they should ever remember that these mysteries must be plainly commended to the real, living, active, world-worn, complex being, man. Every sermon must aim at the head and the heart. Common sense may be clothed with uncommon majesty and power, when filled by the breath of the Lord. But without this ingredient—this rare though seemingly humble vehicle, common sense—sermons are but rhapsodies, and the finest oratory but inflated and blatant ravings, for which the ears of lunatics are fitter than those of living, breathing men. Every sentence of this book is replete with the soundest common sense, and will surely have a great effect upon those who read to think and act. May the blessing of God accompany it everywhere, and the labours of the talented and pious author be abundantly rewarded by a rich harvest of success!

The Herald of Peace. London: New Broad Street.
1793 and 1853; in *Three Letters.* By Richard Cobden, Esq., M.P. Manchester: A. Ireland and Co.

We anticipated the pleasure of being present at the Peace Conference held in Manchester on the 27th and 28th of January, but were prevented by illness, and therefore cannot speak of the meeting from personal observation. In times when multitudes are "running mad" about threatened invasion, it is well that 500 men can be found who have courage enough to stand forth in defence of peace, and who are not to be frightened from their position by those who sneer at their credulity,—because they believe that the time is coming, and may be hastened by the combination of good men, when "nations shall learn war no more." We are not sanguine enough to imagine that rulers and statesmen will be converted to the adoption of the principles of the Peace Society all at once, but we believe that the meretricious trappings with which the warrior has been arrayed will cease to dazzle, that a truer estimate of glory will prevail, and as the people become wise, "war is a game that kings will seldom play." A

much healthier tone has obtained of late; and despite the thunderings of the *Times* and the comicalities and pooh-poohings of *Punch*, the peace movement has been making rapid strides, and daily recruiting its strength in its onward march. Let all Christian men, especially all standard-bearers of the Prince of Peace strive to hasten the day when men shall—

"Tear each other's flesh no more,
But kindly think and speak the same;
All express the meekening power
And spirit of the Lamb!"

We advise the perusal of the February number of the "*Herald of Peace*," which contains a full account of the interesting meeting.

Of Mr. Cobden's letters we need not say much. He has been attacked by all sorts of persons, and has stood the fire of great guns and little guns. Without endorsing all that he advances, we may boldly claim for him the championship over all his opponents. He has written with force and clearness. His facts are taken from well authenticated sources, and he has enunciated his views as one having authority, and not as a mere hirling scribe.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

EMIGRATION OF LOCAL PREACHERS.

Nottingham, Feb. 2, 1853.

MY DEAR BROTHER,—I have just read the article on the "Emigration of Members," in the "*Mutual Aid*" department of your magazine, and am desirous of expressing the great pleasure with which I have read it. It strikes a chord of grace and love that seemed to vibrate through my soul. The Lord has surely guided the Committee to the adoption of a resolution requiring the Acting Secretary "to make particular inquiries respecting any brother who is reported as intending to emigrate, and to intimate to all such, that the Committee will be always glad to hear from them in whatever part of the world they may reside, and that some one of the committee will reply to each letter that may arrive."

I quote from your article; but I hope

your next number will give a transcript of the resolution itself, in conspicuous type, that will attract the eye and secure the attention of brethren to it. The thing intended is good, exceedingly good. It will be like a girdle of strength to emigrant brethren. It will inspire them with both courage and consolation in the day of trial, and will be likely to make them in some cases, pioneers to the gospel in lands that are under the dominion of paganism, the strongholds of the devil and sin. Then, the very thought of communicating the triumphs of grace in those lands and in countries partially Christian, through the pages of the magazine, to their brethren and friends at home, will greatly help them in the day of conflict, and invigorate their spirits when in danger of fainting.

I read both love and unity in this resolution, and I see in it the embryo of future glory in the evangelical achieve-

ments of brethren providentially called or thrust out of their native country into foreign lands. Give it prominence!

I am, my dear brother,
Affectionately yours,
W. B. CARTER.

[The subject of emigration is of vast importance, and we hope to give an article on it in our next number. Christian emigration may and ought to become a mighty agency in the evangelisation of the world.]

A REPLY TO OUR DONCASTER CORRESPONDENT.

Moldgreen, Huddersfield, Jan. 14, 1853.

MY DEAR SIR,—My object in writing on the present occasion, is to endeavour briefly to answer a few of the questions of your "Doncaster correspondent," in reference to one poor but worthy brother who has emigrated from this circuit.

When it became known that he purposed leaving his home and country, to seek in a far distant land that which he ardently desired at home—"An honest livelihood," considerable sympathy was excited on his behalf. Some presented him with books, some with provisions, wearing apparel, medicine, letters of introduction, &c., and numerous other necessary articles which our brother never contemplated. Thus I believe nothing which could be done to render his passage *comfortable and agreeable* was omitted. It was thought his pecuniary resources were scanty: a good brother commenced a subscription, and went among a few friends and a good sum was the result; a purse was presented by another kind friend; one of the brethren intimated to some of the local preachers the desirability of having a social tea, in which the members of the Association with their friends readily acquiesced, and tea was provided in one of the vestries of Queen Street chapel; the ministers of the circuit were invited and kindly consented to be present on the occasion. After tea your humble servant was called upon to state the object of the meeting, to which I responded, and then handed over the purse with its contents to the superintendent for presentation to our brother, who was taken by surprise and shed tears of gratitude. His heart overflowed, not so much on account of the purse and its contents, but because of the kindness manifested by his brethren in thus caring for him, and saving him from landing on a foreign shore all but penniless. He had always thought he was alighted on account of his poverty, and that his brethren cared nothing for him; and he told us that this unexpected expression of kindness should cause him to seek for

an increase of piety that he might be made more extensively useful, and assured us that he should look back to that period as the most interesting and honourable of his life. Each of the brethren present spoke on the occasion, giving such advice as was calculated to do good for time and eternity; then several of the brethren engaged in prayer, commending him and another brother to the omnipotent care of Him who hushed the troubled waters of the sea of Galilee, and prayed that, like the tempest-tossed disciples brought to their desired haven, God would in his kind providence direct his steps and open his way before him. And we believe the Lord has heard the prayer of his servants. Mr. Carr, the then superintendent, kindly offered them the pulpit in Queen Street chapel the following Sabbath, which the brethren occupied, and thus we parted in bonds of affection and prayer, feeling the sweetness of our Lord's saying, "It is more blessed to give than to receive." We have since heard from our brother who is at West Melbourne, Port Phillip, and has engaged himself with a joiner and cabinet-maker at a stipend of 7s. 6d. per day, to be advanced as he improves; in this country he was a weaver of woollen cloth. Thus I hope the questions of your correspondent will be somewhat satisfactorily answered, at least, as far as our branch is concerned.

Yours truly,
J. J.

[Our excellent friend has favoured us with the following copy of a letter received from the brother to whom the preceding account refers.]

LETTER FROM AN EMIGRANT LOCAL PREACHER.

August 30th, 1852.

DEAR FRIEND—According to promise I write to let you know that through the kind providence of God I have got to Australia in peace and safety. We left Liverpool on the 6th of April, having a good wind in our favour; and we got out of the Irish Channel, which is a dangerous place, without seeing even the shadow of danger. I was sick three days, but not so bad as I expected being, for I have been worse at home many a time; the worst of it was we were all sick together, so that we could not help one another. We had near 300 passengers on board, but far too many to be comfortable; we had 106 in our cabin, and six of us had to sleep in a little place eight feet long and six broad. Mr. F., of Liverpool, had chartered the vessel for so much money, and so it was his interest to thrust as many into her as

possible; but he went too far, for he put up berths where we should have had a table to eat off; only fourteen out of the 106 could sit down at once. If any of you come out have nothing to do with old H. F. of Liverpool. Many feared that when we got into the hot climate we should have a fever, being so crowded, but I am thankful to say that we had not one case of fever, and we had only one death on board during the whole voyage, and it was the death of a man who was sick and going to Australia for the benefit of his health. Well, we had good winds, and it was very pleasant sailing for some time; I generally spent my days in reading, writing, and counting; I intended studying, too, but found it impossible then; at night I took exercise on deck for the good of my health. I read some twelve different works through, wrote a history of the voyage, and committed about 20 of our hymns to memory. We had nine or ten Wesleyans on board, and another local preacher besides Brother Elam and myself; and he is a very kind, intelligent, cheerful man, and I have found in him a friend. We intended having a class-meeting during the voyage, but could not for want of room; however, we had many a sweet sing together, and much interesting conversation on various subjects; and on Sunday we had divine service, the captain read the church prayers, and at night allowed us local preachers to have service, and so we preached in our turns, I had to preach five sermons during the voyage, and sometimes had as many as 200 people to hear that gospel preached which, blessed be God, has proved the power of God to my salvation. Many of them were very wicked men, and would swear, play at cards, and get drunk; still they had a kind of respect for the Sabbath, and there was a great difference between it and other days, which gave me great pleasure; and it was very remarkable, the weather was always fine on Sundays.

Well, without giving a full history of the voyage, I would just say that upon the whole it was a very good one; the weather was very fine, and many a time the sea was so smooth that a little boat might have gone out to sea had it not been for sharks; but I never liked calms and still weather; I liked a good wind, for then we knew that the voyage was getting shorter. Sometimes time seemed to pass slowly away, and the voyage felt very tedious, but ninety-eight days passed away, and then we found ourselves anchored at Port Adelaide, and there our sailors struck and would not work any more, unless the captain would allow them to go ashore to have certain grievances redressed, but he would not allow them, and we should have been

in a fix had we not had a sufficient number of passenger-sailors to work the vessel down to Port Phillip; so, after five days' delay, we again set sail with a new crew of sailors, and on the 24th of July, on Saturday, about five o'clock at night, we cast anchor in Port Phillip Bay, all thankful to end a voyage which had lasted for sixteen weeks. I did not get on shore till the Wednesday following, but some of my friends did, and so they got lodgings for me as well as for themselves, so that when I did get to land I had somewhere to put my luggage, and a house to live in; and I am thankful to say, amongst good people, for we have the Bible read and prayers offered up to that God whose presence and grace is as boundless as space; nor do we in this far away land forget our friends at home, but in the arms of faithful prayer we do present you to that God who is able to preserve both body and soul unto eternal life. I like the place very well, for the atmosphere is healthful, and at present it is the beginning of spring; the rain is very heavy when it does fall, and the roads are very bad; the streets are not paved as at home, but still it is far superior to what I expected to find it.

It is a well-formed town, with five streets above a mile long, running from east to west of the town, and houses and shops as good as there are in England. There are four churches and twelve chapels here, and many of them are so crowded that people have to go away sometimes. We have three, and they are well filled on a Sunday. The first Sunday morning and night I spent on shore, I heard a sermon in the morning, attended a love feast in the afternoon, and preached at night, and it was a good day to my soul; I felt it to be a privilege to be allowed to worship God once more in his sanctuary after being deprived for sixteen weeks. The superintendent preacher is a very plain, cheerful, kindhearted, man; he went with me to ask for employment, and through him I got work just a week after I landed in a furniture shop; my work is packing and unpacking goods, and my wage is £2 10s. per week, and that is about the lowest wage that is given here at present. Bootmakers can earn £1 per day, tailors about 16s. per day, and joiners and cabinet-makers rather more; shopkeepers are doing very well here. Benjamin Cochcr is here keeping a store, and from what I hear is doing very well; and mining is doing best of all, for the miners dig up gold. I think, Brother Jebson, you would do well here, and especially at the diggings, for they have to sink from 8 to 15 feet for the gold. Generally, gold-digging, gold buying, and gold selling is the best trade here now; in very many of

the shop windows there is a large paper, "Gold bought here at the highest price;" and there are tens of thousands at the diggings at present, although it is the wet season now, and there will be thousands more in about six weeks' time, and it is very likely I shall be one; I did not think of going when I left home, as I then thought that it partook too much of the character of a lottery; but I find that it may be followed like any other business, and most who persevere succeed; also most all the poorer members of our society have been and done well, and they have come back and cleared all the debts of the chapels; many of the local preachers either have been or are there now, and there is now a travelling preacher stationed there, and I could have gone up to be in store, and have £4 a week and my meat, but it is dangerous going up now the roads are so bad, and it is 120 miles journey from here. I will now give you the other side of the question, the rate at which things are selling here at present. And, first, houses cannot be got scarcely for any money,—a little house with two rooms will be let for £2 a week, and lodgings are very bad to get now. I have to pay 25s. for my board and lodgings, and 7s. a dozen for washing; bread is 4d. per pound, butter 3s. 6d. per pound, cheese 1s. per pound, eggs from 4s. to 5s. per dozen, and milk 6d. per pint: beef, tea, and coffee are all cheap; but all kinds of vegetables are dear, and the cause is the gold-digging people will not settle to their regular trades while they have tried the gold-fields; there is little building going on at present, and thousands are landing here from different parts, and hundreds are obliged to start off to the diggings as soon as they come off the ship, because they cannot get accommodation. It is a disgrace to the government here that they do not make some provision for the thousands that are coming here; but I am glad to inform you that the Wesleyans have taken the matter up, and at different meetings which they have had have raised about £1,000, and two acres of land have been given, and they are just going to begin to build, so that Wesleyans and their friends who may come out here, not having any place to go to, can be comfortably boarded and lodged until such times as they can mend themselves, at the Wesleyan emigrants' home. Many have had to stand out of doors the first night after their arrival here, and others have had to go to public-houses or anywhere wherever they could get. I have not heard anything of Wesleyan reform here as yet; I understand that the preacher receives government grants here besides what the members give, and that is very liberal, I believe. I should

like to hear how you are getting on in England, and especially at Huddersfield. I hope you will write, or send me a *Wesleyan Times* paper. I should like to hear how you are getting on in other matters as well, for I do not forget the many kindnesses you have showed me, and the local preachers who were present at that Saturday meeting,—a meeting that I shall never forget to my dying day. My prayer is, that God may bless you all with an increase of that religion which will support and comfort you amidst all the sorrows and trials of this life, and, above all, prepare you for a nobler life above the skies, so that if we meet in heaven at last,

"Where all the ship's company meet,
Who sailed with our Saviour beneath,
With shouting each other we'll greet
And triumph o'er trouble and death."

As far as my experience is concerned at present, I feel that the Lord is with me; he has not failed nor forsaken me; and although cut off from having intercourse with you I have communion with God, and that communion is still sweet to my soul, and my determination is closer still to cleave to that God who is

"Strong to deliver, and good to redeem,
The weakest believer that hangs upon him."

I will now close this long letter with an extract or two from my ship's journal.

"April 26th.—Fine day, good wind, and going at the rate of nine miles an hour. I read my Testament and the Pilgrim's Progress, and after tea figured a little, and at night walked the deck meditating on the way in which the Lord has led me, and sometimes looking back, and sometimes looking forward, and trying to praise God for the past and to trust in Him for the future. April 30th.—Fine day and going at the rate of ten miles an hour. I spent the day in reading, writing, and counting. My class night at home: oh, that I could enjoy it! I find a great want of the means of grace here, and it is hard work to keep one's religion in such a place as this. Lord help me to look to thee and to watch unto prayer! May 2nd.—Sunday, fine day but very hot; the captain read the prayers again this day, and at night I had to preach, and there were about 200 people to hear the word of life; but some were very talkative, so that I had not very good liberty while trying to show them that it would not profit them if they gained the whole world and lost their own souls at last. May the seed sown bring forth fruit in some.

June 22nd.—Fine day and a good breeze in our favour. I spent the day in reading, writing, thinking, and praying, and had a good day. I find religion still to be the one thing needful, and am determined, whatever comes, to stand fast

in the liberty wherewith Christ hath made me free. I feel more than ever thankful that I have been made a partaker of the grace of God; have got my feet placed upon the rock, to some extent been established in grace. Had it not been so I should have been overcome in such a place as this; but now the more of sin I see the more I hate it. May the Lord still give me grace to live to him, for it is all of the grace of God that I am what I am, and if I reach heaven at last it will be through grace.

July 11th.—Sunday, fine morning but not much wind, many of us expected to see land before now, but have been disappointed. I attended church prayers again this morning, and found it profitable to some extent. We had service in our cabin again at night, when Mr. Hodgson preached, and it was a very profitable time to my soul, and I felt encouraged to hope that some good would eventually result from our humble attempts to preach the gospel of God to those who are still living in sin, and led captive by the devil at his will.

I now conclude hoping this will find you all well; give my best respects to all the friends in the circuit. I have written a similar letter to Mr. John Wrigley; should one miss, the other might reach you. I don't know where I shall settle. You may direct to Mr. Butters, First Preacher, Collins Street, Melbourne, Port Phillip, Australia.

THE SABBATH.

MY DEAR SIR,—We live in a day of great conflict between light and darkness, truth, and error—the kingdom of Satan and the kingdom of God's dear Son. How true is this in reference to one subject—namely, the law of the Sabbath. In this day of practical infidelity among all classes, on this divine command, I am exceedingly glad that you have opened the pages of the "Local Preachers' Magazine" to advocate its claims. I have read with pleasure and profit the communications from J. H. G. in the January number, and your leading article for February, and I have thought a few observations on the nature and obligations of the Fourth Commandment, would not be uninteresting to your readers.

To say nothing of the opinions of unconverted men, how vague, multifarious and contradictory are the views of professing Christians on the import of this divine injunction, "Remember the Sabbath-day to keep it holy." Some would fain understand it literally, as prohibiting all kinds of labour on the Lord's-day, making it what is called a Jewish Sabbath. Others admit it to be right for men to labour to

do good, but wrong to employ their cattle on that day, whether for worldly gain or for religious purposes. And others, and we fear the largest class, look upon it as a day of secular rest and worldly pleasure.

Without noticing these contradictory sentiments separately, let us see if we can ascertain from the Bible itself the true import of this divine precept. The first notice we have of it is in the second chapter of Genesis, third verse: "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his works which God created and made." To pass by the term "sanctified," which signifies to separate, or set apart persons or things for holy purposes, it is evident that it was understood as a divine command, by the manner in which it is introduced in the decalogue, as one already existing:—"Remember the Sabbath-day to keep it holy." And the direct reference to the former passage, as the reason for its institution, shows it to be of universal application. The words are—"Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the seventh day, and hallowed it."—Exodus xx. 9, 10, 11.

That this command must have some definite meaning, and that that meaning must be known in order to the right observance of it, all will readily admit. The question then is—What are we to understand by it? That it was designed for the physical rest of man and beast is admitted, and a most merciful provision it is; but to understand it as prohibiting all kinds of labour, is as contrary to the whole tenor of Scripture, as it is to the nature and circumstances of man. How frequently did the Saviour rebuke the Pharisees of his day, who pretended to observe it in this manner, but who necessarily failed to do so; reminding them, that they led their ox and ass to watering, and that, if a man fell into a pit on the Sabbath-day, they would pull him out; and then, by his own example, showed that acts of necessity and mercy were justifiable and right on that day. Much less does it prohibit labour in the service of God. The priests performed a vast amount of labour in the service of the temple on the Sabbath, and were blameless, because it was consecrated labour to the Lord, having no reference to this world. Nor are we to understand it *literally*, in its application to inferior animals. The circumstances in which

man is placed in this world, render it at times not only right, but an act of the highest mercy to employ them; and we can conceive of many instances in which the letter of the law may be violated, while the spirit of it may be obeyed. "The Sabbath was made for man, not man for the Sabbath." And besides, if we take it literally in the one case, we must in the other. If it be wrong under all circumstances for the beasts to labour, it is equally so for man. There is no distinction in the command between the one and the other. I am not advocating the labour and toil of the brute creation on the Lord's-day; far be it from me to rob them of that rest their merciful Creator has provided for them; but only wish to show the fallacy of making a distinction between that part of the command which applies to man, and that which applies to beasts. The employment of them for any purpose, save that which is for worldly gain, must be left where God has left it, with the conscience of the individual. To his own Master he stands or falls. A good man is, and ever will be, merciful to his beast.

It appears to me as clear as noon day, that its design is a prohibition of all labour on that day for worldly purposes, whether for gain or pleasure, except in cases of necessity and mercy. Six days shalt thou labour for *these*, but the seventh is the Sabbath of the Lord thy God, &c., not an entire abstinence from labour, but from *worldly* labour—a consecration of the day to the service of God, and the exercise of spiritual and religious duties. The word "sanctified," as before observed, implies and involves this literally—hallowed, set apart, devoted to God. To be employed for spiritual purposes in the worship of God, in his sanctuary, in works of piety and charity; in prayer, and praise, and meditation; keeping up through time a perpetual type of the nobler Sabbath above, where all our intellectual faculties and affections, sanctified by grace, shall be employed—

"Where congregations ne'er break up,
And Sabbaths never end."

It is evident the pious Jews understood this to be its meaning; hence Isaiah, reproving the people for their hypocritical fasts and the violation of this precept, says—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy

father; for the mouth of the Lord hath spoken it."—Isaiah, lviii. 13, 14.

If this, then, be the nature and design of the Fourth Commandment, it strikes at once at the root of all buying and selling for worldly purposes and from worldly motives; whether directly by ourselves, or our servants. The employment of all public conveyances for the same purposes and from the same motives, whether they be cabs, omnibuses, railway carriages, or steam boats. Whatever form worldly traffic may assume on the Sabbath-day, except in cases of necessity and mercy, is alike condemned by this command. The same may be said of all worldly pleasure and recreation, however plausibly it may be argued on the score of health, pure air, &c.; for the same authority prohibits our finding our own pleasure on that holy day.

What a fearful view does this give us of our nation! How prevalent the crime of Sabbath-breaking in every town and village in the kingdom among all classes of society! What a premium for this vice is given by railway authorities and steam-boat proprietors! Yet many of them are members of Christian churches. What attraction to the young in the form of pleasure and enjoyment! What thousands of gin-palaces and public-houses, the sinks of debauchery and pollution, are open on that day! What buying and selling in the ordinary course of business! And lastly, how vague and lax the views of professing Christians generally on the religious obligations of this sacred day, and how little do they know the delight and pleasure connected with the right observance of it! The true Christian, in a kind of holy scorn, may take up the language of the poet, and sing:—

"Go, man of pleasure! strike thy lyre!
Of Sabbaths broken sing their charms:
Ours be the Prophet's car of fire,
That bears us to a Father's arms."

But, Sir, are evangelical churches clear in this matter? Are ministers of the gospel sure that they have done all they could to stem this fearful torrent, which bids fair to overwhelm and endanger the very existence of religion among us, by substituting physical rest and worldly pleasure in the place of it, and thus making us an infidel nation? Is it not a fact that there are thousands of professing Christians and ministers of the Gospel, who would dread the thought of becoming cab proprietors, or even railway directors; who, notwithstanding, feel but little scruple in riding in those conveyances on the Lord's-day to hear a favourite preacher, or to preach two sermons?—supposing the end will sanctify the means, in other words, "Do evil, that good may come." First, break the

law themselves, and then enjoin the observance of it upon others, and say, What have we to do with the motives of the men who run these conveyances? Or in plain English, "Am I my brother's keeper?"

But is there any doubt about the matter in the minds of those persons who patronise them on the Lord's-day? Do they not know that there is not even a pretence on the part of these proprietors to be actuated by religious motives, and if this be apparent, and I cannot conceive who can doubt it, then, can it be right to employ them?

These are questions of the utmost importance to every Christian, and particularly to every minister of the Gospel. But there are other motives besides those of personal obligation to obey the law of God, which, I think, should induce preachers to set an example to the church and the world in this particular. The influence which such a practice must have upon their own minds in damping their zeal for the honour of God, in preventing them reproving persons who habitually break the Sabbath, and in unfitting them to bear their public testimony against this sin, ought to be sufficient to induce them to give up the practice. With all deference, I would ask, what are their feelings during their journey by rail, omnibus, or steam-boat, when brought in contact with Sabbath-breakers of every description? Did they ever attempt, or could they admonish them, though they made no secret of their ungodly motives and objects? And why? because they anticipate a retort—"What doest thou here?" their conscience at the same time telling them they were on forbidden ground. And what, I would ask, is the state of their minds when running from the station or the pier, to bear their testimony for God in a God-dishonouring world, as ambassadors and witnesses for God? Would they take for their text, "Remember the Sabbath-day, and keep it holy," before a congregation, many of whom know that their preacher has been desecrating it? Or, would they take for the basis of their sermon, "The Sabbath was made for man, not man for the Sabbath," while at the same time they knew that they were parties to the depriving of thousands of the benefit of that day? Can that practice which produces such feelings, and unfits persons for such imperative duties, be of God?

And, besides, I am at a loss to know by what process of reasoning they conclude that they have a right to employ persons in a traffic in which they themselves could not conscientiously engage; and deprive persons of the advantages of the Christian Sabbath, which they claim

for themselves; and which a gracious God has given to all his creatures, without respect of persons. If I employ a man, or number of men, and pay them, they are my servants: though I am but one of thousands that do it, still, I am one of their employers, and cannot get rid of the responsibility. If it be wrong to get a living by such employment—and I take for granted that every Christian believes this,—then surely no process of logic can make them guiltless that employ them. Indeed the largest amount of guilt must lie at their door. The poor man that does the work pleads a wife and family dependent on him; and the probability, and in hundreds of instances the certainty, of being discharged, if he refuses to work; and poverty and a parish union stare him in the face. The temptation to such a man, to do what his conscience tells him is wrong, is very powerful, and the father and husband struggles with the claims of the Bible. But can the man who himself, or by his servants, supports worldly traffic on the Lord's day, plead this? He knows he cannot; therefore his guilt is the greatest. In addition to the breaking the fourth, he violates the second great command—,"Thou shalt love thy neighbour as thyself."

Lastly, I would ask where is our compassion for the souls of men, when we can shut our eyes to the awful facts that there are 9000 omnibus servants employed sixteen hours every Sabbath-day, 7000 cab drivers, and 106,500 persons, the majority of whom are employed on railways; besides 10,000 journeymen bakers, and almost an innumerable number of other trades, who are employed in London alone on that day. It is to my mind, a small thing to say that they are deprived by those who employ them from attending a place of public worship, where they might hear the words of eternal life, though this is a fearful thought if carried out. Their very employments, associations, and habits are such as to have a direct tendency to corrupt and demoralise them; and to such an awful extent alienate their minds to everything holy and good, that they may be said to live without God and without hope in the world; and thousands of them, in despair, sigh and cry—"No man careth for my soul."

In such a state of things, their salvation seems next to impossible. Shut out from all moral and religious influence, living in an element, the tendencies of which is to deprave the affections, to darken the mind, and to confirm every unholy passion and habit; with nothing to counteract it, unless God, in his abundant mercy, independent of his church—and I had almost said in opposition to,

and in spite of the feebleness and unfaithfulness of his church—should pluck them as brands from the burning. And shall we not only leave them alone, but support, by our practice, a traffic which is inflicting upon them a fearful amount of physical suffering, and placing them beyond the reach of the means of salvation, confirming multitudes of them in their hatred to the Bible and the very name of religion!

However we may approve and advocate human legislation on the subject, nothing can reach and remove the evil but the truth of God's word, through the instrumentality of his people; and

when that people shall awake to their duties and responsibilities, and shall seek a deeper baptism of the Holy Ghost, and break forth in holy zeal for the honour of God, and in love for the souls of men, then shall there be a power in that truth that shall emancipate our world from the dominion and thralldom of sin, and usher in the millennial glory of the church on earth; and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever. Amen. Even so, Lord Jesus, come quickly!

Yours truly,
ISAAC ENGLISH.

Temperance.

"WOMAN BEHOLD THY SON!"

BY MRS. H. B. STOWE.

THE golden rays of a summer afternoon were streaming through the windows of a private apartment where everything was the picture of orderly repose. Gentle and noiselessly it glides, gilding the glossy old chairs polished by years of care; fluttering with flickering gleam on the book-cases by the fire, and antique china vases on the mantle, and even coquetting with sparkles of fanciful gaiety over the face of the perpendicular sombre old clock, which though at times almost coaxed to the verge of a smile, still continued its inevitable tick as for a century before.

On the hearth lay out-stretched a great lazy-looking Maltese cat, evidently enjoying the golden beams that fell upon his sober sides, and sleepily opening and shutting his great green eyes, as if lost in luxuriant contemplation.

But the most characteristic figure in the whole picture, was that of an aged woman who sat quietly rocking to and fro, in a great chair, by the side of a large round table, covered with books. There was a quiet beauty in that placid face—that silvery hair brushed neatly under the snowy border of the cap. Every line in that furrowed face told some tale of sorrow long assuaged, and passions hushed to rest; as on the calm ocean shore the golden furrowed sand shows traces of storms and fluctuations long past.

On the round green covered table beside her, lay the quiet companion of her age, the large Bible, whose pages, like the gates of the celestial city, were not shut all day; a few old standard books, and the pleasant rippling knitting, whose dreamy, irresponsible monotony is the best of music.

A fair girlish form was seated by the table; the dress bonnet had fallen back

on her shoulders, the soft cheeks were suffused and earnest, the long lashes and veiled eyes were eloquent of subdued feelings as she read aloud from the letter in her hand. It was from "our Harry," a name to both of them comprising all that was dear and valued on earth, for he was "the only son of his mother, and she was a widow," yet he had not been always an only one; flower after flower on the tree of her life had bloomed and died; and gradually as waters cut off from many channels, the stream of love had concentrated in this last and only one.

And in truth Harry Sargeant was all that a mother might desire or be proud of. Generous, high-minded, witty, and talented, and with a strong and noble physical development, he seemed born to command the love of woman. The only trouble with him was, in common parlance, that he was too clever a fellow; he was too impressible, too versatile, too attractive, and too much in demand for his own good. He always drew company about him as honey does flies, and was indispensable everywhere, and to everybody, and it needs a steady head and firm nerves for such a one to escape ruin.

Harry's course in college, though brilliant in scholarship, had been critical and perilous. He was a decided favourite with the faculty and students, yet it required a great deal of hard working and adroit management on the part of his instructors to bring him through without any infringement of college laws and proprieties; not that he ever meant the least harm in his life, but that some extra generous impulse, some Quixotic generosity was always tumbling him neck and heels into somebody's scrapes, and making him part and parcel in every piece of mischief that was going on.

With all this premised, there is no need to say that Harry was a special favorite with the ladies; in truth, it was a confessed fact among his acquaintances, that whereas dozens of creditable, respectable, well-to-do young men, might besiege female hearts with all proper formality, waiting at the gates, and watching at the posts of the doors in vain, yet before him all gates and passages seemed to fly open of their own accord; nevertheless there was in his native village one quiet maiden, who only held in her hand the key that could unlock his heart in return, and carried silently in her heart the spell that could fetter that brilliant, restless spirit; and she it was of the thoughtful brow and downcast eyes, whom we saw in our picture bending over the letter with his mother.

That mother Harry loved to idolatry. She was in his mind an impersonation of all that was lovely in womanhood, hallowed and sainted by age, by wisdom, by sorrow, and his love for her was a beautiful union of protective tenderness with veneration, and to his Ellen it seemed the best and most sacred evidence of the nobleness of his nature, and the worth of the heart which he had pledged to her.

Nevertheless, there was danger overhanging the heads of the three, a little cloud, no bigger than a man's hand, rising in the horizon of their hopes, yet destined to burst upon them dark and dreadful in a future day.

In those scenes of college where Harry had been so indispensable, the bright poetic wine cup had freely circulated, and often amid the flush of conversation, and the genial excitement of the hour, he had drank freer and deeper than was best.

He said, it is true, that he cared nothing for it, that it was nothing to him, that it never affected him, and all of those things that young men always say, when the cup of Circe is beginning its work with them. Friends were annoyed, became anxious, remonstrated, but he laughed at their fears, and insisted on knowing himself best. At last, with a sudden start and shiver of his moral nature, he awoke to a dreadful perception of his danger, and resolved on decided and determinate resistance. During this period he came to Cincinnati to establish himself in business, and as at this time the temperance reformation was in the full tide of success there, he found everything to strengthen his resolution; temperance meetings and speeches were all the mode; young men of the first standing were its patrons and supporters; wine was quite in the vocative, and seemed

really in danger of being voted out of society. In such a state of affairs, to seize a temperance pledge and keep it became an easy thing; temptation was scarcely presented or felt, he was offered the glass in no circle, met its attraction nowhere, and flattered himself that he had escaped so great danger so easily and so completely.

His usual fortune of social popularity followed him, and his visiting circle became full as large and importunate as a young man with anything else to do need desire. He was diligent in his application to business, began to be mentioned with approbation by the magnates as a rising young man, and had prospects daily nearing of competence and home, and all that man desires; visions, alas! never to be realized.

For, after a while, the tide which had risen so high began perceptibly to decline. Men that had made eloquent speeches on temperance had other things to look to; fastidious persons thought that matters had been carried too far, and ladies declared that it was old and threadbare, and getting to be cant and stuff, and the ever-ready wine cup was gliding back into many a circle, as if on sober second-thought the community was convinced that it was unjustly belied.

There is no point in the history of reform, either in communities or individuals, so dangerous as that where danger seems entirely past. As long as a man thinks his health failing, he watches, he diets, and will undergo the most heroic self-denial; but let him once set himself down as cured, and how readily does he fall back to one self-indulgent habit after another, all tending to ruin everything that he has done before.

So in communities; let intemperance rage, and young men go to ruin by dozens, and the very evil inspires the remedy; but when the trumpet has been sounded and the battle set in array, the victory only said and sung in speeches and newspaper paragraphs, and temperance odes and processions, then comes the return wave; people cry enough, the community, vastly satisfied, lies down to sleep on its laurels, and then comes the hour of danger.

But let not the man who has once been swept down the hill of intemperance excitement, almost to the verge of ruin, dream of any point of security for him. He is like one who has awakened in the rapids of Niagara, and with straining oar and mild prayers to heaven, forced his boat upward into smoother water, where the drift of the current seems to cease, and the banks smile, and all looks beautiful, and, weary from rowing, lays by his oars to rest and

dream; he knows not that under that smooth water still glides a current, that, while he dreams, is imperceptibly but surely hurrying him back whence there is no return.

Harry was just in this perilous point; he viewed danger as long past, his self-confidence was fully restored, and in his security he began to neglect those lighter outworks of caution which he must still guard who does not mean at last to surrender the citadel.

PART II.

"Now, girls and boys," said Mrs. G. to her sons and daughters, who were sitting around a centre-table covered with notes of invitation, and all the etc's. of a party,—"what shall we have on Friday night? tea, coffee, lemonade, wine?—of course not."

"And why not, mamma?" said the young ladies, "the people are beginning to have it; they had wine at Mrs. A.'s and Mrs. M.'s."

"Well, your papa thinks it won't do; the boys are members of the temperance society, and I don't think, girls, it will do myself."

There are a good many persons by the by, who always view moral questions in this style of phraseology; not what is right, but what will "do."

The girls made an appropriate reply to this view of the subject, by showing that Mrs. A. and Mrs. M. had done the thing, and nobody seemed to make any talk.

The boys, who thus far in the conversation had been thoughtfully rapping their boots with their canes, now interposed and said that they would rather not have wine if it wouldn't look shabby.

"But it will look shabby," said Miss Fanny. "Lemons, you know, are scarce to be got for any price, and as for lemonade made of syrup, it's positively detestable and vulgar. It tastes just like cream of tartar and spirits of turpentine."

"For my part," said Emma, "I never did see the harm of wine, even when people were making the most fuss about it; to be sure, rum, and brandy, and all that, are bad, but wine"—

"And so convenient to get," said Fanny, "and no decent young man ever gets drunk at parties, so it can't do harm; besides, one must have something, and as I said, it will look shabby not to have it."

Now there is no imputation that young men are so much afraid of, especially from the lips of young ladies, as that of shabbiness, and as it happened in this case as in most others, that the young ladies were the most efficient talkers, the question was finally carried on their side.

Mrs. G. was a motherly woman, just the one fitted to inspire young men with con-

fidence and that home-feeling which all men desire to find somewhere. Her house was a free and easy ground, social for most of her acquaintance, and Harry was a favourite domesticated visitor.

During the temperance reform, fathers and mothers had given it their open and decided support, and Mrs. G. always enlisted for any good movement, sympathised warmly in their endeavours. The great fault was that too often incident in the gentleness of woman, a want of self-reliant principle. Her virtue was too much the result of mere sympathy, too little of her own conviction. Hence, when those she loved grew cold towards a good cause, they found no sustaining power in her. Notwithstanding, she was a woman that always acquired great influence over young men, and Harry had loved and revered her with something of the same sentiment that he cherished towards his mother.

It was the most brilliant party of the season. Everything was got up with faultless taste, and Mrs. G. was in the very spirit of it. The girls were looking beautifully, the rooms were splendid, there was enough and not too much of light and warmth, and everybody was doing their best to please and be cheerful. Harry was more brilliant than usual, and, in fact, he outdid himself; wit and wine were the spirit of the hour.

"Just taste this tokay," said one of the sisters to him, "it has been sent to us from Europe, and it is said to be a genuine article."

"You know I am not in that line," said Harry, laughing and colouring.

"Why not?" asked another young lady, taking a glass.

"Oh, the temperance pledge, you know; I am one of the pillars of the order, a very apostle, it will never do for me."

"Pshaw! those temperance pledges are like the proverb, 'something musty,'" said a gay girl.

"Well, but you said you had a headache the beginning of the evening, and you really look pale; you certainly need it as a medicine," said Fanny. "I'll leave it to mamma," and she turned to Mrs. G., who stood gaily entertaining a group of young people.

"Nothing more likely," replied she gaily. "I think, Harry, you look pale; a glass of wine will do you good."

Had Mrs. G. known all of Harry's past history and temptations, and had she not been in just the inconsiderate state that very good ladies get into at a party, she would sooner have sacrificed her right hand, than to have thrown this observation into the scales; but she did, and it turned the balance for him.

"You shall be my doctor," he said, as

laughing and colouring he drank the glass; and where was the harm? One glass of wine, kills nobody, and yet if a man falls, and knows that in that glass of wine he sacrifices principles and conscience, every drop may be poison to the soul and body.

Harry felt at the time that a great internal barrier had been removed, nor was that glass the only one that evening; another and another and another followed, his spirits rose with the wild and feverish gaiety incident to his excitable temperament, and what had been begun in the society of ladies, was completed at night in the gentlemen's saloon.

Nobody ever knew that one party had undone this young man, yet so it was. From that night his strength of moral resistance was fatally impaired; not that he yielded at once and without desperate efforts and struggles, but gradually each struggle grew weaker, each reform shorter, each resolution more inefficient, yet at the close of the evening, all those friends, mother, brother, and sister, flattered themselves that everything had gone on so well, that the next week Mrs. H. thought it would do to give wine at a party, because Mrs. G. had done it last week, and no harm had come from it.

In about a year after, the G.'s began to notice and lament the habits of their young friend, and all consciously to wonder how such a fine young man should be led astray. Harry was of a desperate and decided nature, his affections and his moral sense waged a fierce war with the terrible tyrant. Madness had possessed him, and when at last, all hope had died out, he determined to avoid the anguish and shame of a drunkard's life, by a suicide's death.

Then came to the trembling, heart-

stricken mother and beloved one, a wild incoherent letter of farewell, and he disappeared from amongst the living.

In the same quiet parlour, where the sunshine still streams through flickeri leaves, it now rested on the polished sides and glittering plate of a coffin: there at last lay the weary at rest, the soft shining grey hair was still gleaming as before, but deeper furrows on the worn cheek, and a weary, heavy languor hanging over the pale, peaceful face, told that those grey hairs had been, brought down in sorrow to the grave. Sadder still was the story on the cloudless cheek and lips of the young creature bending in quiet despair over her, Poor Ellen, her life's thread, woven with those beloved ones, was broken.

And may not all this happen?—nay does it not happen to young men amongst us every day, and do they not lead in a thousand ways to sorrows just like these?

And is there not a responsibility on all that say they ought to be guardians of the safety and purity of the other sex, to avoid setting before them the temptation to which so often and so fatally manhood has yielded? What is a paltry consideration of fashion, compared to the safety of sons, brothers, and husbands?

The greatest fault of woman is slavery to custom, and yet who but a woman makes custom? Are not all the usages and fashions of polite society more her work than that of man? And let every mother and sister think of the mothers and sisters of those who come within the range of their influence, and say to themselves when in thoughtlessness they discuss questions affecting their interests, "Behold thy brother!" "Behold thy son!"

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

ROTHERHAM BRANCH.

SERMONS were preached here to attentive congregations by the Hon. Sec. on the last Sunday of 1852. The next day the friends were busily employed in preparing for the tea meeting, and it came off in a way which reflected great credit on the managers. The ladies richly deserved the vote of thanks presented to them at the close of the meeting. After tea, a hymn was sung, a portion of scripture read, and prayer offered. Mr. Guest, a worthy friend and an honorary

member, was called to the chair, and introduced the business with a neat and appropriate speech. He then called on the secretary of the branch, Brother John Crowther, who, although not a local preacher, is an honorary member, and a real brother in promoting the interests of the association, to read the report of the Branch, by which it appeared that, availing themselves of the resolution passed at the Sheffield aggregate meeting, nineteen local preachers had become members during the year, and two honorary members had also come forward to assist in the work. The contributions, including surplus of last year's tea meeting, en-

trance fees, &c., were £25 1s. 8d., of this sum £1 2s. had been returned to a poor widow, whose husband had died before he became entitled to the burial fees. The report concluded by urging an enlarged spirit of liberality, and suggesting that efforts commensurate with the objects should be put forth, so that those who now gave pence might be induced to give shillings, and contributors of shillings to give pounds.

The meeting was addressed by many of the brethren belonging to the Branch, including conference men and Reformers. All appeared to set aside differences of opinion, and seemed willing to unite in advancing the good of the brotherhood. The ex-president kindly put himself to some inconvenience to accept the invitation of the friends, from a remembrance of the happy meeting held the previous year. The indignation of some of the audience was excited while he referred to the fact (illustrative of the strong prejudices and hostility in the minds of some against the movement) that one of the school-rooms of a Wesleyan chapel had been refused to hold a meeting in, although applied for by the two first friends who had contributed to its erection; one giving 300, the other 100 guineas. Loud cries of "Shame!" followed this announcement, which Mr. Carter tried to suppress, but was told that they, the friends, called things by their right names in that part of the country. The breeze, however, soon subsided, and all was again peace and harmony. The honorary secretary addressed the meeting, and was followed by other brethren, and the proceedings terminated with singing and prayer.

SHEFFIELD.

For the last two years meetings have been held to commence the year with, but the first of January being on a Saturday, and other meetings interfering on the following Monday, it was resolved to have this on the last day of 1852; and with a determination to keep up their characters as *real* *Sheffielders*, efforts were put forth to have a great and influential gathering. The president, ex-president, honorary secretary, and other friends were invited to attend and take part in the proceedings. The large room at the Lyceum was full long before the tea was ready, and the great influx of visitors almost started those who had undertaken the supply of provisions. The patience of some had to be exercised, but by a little extra dexterity and expertness on the part of those who served, all were ultimately supplied, and the cups and saucers gave way to "the feast of reason and the flow of soul." The chair was occupied by the chairman of

the Branch, Brother Sanderson. After his own introductory remarks, he called on Brother Jepson, one of the secretaries, to read a report. Speeches of a most stirring character, and filled with facts and statistics of great interest, were delivered by Brothers Staniforth, Blenkhorn, Nelstrop, and others; and such was the sympathy excited, that the assembly nobly responded to the appeal, that during the next year their contributions and free-will offerings should amount to the noble sum, on the average, of *one thousand pence weekly*. We trust that, having been brought up to this *temper while heated*, they will retain the impression then made, show what metal they are made of, be *sharp* about their work, and furnish a *bright* example to others. In this they will *reflect* great credit on themselves.

The eyes of the whole Connexion are upon them; and having expended more than seventy pounds during the past year on their own sick and superannuated, they have *cases* enough to stimulate them to diligence. The Lord help them to do their work right manfully!

FRINDSBURY AND BROMPTON.—ROCHESTER BRANCH.

Brothers English and the honorary secretary having preached in this circuit on Sunday, January 23rd., were induced to remain the Monday and Tuesday to attend both of these meetings. At Frindsbury the meeting was small, but the friends appeared hearty in their affection for the local preachers and towards the association. A venerable brother was called to the chair, and spoke with considerable feeling of the services of local preachers. There was a modesty and diffidence about our dear friend which induced him at first to shrink from occupying a post he had not before filled, as chairman. It would be well if younger brethren, when in the presence of such veterans, would learn "not to think of themselves more highly than they ought to think"; and we trust that such monitions, enforced by these living epistles, are not lost on those with whom they come in contact. The chairman concluded his remarks by calling on Brother Cole, the secretary of the branch, to read the report, which he did very briefly. Brother English then addressed the meeting, and brought out some points of importance, which appeared to tell on the meeting. He was followed by Brother Harding, of Sydenham, who, happening to be in the neighbourhood, was delighted to embrace the opportunity of testifying as to his high appreciation of, and strong attachment to the God-like association. The people were pleased and profited by his speech, and seemed

to catch some of his zeal when he spoke of increasing his subscription by entering his wife as an honorary member. A sovereign was handed in by Brother Everett as a thank-offering from one who had been passing through affliction. Other contributions were also given. The meeting continued until nearly ten o'clock. If any did not enjoy it, they must have been very hard to please.

At Brompton the meeting was more numerous attended, and the ladies were greatly assisted by their long-trying friend, Brother Harding (an old inhabitant of the place, who acted as a sort of captain of the *fortes*). If the faces of the individuals might be taken as indices of their feelings, then all were the subjects of kindness and good fellowship.

The tea over and the collection made, singing, reading the scripture, and prayer followed; after which Brother Stephens was called to the chair. He made an apology, but promised to do his best; and with the exception of pertinaciously refusing a vote of thanks at the end, his best was creditable to himself, and cordially approved by the people. Brother Cole gave a rather more lengthy report than on the previous night. We anticipated a report of both meetings for the magazine, either from him or some other friend. Brother Glasspole spoke highly of the labours of local preachers, and showed how largely they had contributed to the rise and progress of Methodism, and demanded for them more notice and sympathy than they had yet received. Brother Crockford rose reluctantly at the call of the chair, as he would rather have spoken at a later period; but he should not occupy much time. He regretted that any remarks should have been made which would seem to institute an invidious comparison between the labours of the local preachers and others, and thought that it was better in the present day to "make full proof of their ministry" than to "magnify their office." The honorary secretary spoke at some length, and was followed by ex-president English, who, after enforcing the claims of the association, earnestly appealed to the ladies to help in the work. Never were they acting so much in character with themselves as when they were doing good and helping suffering humanity. They had a *right* to exert themselves in this work. It was not a privilege to be conceded by the husband, but a right to be exercised, to sustain the virtue and dignity of their characters. Some of his remarks appearing as if he would claim too high and too independent a position for the "weaker sex" (their weakness being their strength), a friend intimated that as the men and women were intended to act in concert,

so it would be best for them to consult, and not act independent of each other. This sentiment was loudly cheered, and all appeared to think that "two are better far than one." Brothers Whitehead and Ladd moved a resolution; and after singing the doxology, the meeting concluded with prayer. Brother Harding and Mr. Ackworth became honorary members, and Miss Stigant an honorary contributor.

MALTON.

HERE the friends, fearful of risking the getting up of a tea-meeting, and having secured the loan of the little chapel at Norton, published for a public meeting to commence at seven o'clock. Previous to that hour, several of the local preachers arrived from a distance, and we were glad of the opportunity of making their acquaintance. The branch secretary, Brother Smith, had exerted himself to make known the meeting, and tried his utmost to secure a good attendance; but it was a bitter cold night, and prejudice, with more baneful influence than frost or snow, had been excited against us. We went to the meeting with no high expectations, but the brethren and sisters sung right heartily, listened very attentively to the reading of God's word, and then fervently engaged in prayer, Brother Waite leading our devotions, and being evidently "in the Spirit." Brother Smith then gave a brief statement of the formation and working of the branch; by which it appeared, that while the contributions had been £3 to the funds, £10 10s. had been received by two brethren, the one a case of sickness, and the other of superannuation. We then made a statement, which was listened to very attentively; and at the conclusion, Brother Waite told us that an old gentleman, who was obliged to leave, had left 10s.

We opine, from all we have heard, that the branch will become more numerous, and put forth greater efforts for the future.

TADCASTER.

THE friends at this place have taken up the interests of the Local Preachers' Mutual Aid Association with great spirit, and on Friday, February 4th, a public tea meeting was held in the Wesleyan school-room. Twelve of the most influential ladies connected with our Society in and near Tadcaster, supplied gratuitously an excellent tea, and 150 persons engaged heartily in demonstrating how much they appreciated their excellent provision. The tables being removed, the meeting was opened by the Honorary Secretary.

Mr. NELSTROP, the president, not having come as expected, our old and esteemed friend, Brother Lockwood, of Bramham, most kindly consented to take

the chair, and gave a very interesting speech. He told us he had been fifty years united with the people called Methodists, and that he had been employed forty-five years in preaching the gospel to perishing men. He also stated many interesting facts of bygone days, expressed his warm attachment to the association, and then called on the secretary, Brother Moon, of Bramham, to read the report. Brother Moon also presented 10s. from J. Gibson, Esq., Headley Hall. Brother Jackson, Fenton, next addressed the meeting with great point and feeling.

Brother HARRIS, of London, was then received with cheers. He addressed the meeting on the use and progress of the association, the need there was for such an institution; alluded to the vast amount of work done by the local preachers every Sabbath, and then to the sad and truly painful fact, that some who had for years thus laboured in ministering the bread of life to thousands of their fellows, had at last, when worn out by hard labour, to die in a workhouse, and be buried in a parish coffin.

The "Song of Brotherhood" was then sung, and produced a very thrilling effect; the very souls of the audience seemed in the words they sung.

Brother PEARSON, Boston Spa, then came forward, and though he had been some days under the doctor's care, and had got out of bed to be with his brethren and friends at that meeting, yet such was the delightful influence that pervaded the assembly, and such the interest excited by the touching appeals to which he had listened, that he really thought himself quite better, and should need no more of his doctor's attention. He spoke of the aggregate meetings at which he had been, and of the divine unction that attended them, especially the first held in London. That he had been twenty-seven years on the Tadcaster plan, during which time he had travelled 16,669 miles; preached 2,133 sermons, and all this had been without any expectation as to being rewarded in this world. 'Twas true that once when he had been labouring with all his might for souls, a kind-hearted gentleman came to him at the close of the service, and thrust into his hand a £5 note; but, with this exception he had never received a penny for his services; and now all he asked was something to prevent his aged or afflicted brethren having to go to the parish for help.

Brother PADMAN, Boston, treasurer of the branch, stated that as the honour had devolved upon him of soliciting the trays from the ladies, he now felt it his duty to propose a vote of thanks to them for their very great kindness, and also to ask

them to pledge themselves to help another year. He alluded to the delightful and ready way in which our dear kind friends had come forward and assured them of their reward.

Brother STOURS seconded the resolution, which was carried unanimously; so that next year no doubt a still more determined effort will be made for the benefit of our beloved institution.

Brother SCATTERGOOD then moved a vote of thanks to the chairman and Brother Harris, and also presented to the meeting 10s., that some kind-hearted friend had given him towards our funds. Brother Taylor, Fenton, seconded the motion, and being heartily responded to by the brethren, the meeting broke up, all highly delighted with what they had seen and felt.

This is the third meeting that has been held in this circuit, and the friends are anxiously looking forward to one to be held on the 30th March, at Wetherby, and another at Fenton, the day following; this will be the second at Fenton. Brother Harris has kindly consented to attend these meetings.

A meeting in aid of the association was held at the village of East Keswick, on Christmas-day. It was our privilege to attend a missionary meeting there a few days since, and we were glad to find that that cause was not suffering from what the kind friends had done for our Local Preachers' Mutual-Aid Association. Last year their receipts for the missions were under £2; this year they are beyond £6. J. C. PADMAN, Treasurer.

TADCASTER CIRCUIT.

THE friends at East Keswick, in the Tadcaster Circuit, held a tea-meeting on Christmas-day for the benefit of the Local Preachers' Mutual-Aid Association. Trays were furnished gratuitously, and in first-rate style. The meeting was well attended, considering that we have only a scattered population in the locality. After tea, Mr. Wm. Laurence, of Burley, son of Mr. J. Laurence, of Keswick, was called to the chair. He introduced the subject of the meeting in a short but interesting speech, and then called upon brother James Thackwray (local preacher) to move a vote of thanks to the ladies, who had come so nobly forward to provide the tea. Mr. John Waddington seconded the motion, and it was carried unanimously. Mr. Thomas Moon, the secretary, read part of "The Appeal" and the society's Report, commenting as he went on. He spoke at some length on the necessity of an institution like the Mutual-Aid, from the fact that no young man is allowed to be placed upon a Wesleyan plan, as a local preacher, who is a member of any secret order of

Free Masons, Odd Fellows, or similar societies; and alluded to facts which had transpired at the October quarterly meeting, where a young man of piety and talent had been rejected on that ground. The speaker approved of that law in Methodism which forbids the admission of such as local preachers; but he thus alluded to the subject to enforce the propriety of the establishment and encouragement of such institutions as this. His next argument went to show the claim the Association has, from the fact that an accredited local preacher was admitted without reference to a doctor's certificate of health, or a parish register to show his age. In conclusion, he spoke of the society as fulfilling the apostle's declaration as to true piety:—"Pure religion before God and the Father is, to visit the fatherless and widows in their affliction." Now, the Mutual-Aid Association visits the afflicted widow, and throws a golden bonus of £8 into her lap at a time when she is in need of such aid, besides providing for the worn-out local preacher after he has attained the age of 70 years.

The following letter was read from Brother Jackson:—

Church Fenton, Dec. 20, 1852.

DEAR BROTHER MOON,—I received yours to-day, and should have felt glad to have had an opportunity of testifying my strong regard for an institution so godlike, for I think it bears the broad seal of Heaven. It shall have all that sympathy and support which can be drawn from a poor, weak worm like myself; but I have been very poorly for some time, so that I have been partially confined to the house, and still am far from being well; so that I need offer no other apology. Believe me, my brother, my heart will be with you. I hope you will have the blessing of Him who went about doing good. As to having a meeting at Church Fenton, I thought that spring would be more likely to succeed in our neighbourhood, so that I have not taken action on the subject; but at the proper time I shall do all that I can to forward it. Mrs. W. will have a tray, if all be well; and Brother T., I have no doubt, will have another; and other friends will be forthcoming in due time.

I am, yours as ever, R. JACKSON.

Mr. Robert Rodwell, of Tadcaster, local preacher, and delegate to the Huddersfield Conference, next addressed the meeting, in a very energetic manner, as to his love to the perishing souls of men, and the labour he had undergone, and was still willing to undergo, for the glory of God and the salvation of his fellow-men. He gave a cheering report of the proceedings at Huddersfield, and the confidence he felt in his brother delegates.

Mr. Joseph Laurence, jun., next spoke in favour of the institution, but has done much more than speak; he is one who does not "love in word only," but in deed. He was followed by Mr. Oldham, of Burley, who, in a very sympathetic way, related several cases of peculiar distress of local preachers which had come under his own observation.

A vote of thanks was given to the chairman, and after singing and prayer, the meeting separated, highly gratified with the evening's entertainment, and expressing a strong desire to meet again another year.

The proceeds of the meeting are about £4.
THOMAS MOON.

LEICESTER MEETING.

ON Tuesday, December 28th, a tea-meeting of the Leicester Branch of the Mutual Aid Association, was held in the school-room of Harvey-lane chapel; a place of no little interest as the scene of the eminently gifted Robert Hall's ministerial labours during his sustaining the pastoral relation to the General Baptist church of that town. The chapel is now occupied by our brethren of the branch Wesleyan Society, who rent it upon easy terms, the school-room being still occupied by the Baptist church that formerly worshipped there. After tea the public meeting was opened by our venerable brother Flattry, who gave out the hymn, "Except the Lord conduct the plan," &c.; read Psalm xix., and engaged in prayer.

Mr. DALE, circuit missionary, formerly a student at the Richmond Institution, was called to the chair. He made some appropriate remarks on the beauty and necessity of order in the conducting of public meetings, and on the excellency of the Mutual Aid-Association, giving emphasis to the principle, that brotherly love must have its origin in the love of God.

Mr. LONG, the secretary of the branch, delivered a verbal Report, in which he stated that the Leicester branch had been in existence about three years. It commenced with the commencement of the institution. There are now twenty-four members on the books. The secretary proceeded to observe: This is not a party affair—nor a party association. This calls for gratitude to God, and should enlist all our friends in its welfare. Several of the brethren have participated in its benefits. Adverting to the objects of the institution, he said he hailed its establishment with the greatest degree of pleasure. Many years ago an attempt was made in this circuit to establish a fund for the relief of local preachers, under certain circumstances, but was found impracticable. Several brethren have been relieved for seven or eight

weeks, and there has been one death. The relief afforded was most timely and acceptable, but there had not been one solitary *Honorary* member. There were a few donations of small amount at the commencement. One of the objects contemplated by the present meeting was already realised; one friend had given his name as an honorary member; another kind friend had offered to take a collecting card, upon which subscriptions and donations would be entered for the benefit of the association.

The Ex-PRESIDENT, who had been invited to attend the meeting, stated that when he first heard of the association he was not without grave doubts as to its practicability and probable tendency and effects; but he had no doubts respecting the propriety and desirability of its great and avowed objects. He then gave a plain statement of the origin, progress, objects, means, spirit, and claims of the institution.

Brother EAGERS, of Melton Mowbray, gave some account of the progress of the association in the Melton circuit, in seven of the villages of which meetings have been held. He characterised it as "totally and thoroughly a benevolent association," and described several cases illustrative of the value and necessity of such an institution, insisting upon its undeniable utility in Methodism.

Brother THOMPSON, of Raresby, a man of venerable age, declared himself thankful that such an association had not only been *thought* about, but *set* about. He had been a local preacher for thirty-five years, had travelled some thousands of miles, and preached many sermons. He had often returned home from his work in the wet, the dirt, the cold, the snow. He had to leave a wife and family behind when going to his work in the country; but never did she attempt to hinder him from going. He had often been weary in the work, but not of it. Though his speech was a very short one, it was worth something (cheers); it was worth at least £1 6s. He had brought that sum from the country as the contribution of some kind friends to the association.

Brother FRANCIS PEARSON, of Birmingham, said: the heart-rending tales to which our good brother from Melton has called your attention, oppress my spirit. Many brethren in different parts of the Wesleyan Connexion have had to take refuge in a workhouse, and have ended their days there. This institution exemplifies the Christian, in its returning good for evil. A great number of its members are persons counted unworthy of membership in Methodism; but the greater part of the recipients of the superannuated allowance are in connexion with the Conference. He then

argued the beneficial influence of the lay ministry upon general society, and affirmed the institution to be in strict harmony with primitive and apostolic times. In proof of the latter sentiment, he referred to the famine foretold by the prophet Agabus, and the relief of the poor saints at Jerusalem, by the believers of a distant country. He proceeded to direct attention to certain facts set forth in certain statistics of the Odd Fellows' Society, which show the average affliction of its members to be one week and a half per annum. Applying that average to our own association, it exactly consumes the contributions of the brethren. How then are we to provide for the allowance to the aged brethren, and the burial allowance? By the supplemental contributions of honorary members, honorary contributors, and other free contributions. Brother Pearson closed his speech by reading from the Bible that lay upon the table the passage contained in Deut. xv. 7—11, "If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Brother WARD, of Melton, said: I trust I am one of those who love every department of Wesleyan Methodism from my very heart: but if I love one department more than another, it is that of the local preachers. Never did I doubt respecting this association; but at its first appearance I hailed it in my heart. The labours of local preachers are greater than many suppose, and sometimes are very heavy. I once myself travelled seven-and-thirty miles, and preached three times on a Sabbath-day, and had to get up by six o'clock in the morning of the next day, to the twist machine. We are required by the book of God to love our neighbours as ourselves; but I sometimes think the local preacher loves

his neighbour *better* than himself, better than his wife and family; for he leaves them and goes and spends himself for the good of his neighbours. The burden of souls is upon the local preacher, and he is willing to do what others are not, for the sake of souls. This institution is for the benefit of local preachers, but only for the necessitous among them. We are begging not for ourselves, but for the afflicted and poor among our brethren. I hope the friends will take the matter up in good earnest.

Brother FLATTERY said: one advantage resulting from this meeting is, that it will remove a vast amount of ignorance and prejudice from many minds. Many who have stood aloof and thought ill of the institution, will be satisfied as to its real character, and they will now come forward to assist us. Prejudice is the result of ignorance. The removal of the ignorance will remove the prejudice. A friend of mine, a commercial traveller, once spent a Sabbath in a town in Cornwall. There were many commercial travellers there, at the same inn. In the evening they began each to tell where he had been and how he had spent the day. My friend had been twice to the Methodist chapel, and others to different places of worship. One young gentleman showed his contempt of religion by ridiculing the attendance at places of worship, and detailing the pleasure and dissipation in which he had consumed the Sabbath. A venerable gentleman in a corner of the room said nothing for some time, till, unable to contain any longer, addressing the vain young man, he said, "Shall I ask you one question?" "If you please," said he, "Will you give me a straightforward answer?" "That will depend upon circumstances," he replied, "Did you ever read the Bible through?" "Yes," said he; "when I was a lad." "But not since you became a man?" "No." "Well, then, before you venture to disparage religion again, read it through—and if on your knees, the better—and then you will not make yourself so much like a fool as you have done this evening." I hope the opposers of this association will acquaint themselves better with its character before they venture again to condemn and oppose it.

The CHAIRMAN here delivered an address adapted to promote good feeling.

Mr. MORLEY said he had hailed this institution, and had been exceedingly interested with the statements made here this evening; especially with some things that had been said by Mr. Pearson. He referred to certain national statistics, by which it appeared that the average of illness was one week in the year to each individual. The higher average of the Odd Fellows' Society he attributed to

the convivial habits of its members. But many of the members of this institution being total abstainers, he expected a lower average of illness among them, other things being equal. The funeral money, however, would require sixteen years' payments, a statement not quite accurate, as 12s. per annum will amount to £8; the funeral allowance, in thirteen years and four months.

Contributions were then announced from several individuals, among whom were the names of Messrs. Archer, 5s.; Mr. Henry Wale, 5s., &c.

The meeting was well attended, and was distinguished by excellent feeling and really godly enjoyment. May the Leicester branch be rendered increasingly prosperous and useful!

CITY-ROAD.

SUNDAY, February the 20th, sermons were preached in all the places belonging to the branch societies in this circuit, and collections made on behalf of the funds. We have not [yet heard] the amount, but must not omit to mention that Mr. J. H. Stevens, of Finsbury-place, South, kindly presented us with two guineas, previous to the evening service at Windmill-street. We have reason to hope that our brethren are now alive to the importance of the work, and are disposed to exert themselves with energy to make up for lost time.

We have much pleasure in announcing the receipt of £5 from John Smedley, Esq., of Lea-bridge, near Matlock, as a donation to the funds. This gentleman and his excellent lady are exerting themselves in their own neighbourhood, and in imitation of their MASTER, striving to do good, not only to the *souls*, but to the *bodies* of men. Part of their establishment has been converted into a hospital for the reception of sick; and another part, where all the work-people assemble daily, is used as a house of prayer. In a future number we shall venture to give a description of what we saw and heard while visiting this place, and enjoying the hospitality of the proprietor. It will not only interest our readers, but may induce some of them to become imitators of such praiseworthy conduct as far as they have opportunity.

DIED.

Jan. 20, 1853.—Thomas Raine, of Stourport, aged 87. Claim £8. He died happy in the Lord.

Jan. 28, 1853.—Samuel Moysie, of Ipswich, aged 71. Claim £8.

Feb. 9, 1853.—Maurice Britton, of Devizes, aged 68. Claim £8. He enjoyed communion with God, and his end was peace.

Jan. 21, 1853.—Francis Booth, of Chesterfield, age 44. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

APRIL, 1853.

Essays, Scripture Illustrations, &c.

EFFECTIVE PREACHING.

PREACHING having been appointed by infinite wisdom as the principal means of diffusing and perpetuating Christianity, can never cease to be an institution of primary importance in the Church upon earth. Indeed it is an institution that may be regarded as coeval with man's fall; for God himself preached to him as soon as he had fallen. Adam may be supposed in some sense to have preached to his children, Abel to his brethren, and other righteous men to their contemporaries. "Enoch, the seventh from Adam, prophesied," or *preached*. Noah was a "preacher of righteousness." And along the descending stream of time came a succession of men who preached to their fellow-men, giving forth "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," as a testimony for God to men, for their "instruction in righteousness."

Christianity, however, is still more emphatically marked as a dispensation in which preaching is prominent. Its introduction was preceded by the preaching of the Baptist, and distinguished by the preaching of Christ and his apostles, who made it a standing and perpetual ordinance; for Christ gave the commission, "Go ye into all the world, and preach the gospel to every creature;" and the inspired Apostle Paul has declared as the fixed and perpetual principle of the divine government in the kingdom of grace, "It hath pleased God by *preaching* to save them that believe." Never, therefore, will this ordinance fail, so long as there are men upon earth to be saved, and to be edified in the truth and grace of God. Preaching is the outward instrument of salvation,—the means whereby men are called to repentance, faith, and holiness—instructed in righteousness, and built up in Christ.

How important then must be the *manner* in which this instrument is employed! Good and bad preaching are not mere abstract ideas. There is in the world preaching that answers the end of its institution, and there is other preaching that fails to do so. There is preaching that proves successful, and there is preaching that is destitute of success. There is, moreover, preaching that is successful in an eminent degree, and there is preaching which, though successful, it is so but in a small degree. There is a cause for this difference; and the cause is not always and in every case an unavoidable necessity, but often an avoidable fault; and that fault the preacher's own.

Preaching gifts are of wonderful diversity; so diversified indeed that no two men can be found who are endowed with just the same gifts, or who are alike in the variety and the measure of their endowments. They differ as much in these respects as in the tones and inflections of their voices, or in the contour and expression of their features. The "manifold wisdom of God" is displayed in this diversity of endowments as well as in other "parts of his ways."

Unreasonable and unphilosophic were it, therefore, and not less unscriptural, to expect precisely the same results from the preaching of different men. All preaching should be soul-saving, and the preaching of heaven-appointed men *will* be so to a greater or less extent. But the extent of men's success will vary, as will also the signs and evidences of it; not perhaps in the exact ratio of their endowments, but as certainly and perceptibly as their endowments. Success, however, depends not upon splendid gifts and high cultivation, so much as upon the perpetual aim and effort sustained by an ardent and incessant anxiety for it. Success attends not the labours of the man who does not covet it; and he who covets it should take heed that he do not himself prevent it.

Whatever order of talent may distinguish any man's ministry—however limited or however varied—every *true* minister of Christ must feel desirous of success in his work. The absence of such desire would be the strongest evidence of a man's *not* being a true minister. For a call to the ministry is a call to a *work*, a great and specific work,—the work of raising the dead and saving the lost. That which a true minister has to do, is to quicken dead souls and save lost souls; not of himself, but as an instrument in the hand of Christ for that special purpose. His great business, whether he labour in secularities for a livelihood or be maintained at the cost of believers, is the salvation of souls. It was this that first moved him towards ministerial work, at the promptings of the Holy Ghost, and it is this that holds him to his work. The man, therefore, who does not feel ardently solicitous about the success of his ministry, is either fallen from grace, or never was called to this work. In either case he is *not now* a true minister of Christ. He is but a cumberer of the ground, and an impediment in the way of the Lord's workmen.

Great is the distress which some labourers in "the word and doctrine" experience in consequence of their seeing so little fruit of their labour. Many causes may contribute to their fruitlessness; or, to speak more

properly, the scantiness of the evidence of their fruitfulness. They see but little fruit. The Lord himself had but little in some places. Prejudice, malignity, unbelief, worldliness, wickedness—one or all—on the part of the hearers, may prevent a minister's fruitfulness. But often does a man labour, to some extent, in vain, and spend his strength apparently for nought, in consequence of some fault or some defect in himself, his feelings, motives, gestures, voice, utterance, or, above all, his *spirit*—that undefinable something of which all can take knowledge, but which none can describe.

We have spoken of the desire of fruit as always actuating a *true* minister. But it is easy for that desire to be either partially or wholly prompted by improper motives, as well as by motives of the purest character. A man may desire success from a regard to his own honour, influence, or income. The man who gathers none into the fold, or who fails to keep in the fold those that had been brought into it, will be lightly esteemed—will command but little reverence and less love. His influence will be small with the truly pious, and not powerful with any; or it will not be of the right kind, and, if powerful, injurious. Then if souls are not benefited by his ministry, their purses will not be opened bountifully, but scantily and cautiously, if not grudgingly. Finances will get into derangement, and embarrassment will ensue. These considerations will weigh but little with the man whose whole soul is engrossed with the great object of saving souls from death. And where this is so predominant, secondary considerations can scarcely find a place.

Be the motives of a minister what they may, whether the one great motive or inferior ones, he can hardly be supposed to be indifferent to what may *damage* his ministry. And this sometimes is chargeable upon himself. Some peculiarity may neutralise his efforts; some fault or failing may render his most laborious exertions unfruitful, or cause the fruit to be much less than it would be if he were free from the hurtful peculiarity.

Look at that thin, spare, pale-faced figure. It is that of an earnest, zealous, anxious, laborious, energetic minister of Christ. He has had a good English education, is extensively read in divinity and general literature, and is able to consult the original Scriptures, and to avail himself of the treasures laid up by lexicographers. Hear him preach upon the grace and the glory of the Saviour, the dignity of his person and the riches of his love and goodness: you are moved, attracted, delighted: you admire, and love, and praise the blessed Redeemer. But hear him preach upon the wrath of God, and the hell of the ungodly: there is a vehemence, an impetuosity, and a wordiness, combined with a sharpness, that repels you; there is a lack of tenderness, pathos, and solemnity—those essential requisites to success in the handling of such topics—that shivers and shocks you. His vocal effort, with organs weak and shrill, is excessive, rising often to a *scream*. He lacks concentration and weight. He pours out a torrent of discursive and illus-

trative thought, and distracts you with the variety of his matter. You *feel* that his effort is a failure, for want of the self-possession, calmness, pathos, and power appropriate to his subject. Terrible things are thrown out by him in terrible and startling language; but so much in the style that reminds one of Jove hurling thunder-bolts at his rivals and his foes, or a warrior pouring artillery into the enemy upon the battle-field, that one cannot banish the words of the meek and long-suffering Jesus from the mind,—“Ye know not what manner of spirit ye are of.” And yet your general knowledge of the man would cause you to hesitate to attribute his keenness and apparent vengefulness to a really evil influence.

Many preachers have such a manner of preaching the wrath of God and the torments of hell as though they were under the power of wrath and fury, and felt whatever is dreadful and terrific as most congenial to their own nature. What can be expected in such cases, but that intelligent hearers will leave the place of such a ministry in disgust, and be deterred from attending it again? He who can set forth Christ and his salvation, heaven and its glory, most attractively, and hell and its terrors most tenderly, with a painful and shrinking sense of its dreadfulness, so that his hearers can feel that he is all alive to the vast realities on which he descants, will learn the secret, and exhibit the example, of an *Effective Ministry*.

COLONIES AND CHRISTIANITY.

In the history of the world there is but one parallel to the discovery of the gold diggings of California and Australia. We of course allude to the discovery of the gold and silver mines of South America by the Spaniards. We by no means pretend that there is any striking similarity between these events; we merely notice the fact, that since the use of the precious metals as a medium of intercourse between nations, no such influx of representative value as the present has ever set in upon the world of ancient or modern times, save the one to which we have alluded. It has been wisely remarked in reference to money, that the thing itself is by no means to be decried as an evil. It is possible to convert it into a mighty instrumentality for good. It was doubtless meant to be a powerful agent in bringing about the universal civilisation and enlightenment of the world. The use of money and the love of it are two widely different things. The one is enjoined by every wise and prudential economist, whether it be in individual, social, national, or cosmopolitan affairs. The other should be guarded against, broken in upon, dissipated. The use of money enlarges the faculties, widens the sphere of observation, pushes discovery to its utmost limit, extends trade, fosters commerce, plants colonies, hews down forests, bridges rivers, cuts through mountains, makes brotherhoods of nations, evangelises the world. The love of it narrows the intellect, sharpens the prejudices, dims the mental and

moral vision, stagnates the affections, hardens the heart. This may be seen in the history of nations as well as individuals. Look at what Spain was in the days immediately preceding, and at the period of, her first possession of the wealth of the New World, and then think to what she has dwindled, and you have a fitting illustration of the axiom,—“The love of money is the root of all evil;” still the proper use of it may diffuse incalculable blessing.

There is one material difference connected with the gold discoveries of the fifteenth and the nineteenth centuries, which it will be well for us to notice. The lands over which the Spaniards spread themselves in search of gold were, for the most part, thickly populated by people who had attained comparatively a high state of civilisation. Who that has read Prescott’s charming and picturesque histories of Mexico and Peru, but will acknowledge that the inhabitants of those countries were immeasurably in advance of all other tribes that have ever been discovered in North or South America?—that they had a polity more complex in its bearing, and more artificial in its character, than any other, save the Chinese, in the known world? Moreover, the approach to their seemingly inexhaustible sources of wealth lay through the hearts of crowded cities and dense populations. The very soul sickens as we reflect upon the monstrous cruelties, the accumulated crimes of treachery and murder by which the first discoverers waded to their wealth. They did not colonise, but conquer. They came not to cultivate the wilderness, or to turn the forest into a fruitful field, but as destroyers. And within less than half a century after Cortez and Pizarro had planted their feet upon the soil, the teeming myriads that once covered the Vega with gardens and corn-fields, had withered away—were sunk into the grave, or had disappeared as slaves in the mines, from whence the conquerors drew their boasted wealth.

It is very different with the scenes of modern discovery. None but scattered and wandering tribes are found in California. In Australia fewer still are the numbers of the aboriginal tribes. They can scarcely be said to have any knowledge of property,—certainly no sense of the wondrous wealth by which they are surrounded. The gold-fields of Bendigo, Mount Alexander, and of Ballarat, have lain unworked for centuries—perhaps from the period of their emergence from the waters of the flood,—and they are ours by every right which civilised man can urge to consecrate his claim. We have recovered them from the unbroken silence and solitude of centuries. There is no pretence even of prior possession. They are awarded to us by a wise and inscrutable Providence, doubtless for the furtherance of his just and beneficent designs. Without crime or prejudice to the ownership of any other people, they have come into our hands. Let us be careful to use them wisely and well, or they will, even as did the wealth of the Spaniard, eat as a canker into the very vitals of our prosperity, and bring our honour to the dust.

The time also of these discoveries is remarkable. The poor-rate for England, Ireland, and Wales, in the year 1848, amounted to more than

£8,000,000. Philanthropists and statesmen were looking out with wonder and alarm as to what would be the condition of the country if things proceeded in the old routes. The advocates of free trade were demanding a relaxation of the import laws affecting food. Famine and national bankruptcy were threatened as impending dangers. The United States of America were repudiating our shoals of sick, starving, fevered, and cholera-stricken emigrants. And yet the mother country was crowded to repletion. The men were waiting, the times were culminating to ripeness for their removal. The impulse only was wanting, and then it came with an opportuneness truly wonderful—first from California, then from our own colonies in Australia.

Is there not a palpable and self-evident purpose in this provident supply of the means, not only of conveyance, but of impulsion toward the wide wastes of the yet uninhabited and partially discovered earth? Who can think of the myriad openings for industry and effort that this wondrous discovery has made, whether his interests are with the agricultural, the manufacturing, or the commercial portion of the community, without heartfelt gratitude? Be his employment at sea or on shore, at home or abroad, his must be a cold and torpid spirit, a selfish and unpatriotic bosom, who can read without emotion of the quickened impulse given to all industrial occupations. Whether we turn to the increased wages of the operative, or the wide-spread and unprecedented demand for shipping and seamen, to the mighty supply of food which has been pouring in, or the enormous freights of manufactured goods that have been sailing out of every port and dock of importance in the United Kingdom; to the astounding wealth that has been realised by miners, day-labourers, petty tradesmen, common sailors, pauper and ragged-school emigrants,—in a word, by men, women, and children, who, up to 1848, were, for the most part, the waifs and straws of humanity, a drug and a disgrace to our home polity, and for whom statesmen and philanthropists toiled and theorised in vain;—we say, who can think of any or all of these things without gratitude to God? It is wonderful to reflect upon; and the man must be both deaf and blind who does not read and see the hand of God in this interposition of His providence. When all the old inducements to allure or force the starving and pauperised millions from our overstocked home-labour market had failed, a new one was discovered at the very period most needed, and it was *the very inducement that the emergency required*.

We do not overlook the temporary disadvantages suffered by the old colonists, nor do we underrate the morbid love of gain which the discovery has engendered. The first will be overcome, however, and the latter, we trust in God, will subside; but the workers will be transplanted from the home to the colonial field; those who want food and those who want labourers will be brought into juxtaposition, and the means of increased and profitable enterprise will be in their possession. It is not for gold merely they are trenching and exploring the Australian wastes. Old settlers are being enriched, and new ones, in ever-increasing numbers,

are joining them. Men of capital and character, of piety and power for enlarged usefulness, are sending out their sons and their daughters, or going out in groups and families together, to occupy this land of wondrous wealth. The gold fever will subside, but a better tone, an era of vigorous and healthy enterprise will succeed, and then the wild wastes of the hitherto untrodden earth will be covered with corn-fields and vineyards, the desert will rejoice and blossom as the rose. Meanwhile a population, clothed with power and endowed with means, will be ready to carry on the English name and the gospel faith to the remotest bounds of the habitable globe.

We have merely glanced at this theme,—it grows upon our hands; but our limits are too prescribed to treat of it in any but a prefatory manner on this occasion. Let any Christian man, however, turn to the map of the world; let him con over, in the most cursory manner, the events which have transpired in the North and South Pacific Oceans, which have drawn the two great Anglo-Germanic races from Europe and America, to concentrate themselves upon these deeply interesting and hitherto uncultivated parts of the world, California and Australia; let him consider that all accounts state the sources of mineral as well as agricultural and pastoral wealth in both countries to be inexhaustible; that they are capable of maintaining hundreds of millions of the human family; that it is the all-conquering and colonising Anglo-Saxon races that are taking possession, the men whose nationality is identified with bible and missionary societies, with the gospel and its soul-saving ordinances, with the highest development of art and science, of freedom, civil and religious; whose mental and moral energy have made their several countries the boast of modern times, and whose language, as well as influence, promises at no distant period to girdle the globe;—let our readers think of all this, and then look at the contiguity of the great heathen empires—of Japan and China on the one hand, and India on the other; of the myriad islands that stud the Southern Archipelago, from Borneo to the smallest of the new Hebridean group, and all in the darkness of idolatry,—then ask, Is it for nothing but its own advancement in comfort and wealth that a great Christian population, the nucleus of a great Protestant empire, is being established in the Southern Pacific, and in such a commanding position for Christianising and evangelising the world?

We shall return to this subject in our next.



POPISH AGGRESSION AND PROTESTANT DUTY.—PART II.

No. XIV.

OUR Saxon ancestors, though entangled in the mazes of Romanism from the time of St. Augustine, perceived the danger they were in from the amortisation of lands, and endeavoured to avert it by making it unlawful to give possessions to a religious house without the king's licence. An instance is mentioned in the

ancient book of Abingdon of a minister of King Ethelred, named Ulfrick Spot, who in the year 1006 built the Abbey of Butten, in Staffordshire, and endowed it with possessions, paying to the king 300 marks of gold for his confirmation, to every bishop three marks, and to Alfrick archbishop of Canterbury, the town of Dumbleton. In practice the king's licence proved but a very feeble barrier against the encroachments of the religious houses; the king himself being on the one hand bound by the same superstitious chain, and on the other profiting by the fine which he thought fit to impose; thus setting up a little side-bar of his own on the great Popish turnpike to heaven. When religious houses already established received land in mortmain, it is most likely that the fine for the licence was paid from donations, or, as in the case of Ulfrick Spot, by the donor himself.

It is observable that the wary ecclesiastics did not attempt to *disobey* the law. They knew better than to bring themselves into hostile collision with the courts of justice if it could possibly be prevented. Thus, as we have seen in our last, the act of 9th Henry III. c. 36, is directed against *taking* on the one part, and *giving* on the other. The object was not to break, but to evade the law; and for this, as in all like subsequent occasions, Lord Coke commends them—"for that they did always employ the best and ablest lawyers to be found, whereby they generally gained their purposes." One method adopted with regard to the last-mentioned act was to levy, instead of to take as a gift, no inquiry ever being instituted as to the true payment of the purchase-money, or which, if paid at all, was furnished by the party selling, who thus received back his own money paid for the purchase of his own land. Another method was, not to obtain the *land*—that is, the freehold—as a gift, but to take as a gift a lease for a very long term of years, as one, two, or three thousand years in the land, at the rent of a peppercorn, if demanded, and without any clause of forfeiture. This was the origin of those long terms of years so common, and in our day so useful in the creation of mortgages, in marriage settlements and wills, and, which is perhaps the most notorious and palpable instance to the public, building leases. Thus has that which originated in a subtle evasion of a wholesome public statute, been moulded to great usefulness in modern society.

This state of things continued till the 7th Edward I. when, to meet these evasions, the statute known amongst jurists and legislators as the statute "*De Religiosis*" was passed. It enacted, "that no person whatever, religious or other, whatsoever, should *buy* or *sell*, or receive under pretence of a *gift* or *term* of *years*, or any other title whatsoever, nor should by any art or ingenuity appropriate to himself any lands or *tenements* in mortmain, upon pain that the immediate lord of the fee, or in his default for one year, the lord paramount, and in default of them all, the king, might enter thereon as a forfeiture."

It will be seen that so far as words go, this statute really embraced a very wide and absolute prohibition of the means made use of to evade the statute of 9th Henry III. c. 36, already referred to. Buying and selling in mortmain, gifts and terms of years, are all prohibited; and as to the subject matter of the enactment, the wide word "*tenements*"—meaning any thing which could be holden, whether the land itself, or a term of years in the land—seemed to promise a complete victory.

Not so thought the ecclesiastics. And now our readers will begin to wonder what new scheme could enable them to escape the close meshes of this net. To explain this, it will be necessary to premise, that as a principle necessary to uphold the *judgment* and authority of the courts of law in all civilised countries, it becomes of the first importance to make the public decision of a competent court superior to the private titles and evidences of any persons whomsoever upon the

same subject of controversy; and when the decision of such court is formally recorded, such record must necessarily be of greater authority than any other evidence; for obviously, if the judgment of a court of law could be set aside by a private individual, law must cease to have authority to enforce *right*, or to protect the oppressed.

The subtle lawyers, so praised by my Lord Coke, had the cunning to see that this principle was so great and so sacred, that it could not under any circumstances be abandoned. They therefore set themselves to make use of and impress into their service that which seemed to oppose the most insuperable obstacle in their path. To explain this plan, so as to make it easy of apprehension to those not accustomed to legal phrases, I will endeavour to put a case as it actually occurred. We will suppose that A was the owner of a large estate, which, for the health and prosperity of his soul, he wished to give in mortmain to the religious house R. The law forbade it. What was to be done? Why, make the law itself subservient to the purpose. To effect this, R (the religious house) brings an action of ejectment against A (the owner of the estate), alleging that it is not really and truly the estate of A, but in fact belongs to R, and that A's possession of it is unlawful. A pleads to this action that the estate is his; and the trial comes on, we will suppose, at the last assizes. When the cause is called on to be tried, the plaintiff R appears to prosecute his claim. The jury are sworn, but where is the defendant A? He does not appear—that is, in legal language, he makes default; and as nobody contested the case, as a matter of course a verdict is given for R the plaintiff, which verdict being entered on the record, that record is carefully made up and deposited among the rolls of the court in which the action is brought, and remains there as the very highest species of evidence known to the law, that the estate in question belonged not to A but to R.

The success of this deep-laid scheme, by which the more powerful principles of general law were made subservient to defeat the *particular* law, astounded the legislature. The ecclesiastics had triumphed again; and the courts of law, equally unable to resist, sought to turn the scheme to good account by using it to defeat perpetual entails of estates, which were beginning to produce a similar effect in favour of the great barons and estate-owners and their descendants, as was effected by land being rendered inalienable in mortmain. This gave rise to that useful but somewhat intricate and expensive branch of law called Common Recoveries, which continued till the late statute of 5th and 6th William IV. c. 82 abolished them, and substituted an easier and more economical process to accomplish the same object.

Defeated again, the legislature soon set about meeting this evasion, and by the 13th Edward I. c. 32, it was enacted, that in all such cases a jury should try the *actual right* to the land, and if the religious house or corporation was found to have it, they should recover seizure of it, otherwise it should be forfeited to the lord. To understand the nature of this forfeiture, it is necessary to explain that by the feudal system all land was (and still is) supposed to be held of the sovereign. The sovereign granted large tracts to the great lords and barons. They to the lesser lords, and so on, three or four deep. The meaning, therefore, of the above enactment is, that, if forfeited by the statute, it should not go back to him who had attempted to alienate it in favour of the religious house, but should go to the next lord above, of whom it had before been holden. This explanation will also be useful in understanding what immediately follows.

In the 18th year of King Edward I. the statute commonly called *Quia Emptores* was passed, which gave liberty to all men to alienate their land to be holden of the next immediate lord; but it also provided that this liberty should

not authorise any kind of alienation in mortmain, showing how jealous the legislature were to defeat the amassing of land by the religious houses.

In the year 1299, 27th Edward I. statute 2, it was enacted, "that men of religion who would amortise lands or tenements, should have writs out of Chancery to inquire upon the points accustomed in such things, and that inquests of lands or tenements that be worth yearly more than 20s., be returned into the Exchequer, and there make *fine* for the amortisements, or partitioning, if the inquests do pass for him that purchased them, and after it shall be certified unto the chancellor or his deputy, that he take a reasonable fine therefore, and after make delivery."

This act amounted, in fact, to the grant of a licence for putting lands into mortmain by paying a *fine* to the king and chancellor. It is scarcely of importance to notice it, except for the curious purpose that from hence arose the legal doctrine of conveyance by fines, near a kin to that of recoveries, already noticed, and which were at the same time abolished, with the substitution of an easier mode of effecting the object for which the courts had imported them into the general law. This licence was however restrained by the 34th Edward I. statute 3—declaring that no such licence should be effectual without the consent of the meane or immediate lord—a favour not so likely to be granted by him except on very liberal terms, as in case of a forfeiture he would have the benefit of it.

The next object of the ecclesiastics was to evade and defeat the 13th Edward I. c. 32, which we have seen referred the matter of actual right to a jury. By the most ingenious device which had yet been hit upon, they successfully accomplished this object. They set themselves to work out a legal distinction between the actual *ownership* of a thing and the constant right to the *use* of it—a distinction extremely subtle, but which proved to be sufficiently distinct and definite for their purpose. Indeed, if we apply this doctrine to some very simple matter, as an illustration, we shall see its effect very clearly. Suppose, for instance, that one of our readers has a drinking-cup given to him, but the gift is accompanied with the express condition that he shall never drink out of it himself, but shall at all times allow us freely to do so at pleasure without restriction. Is it not plain, that while the ownership of the cup is his, all the benefit to be derived from it—that is, the constant use of it—is ours. Nor could he sell, or dispose of, or damage it, so as to prejudice our right.

Just apply this doctrine to the case of a tract of land or other freehold property, and suppose it to be conveyed to some person to the *use* of a religious house. It becomes clear, that while the legal ownership is in the person to whom it was conveyed, the actual *use* of the land—that is, the right to farm and till it, to take the crops, to allow that right to another, and take the profits—belongs, under the name of the *use*, to the religious house for whose benefit the land was so conveyed? This extraordinary device, the like of which was never heard before, set all the previous statutes in restraint of mortmain at nought, and the ecclesiastics again chuckled in a triumph which it seemed all but impossible to place beyond their reach.

The Parliament, however, had their turn; and by the 15th Richard II. c. 5, it was enacted that the lands which had been so purchased to *uses* should be amortised by licence from the crown, or else sold to private persons, and that, for the future, uses should be subject to the statutes of mortmain, and forfeitable like the lands themselves. The act also extended the statutes of mortmain to civil and lay corporations. This was the first statute of *uses*, and was evidently the foundation of the subsequent statute on the same subject, and the means of introducing to our real property a system of uses which may be said long ago to have extended itself over all the freehold property of the kingdom, and become of infinite utility;

and is of such constant occurrence at the present day in England, that scarcely a conveyance of freehold is constructed without the aid of the doctrine of uses being applied. The doctrine on this subject was finally established by the famous statute 27th Henry VIII. c. 10, which, by way of pre-eminence, is called *the statute of uses*.

And now, said that celebrated lawyer, Mr. Justice Blackstone, the legislature supposed they had obtained a complete victory, when they suddenly found themselves again totally defeated by the addition of *three words to the length of a conveyance*. The ecclesiastics then conveyed the land to the *use of A*, and his heirs *UPON TRUST* for the religious house intended; and again for the time the skill and power of the legislature were scattered to the winds. The evil, in despite of every attempt to stay or moderate it, continued to progress, till at length such an enormous amount of the landed property of the country had become vested or held in trust for religious houses, that nothing short of a violent remedy could cure the evil, and the dissolution first of the larger, and then of the smaller monasteries, once more set a vast portion of the land at liberty, and broke for the time the dominant power of the popish hierarchy. The Reformation followed soon after; and though some struggles occasionally arose, the subject lay for a long time almost dormant, till the reign of George II., when the repeated attempts of the Pretender to displace the Hanoverian family, and which, it was believed, were favoured and promoted by a recurrence to the old practice of amassing land, produced the last great statute upon the subject, namely, the 9th George II. c. 36, of which, in our next paper.

LIGHTS OF OTHER DAYS.

It were well if some of those easy-going, quiet individuals, who, though good sort of folks in the main, are very well content to let the world wag on without putting themselves to any vast amount of inconvenience for principle's sake, would now and then wake up from their apathetic slumber, and, turning over the records of by-gone ages, ask themselves what sort of world this would have been if the class to which they belong had been the only kind of humanity permitted by a merciful Providence to occupy this earth of ours? Love of ease is a natural propensity in man; but, thank God, there are men who, though they love ease, will not purchase it by a sacrifice of right, nor preserve even life itself by violating principle and duty. Every age has furnished its heroes, who have resolved rather to sacrifice life than truth, and God's truth especially has not been left without its witnesses, even when darkness was spread over and around it, by the craft of men, or the faithlessness of its professed followers. The thumbscrew, the torture, and the rack have failed to achieve a victory over some minds, while the faggot and the stake have been cheerfully submitted to by others, as a testimony of allegiance to God and his gospel, as well as an example, glorious and elevating, to posterity.

The reign of Mary presents us with a host of examples of devotion and fortitude. While the fires of Smithfield were fiercely raging, and the land from end to end was blazing with the martyr's bones, there was the seed of Divine truth falling here and there in good and honest hearts, and every martyr's requiem, as it was sung by angelic voices while they conveyed the emancipated spirit upward and homeward to the bosom of its God, was commingled with the anthem of praise and gratulation, because souls were born while bodies perished, and the fire of Divine love was making itself felt in many a half awakened spectator who gazed upon the material fire which was consuming the ashes of the man who had dared to call in question the infallibility of the church, or censure the form of worship which royalty patronised and promoted.

Thank Heaven! even the necessities of such an age as that were provided for. Nor can we doubt, if peril and persecution should again fall upon us, lamb-like

saints may yet be found, who will cheerfully go to the prison or the stake, and there seal God's faith with their blood rather than yield one iota of the glorious Protestant principles which have guided the star of England to her present position upon the horizon of the world, where she brightly throws her light and influence over every land, and, like the star of Bethlehem, guides the worshippers of Jesus to a land where prisons are closed against the oppressors of God's people, and the slave becomes free when his feet touch the shore, on which the wanderer and the wretched find security and rest. *The bulwark of England's liberty is her Protestantism*; and her sons may read that lesson at least in the history of the past.

Two illustrious names figure in the sixteenth century, whose bosoms were actuated by the same spirit and feeling, and who even in death were not divided. Both were members of the University of Cambridge, and both received high honours from that celebrated seat of learning. The senior of the two was in the early part of his professional career a devotee of Rome; defended with earnestness and eagerness the tenets of that church; and was made, in consequence, cross-bearer at all the solemnities which were then *perpetrated* as so-called Christian worship. Providentially he was not long permitted to wander in the mazes of error. A friend to whom he was much attached had embraced the doctrines of the Reformation, and was anxious to obtain as his associate in the cause of truth the cross-bearer—who, to his honour be it recorded, at once betook himself to God's word, allowed his mind without prejudice to dwell upon its teachings, received them with simplicity, and eventually became a real bearer of a cross with which his name will ever stand associated, by openly avowing the doctrines of the reformed religion.

Of course his conduct at once exposed him to danger. That he had formerly been a defender of Rome only exasperated her adherents against him the more; and they denounced him as a heretic from their pulpits, and tried to preach down his arguments in favour of the use of the scriptures in the English language, in which, however, so far from succeeding, they found they were losing ground in the university itself. Arguments failing, they had recourse to authority—appealed to the diocesan; established a court resolved to put in force the laws against heresy; and compelled the friend of our hero to carry a faggot, as a public exhibition of what could be done—by this means inducing him to recant, although he, too, afterwards was burned for his opinions. Vain was the hope that the party was silenced! Our hero nerved himself to the task; and his friend having been thus removed, he became the avowed head and leader of the reforming party. Such was his address, that Wolsey, it is said, gave him a general licence to preach in all parts of England, thus affording him ample range for the spread of his principles. Even Henry himself was disposed to think well of the man, whose blamelessness of life and purity of conduct were above suspicion: and having had the honour to preach before the king, who had taken some favourable notice of him, he was emboldened to address his sovereign against the bigotry of the clergy; and after declaring that he himself has no sinister motive in what he does, he says—"But, gracious king, reflect on yourself: reflect on your soul. Think of that day when you must give an account of your office, and of the blood that has been shed by your sword. On which day that your grace may stand steadfast and unabashed, clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, is my daily prayer to Him who suffered for our sins. The spirit of God preserve you!" Such was the language in which this pious man addressed the monarch. And now, having been through the intervention of Cromwell introduced to court, his road to dignity seemed to be clearly made out; but having had a living in Wiltshire bestowed upon him, he left the atmosphere of royalty to breathe more freely among the poorer lambs of the flock, and devoted himself to the pastoral care of his own people, in the first place, and then to the care of neglected ones around.

He was not long permitted even this freedom. He was destined to be one of the lights of his day; and a different sphere of action was consequently assigned to him. His preaching was popular and successful. The clergy were alarmed; opposition became virulent; calumny breathed her poison against him; and he was cited to appear before his diocesan, and then before the archbishop—a summons he at once obeyed, though in the depth of winter and

himself in ill health. A paper was put into his hands, which he was ordered to subscribe. Finding it related to the absurd dogmas of Rome, he refused—was dismissed—recalled—again dismissed, and again recalled; the farce being enacted over and again in order to induce submission. As the reformer remained inflexible, severities were threatened, when the providence of God interfered. Henry stepped in between God's faithful witness and his enemies, caused him to be liberated, and shortly afterwards made him a bishop. Here he was assiduous as ever. Without openly opposing the tenets of Rome, he explained them so as to further Protestant views; refused to enter upon the arena of political strife; reprov'd the vices of the court; and, as a reward, was charged with sedition, which, with its twin-sister heresy, has ever been brought against the faithful disciples of Christ from the days of the apostle Paul unto the present. Conscious of innocence, he repelled the charge; professed that he had neither the desire nor ability to preach before the court; but added that, if he were called upon to do so, he claimed the privilege of discharging his conscience. Henry, with all his faults, liked manliness, and dismissed the bishop from his presence with tokens of regard.

The crafty policy of the age kept the nation vacillating between the Romanists and the Reformers; and Gardiner, bishop of Winchester, having framed the bloody statutes called the Six Articles, which had been approved by Henry, our bishop, finding that to hold communion with the church required more sacrifice of conscience than he was willing to make, resigned his office, and divesting himself of his episcopal robes, leaped up, declaring "he thought himself lighter than ever he was before." Shortly after this he was committed to the Tower, from which he was liberated by the death of Henry.

We now turn to the other of the two worthies whose names adorn the page of English history, who was also a student of Cambridge, though some twenty years the junior of the two; and who, somewhere about 1530, commenced, like his fellow-labourer, preaching the doctrines of the Reformation to the people of his own charge, while for miles round multitudes who were neglected by their own spiritual teachers would flock to hear him. Favoured by Cranmer, he was nominated a chaplain to the king, and presented to a stall in Canterbury Cathedral. Here, at the archbishop's visitation in 1540, he had charges exhibited against him for preaching contrary to the statute of the Six Articles. But he was enabled to escape this, as also another snare laid for him by Bishop Gardiner; and, through the intervention of Cranmer, was promoted to a stall in Westminster Cathedral, where he remained during the remainder of the reign of Henry.

In the year 1547, that pious youth Edward VI. ascended the throne; and at once the movement in favour of the Reformation was accelerated and received royal patronage. The Tower gates allowed their illustrious prisoners to pass out, and among them the noble-hearted and illustrious rebuker of court iniquity. To him a bishopric was again offered; but he refused it on account of age, while his junior brother was promoted to the see of Rochester. Together with other illustrious men, they composed the homilies of the church, and by turns addressed their pastoral admonition to the youthful monarch—the form of religious worship having become settled by law, the senior of the two recommenced his itinerant labours, and travelled till the death of Edward, as a general preacher, all over the country, while his junior brother, translated from Rochester to London, was busily engaged in the work of consolidating the reformed religion. Alas! for human frailty. Those who were rejoicing in their emancipation, were themselves the oppressors of others; and our new bishop thought it not unworthy the religion he professed to sentence to the stake two Anabaptists who saw but little difference between a Romish Missal and a Book of Common Prayer.

The death of Edward inflamed the hopes of the Popish party. The tragedy in which Lady Jane Grey was the principal victim had been played out; and Mary, strong in the resources of her hard and masculine nature, resolved to rekindle the flames in favour of her faith. The venerable itinerant was summoned from his labours, and cited before the council; and as he passed through Smithfield, he is said to have exclaimed—"This place has long groaned for me." With the bishop, stripped of his dignities, he was committed to the Tower; and there for two long years did these two champions for the truth submit to indignity, abuse, and contempt—sometimes arguing with their adversaries, at other times com-

pelled to listen to their invectives. The one, decrepit with age, and propped up by his staff, with his Bible under his arm, briefly enunciated his principles, and jocularly observed, "that he was as fit to be made governor of Calais as to dispute at his time of life, and under such circumstances." The other, firm to his principles, declined all overtures, though he might have been spared if he would only countenance, or not oppose, the queen in matters of religion. One of his kinsmen offered to pay her ten thousand pounds if she would preserve his life. To this she agreed, if he would recant. But he refused, even for LIFE!

And now for the last scene. It is a serene October morning. There—good easy folk—you who sit at home and weep at others' woes, but never stir an inch to defend your principles—there is a sight at which angels weep, and so do men, but at which devils are astonished. *They* cannot understand the motives, *they* never will be able to realise the sensation. "'Tis the constraining love of Christ;" and they alas! can never feel what that is, while angels can but ill conceive it.

There go two heroes;—one is fourscore years of age, and with a shroud for a dressing-gown. He walks as nimbly as he can toward a pile of faggots erected in the open space. The spectators are bathed in tears. He is emitting one of heaven's smiles upon his brother confessor, who, more youthful, walks more stately by his side. Around their necks are bags of gunpowder, and now they are both of them attached to the stake; a lighted faggot sets the pile in flames. Hark! the younger of the two is raising his voice in prayer, and God speaks in the calm, exulting language of the older saint, who saw the future in the present, and cried—"Be of good comfort; play the man; we shall this day light such a candle in England, as I hope, by God's grace, will never be put out." And they did light it, and, thank God, it is burning still. Brother, when your heart begins to fail, and zeal begins to slacken, and coldness creeps over your spirit, look back three hundred years upon the martyr-pile of LATIMER and RIDLEY.

SEARCHING THE SCRIPTURES IN THE SUNDAY SCHOOL.

A SKETCH.

THE opening devotions of the school had been completed, and the usual busy hum, with other greater noises not so regular, had just recommenced, when the superintendent rang his bell, and called the attention of the Bible classes and their teachers to a new scheme, or mode of study, which he had to propose.

The word *new* soon caught the ear of even the careless; for while teachers and superintendents are not quite free from the Athenian propensity for hearing "new things," it is very excusable in boys and girls, whose natural thirst for knowledge is fresh and vigorous.

"You little boys and girls at the farther end of the room, I want you to keep quiet and look on for a few minutes.

"Now, Bible boys and Bible girls, I have here a book of Scripture References, classed under the several doctrines they are intended to prove. As you would say, 'Texts of the same sort all put together.' Now, I want you to try how many texts you can find me to prove, 'That God hears and answers prayer;' or, as it is here, 'The efficacy of prayer, with examples.' Examples, you know, are cases, or instances, or specimens. You are to find proofs, with examples. Bible boys and Bible girls in the Bible, Testament boys and Testament girls in the Testament, I will give you half an hour to do it in, and let me see which of you can find me the most and the best texts.

"Hear, listen! your teachers must not help you to find them; they may tell you whether any text you have found is one or not, and whether it is a good one; but the finding of them you must do for yourselves. Now, make the best of your time; half an hour will soon slip away."

Forthwith the bustle began again; the children glad of the work, and the teachers glad of the rest, or rather the relief; for, in fact, the teachers had suggested to the superintendent that he should again institute this mode of instruction, which he had been in the habit of practising years before, when some of them, now men and women, were children in the same school.

The half hour did soon slip away, and the bell rang again—too soon for some but nearly all were full of emotion and excitement, and eager to begin.

"Now, little ones at the further end, you must be quiet again. Bible boys and girls, you shall begin first. That boy or girl that has found most texts, hold up the right hand; but, stop; we must do as they do in a Dutch auction; they go from the highest to the lowest, you know, not as we do, from lower to higher. Well, then; who has got thirty, twenty, fifteen, ten? Ten!—Oh, you have; well, then, now you read aloud the *best* one you have found. I call that the best which is the clearest, plainest, most direct, and undeniable."

"1 Kings, xvii. 20, 21, 22—'And Elijah cried unto the Lord . . . &c., and the soul of the child came unto him again.'"

"Very good. Now, another of you; who has got nine examples? You? Very well. Pick us out what you reckon your best."

"Jonah, i. 5."

"Yes; is that the prayer from the belly of the fish at the bottom of the sea?"

"No, sir. 'Then the mariners were afraid and cried,' &c."

"Oh, well; that is not a bad proof, for that prayer was answered; because the sea 'ceased from its raging.' But that is not quite so clear and direct as Jonah's prayer."

"I've got that too, sir."

"Have you? that is well. Now, girls; you must not let the boys have all the honour in this. Come, girls!" and up rose a timid young female with eight texts, and she read one to the purpose, though in a feeble voice, requiring the help of her teacher to recite it over again for the good of the school. Except in boldness, the girls were quite equal to the boys.

School time soon passed away in these exercises; but before separating, a "subject" was given out for the next Sabbath, namely, "Jesus Christ is the true God," allowing the children to engage the help of their parents, as much *for the sake of the parents* as of the children, the opinion being held that many of the parents were not very frequent Scripture readers, and very few indeed Scripture searchers, though two or three of the parents were known to be preachers, and therefore able to afford their children a rather unfair advantage over others.

When the next Sunday came, the excitement was great. Long strips of paper were visible here and there, with lists of texts upon them. Four or five fingers thrust into four or five places in the Bible at once, ready for reference. Thirty-two was the highest number of proofs offered on this second day. The greater number of those read aloud were very well chosen indeed, and several consisted of pairs from the Old and New Testament respectively, very apposite and very plain. A third Sunday with a third subject has passed away, and the interest is still sustained, though *no rewards are given, or promised, or intended*.

One accidental inconvenience is felt in the school while using this method, namely, the silencing the little ones who are unable to read the Scriptures; but this is not a total deprivation of instruction, as they learn a little by listening; and if attainable, a separate room for them would remove the inconvenience entirely, while there is some consolation in the fact, that four-fifths of the children in the school can read in the Scriptures.

The book with the selected texts is called, "Scripture References," by Charles Leckie, and is published by McPhun, Glasgow, price about 6s., and its name is given for the information of those who may think the foregoing simple practice to have any utility in it. A few Calvinistic doctrines, with *Calvinistic texts* to support them, will be found in the book; but it is hoped they will not constitute a "lion in the way" of any superintendent.

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. V.

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born unto trouble as the sparks fly upward."—Job.

A MAN WITHOUT TROUBLE—A RARE CASE.

SOME commentators have expressed doubts as to whether the above rendering of this well-known and oft-repeated passage is the correct one and others have

asserted that the correct rendering would be, "Man is *not* born unto trouble as the sparks fly upward." It is no part of my intention to discuss this matter in the present instance. It needs but little investigation to ascertain, that men in general do experience in this life a succession of troubles; and, probably with equal truth, it might be affirmed, that by far the greater part of human trouble is the result of ignorance or indiscretion; even the people of God, by stepping aside out of the path of his providence, often miss their way, and, like Christian and Faithful, preferring the "by-path meadow," in which their own wisdom promised ease and pleasure only, they find, when too late, that "there is a way which seemeth right to man, but the end thereof is" trouble and disappointment.

From a somewhat extensive intercourse with my fellow-men, I have reason to believe that few indeed, in any rank or class of society, even in happy England, escape what seems to be the common and all but universal lot of man. The following must therefore be looked upon as an exception to the general experience of mortals:—

Mr. — is a middle-aged, Christian man, residing in the south-west of England, and engaged actively in business concerns. I recently called upon him, and made the usual friendly inquiries after his welfare, and expressed a hope that all was well.

"Oh," he replied, "all is well with me; every thing goes prosperously. Would you believe it, sir, I never yet had *any trouble*!"

"What!" said I, "are you an exception to Job's declaration? Did you never experience trouble?"

"No," he replied; "I never yet had a real trouble. I can truly say, I know not what troubles are. Things have ever gone steadily and happily with me. I have never had a trouble."

I was forcibly struck with the experience of this excellent man,—so strikingly contrasting with the language heard by a Methodist class-leader from week to week, when listening to the experience of his members.

It has often occurred to me, that Christians are too ready to give an undue prominence to what they call their "*troubles*" on these occasions. Indeed, one is almost tempted sometimes to fear there is such a thing as a contagion of words and feelings, or that we are inclined too readily to look out for troubles as matters of course.

One of our old ministers, now gone to his reward, once said in my hearing, "Methodists are always full of trouble. If they have really been exempted from great troubles by their Heavenly Father, they seem careful to magnify the little troubles they ought to overlook, and especially anxious to bear about with them those cares and anxieties they ought rather to leave with the Lord, who has promised *to* bear them for us."

If I mistake not, it was this same minister who gave me a singular account of a gentleman of property, a friend of his, who had never known trouble, and who, hearing his class-mates constantly expatiating on their troubles as though they were proud to hug them to their hearts, tried various means to procure some portion of this cup for his own table, but always in vain. His last endeavour was a singularly desperate venture: he married a woman of bad character—of high respectability, but who had been "*unfortunate*," and had fallen into sin. He believed God would save her, but he counted on experiencing some *trouble* himself first.

All, however, went on well till the first Sabbath after the union, when he prepared to go as usual to the house of God, not at all expecting that his new wife would be inclined to accompany him. However, on his informing her of his intention, she replied, "And of course I shall go with you, for I have resolved, 'Where you go I will go; your people shall be my people, and your God shall be my God.'" So here, too, all his experiment brought him was an agreeable disappointment.

True it is that the Lord often bringeth good out of evil. And it is a happy thing for his people that it is so. But we believe by far the greater part of our troubles here are of our own seeking, or the result of our pride, shortightedness, or neglect of confidence in, and inquiry of God.

J. H. G.

AN INCIDENT IN A LOCAL PREACHER'S LIFE.

ABOUT twenty years ago in the month of February, when I had but just begun to speak in public, I was invited into a neighbouring circuit by the leader of a country village society to give an extra sermon one Sunday evening, when no other service was held. Being young in the work, I made it a matter of much prayer; and when the time arrived, I called upon a friend by the way to go with me, thinking that two are better than one. We reached the place in the afternoon in time to hear an elder brother preach in his appointment. At the close of the service it was announced that a stranger would occupy the pulpit in the evening. Having some faith that good would be done, I felt somewhat disappointed that I saw no fruit to my feeble labours. After the prayer meeting was closed, we retired to the leader's house for refreshment, and while partaking our repast, we were informed that a gipsy was ill in a camp in a lane on our way home, and that he was an important personage, no less than the King of the Gipsies. The thought struck my mind, "we will call and see him." I communicated my thoughts to my companion, who instantly agreed to the proposal. When we arrived at the place, we found two camps or tents, and making up to one of them, we inquired if there was a man that was ill there? We were answered in the affirmative, but he was in the other camp. We next inquired if we might be allowed to talk and pray with him? Our informant replied, "Oh, yes," and called aloud to the people in the other camp, to "make way for the gentlemen." We stooped down (for the door-way was low) and entered in, and, for the first time in our lives, found ourselves in a gipsy's camp. It was rather a spacious tent that his majesty occupied: at one end there were four or five men and women enjoying themselves around a fire; at the other end, his majesty with his queen were laid upon what they would call a bed, with a young girl about fifteen years old by their side, reading the Church of England evening prayers.

We at once introduced our business, and found upon inquiry that the king was a poor penitent seeking salvation; his language was, "God be merciful to me a sinner." I well remember the thoughts that crossed my mind at the time, that as the Lord God came down into the camp of the children of Israel, so would he come down into a poor gipsy's camp, for he is no respecter of persons. My companion and myself knelt down, and poured out our souls in prayer to Him who never turns a deaf ear to the cry of one that is of an humble and a contrite spirit; and while one of us was praying, and the other pointing this poor outcast to the "Lamb of God that taketh away the sins of the world," he believed with his heart unto righteousness, and with his mouth made confession unto salvation. The poor man, with joy beaming in his countenance, clapped his hands and shouted the praises of God. One of his expressions was, "You be nice gentlemen, we can understand what you say." We took our departure, receiving many thanks for our visit. Though I had several miles to walk on a dirty road and a dark rainy night, yet I rejoiced that we had been useful in helping a fellow creature to receive the salvation of the gospel. The next day my companion visited him and found him happy in God. In a short time the man died.

Time rolled on, and I continued my work, carrying the glad tidings of salvation to my fellow men. One lovely summer's evening (about five or six years after, and several miles from the interesting scene just described), coming from my appointment along a narrow lane, I came up to a gipsy's camp, and feeling somewhat interested about these people, I introduced myself to a young man and woman that were sitting at the door of the camp. In the course of our conversation I related the circumstance of visiting the King of the Gipsies. The young woman, with surprise, said, "That individual was my grandfather." An old woman who was inside the camp, hearing our conversation, came out and said, "That person was my husband," and asked me if I was the gentleman that visited her husband? I answered in the affirmative. I inquired how her husband died? "Oh, sir," she replied, "he died very happy!" Ah! thought I, as I continued my journey home, how true are the Saviour's words, "The first shall be the last, and the last shall be the first." This poor outcast from society may be found at God's right hand, where there is fulness of joy and pleasures for evermore, while those who are exalted to heaven with Capernaum privileges, will, for the abuse of them, be thrust down into hell.

A LOCAL PREACHER.

Science and Literature.

Astronomy.

NOTICES FOR APRIL, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL
OBSERVATORY, GREENWICH.

"Who guides the planets as they roll,
And darts the fires from pole to pole,
Commands the stars to twinkle bright,
And all the gems of solemn night?
Who sways the sceptre high above?
Who from old chaos darkness drove,
Illumed the spheres with heavenly fire,
When seraphs tuned the rapturous lyre?
Who this vast globe from nothing made,
The smallest worm and meanest blade,
When morning stars rejoiced around,
And sons of God the triumph crowned?
Who framed the sun, vast orb of light,
Enshrouded in his radiance bright,
Pouring his rays in streams on earth
E'er since creation's ancient birth?
Who bade the silver queen of night
With milder lustre meet the sight?
Who fills the vast immensity
But GOD!—himself *Infinite*."

THE Sun rises at Greenwich on the 1st at thirty-eight minutes past five, and sets at thirty minutes after six: on the same day he rises at Edinburgh at thirty-five minutes past five, and sets at thirty-four minutes after six. He rises at Greenwich or London on the 21st at fifty-four minutes past four, and sets at three minutes after seven: on the same day he rises at Edinburgh at forty-three minutes past four, and sets at sixteen minutes after seven.

The astronomer contemplating the sun, observes, very justly, that he *appears* to rise, culminate, and set, but in reality he stands "firm fixed amid a flood of day," and is a stupendous orb, more than a million times larger than our globe, over whose disc he seems daily to revolve: that his apparent motion arises from the earth's real motion around its own axis every twenty-four hours; and thus, in the order of Providence, day and night are measured out for the benefit of the inhabitants of our globe. Similar remarks might be made respecting every other planet in the solar system.

The Moon, "Queen of the sober-mantled night," rises on the 1st at a quarter before three in the morning, and changes on the 8th at noon. Her beautiful crescent appears in the western sky on the evening of the 10th, and sets about nine o'clock. On the 13th she sets soon after midnight, and on the 16th is half-full: she is due south, or passes the meridian on the 17th, at a quarter-past seven in the evening, and on the 21st at

half-past ten at night. The moon is full on the 23rd, at twelve minutes past three in the afternoon; and in the evening of the same day appears in full glory in the eastern horizon, soon after the setting of the sun: she rises on the 26th, at half-past eleven at night, and enters her last quarter on the 30th; on which day she rises at a quarter-past two in the morning.

"Orb of the night! thy pale still ray
Gleams on the sleeping earth!
Day's glories, which have pass'd away,
Proclaim'd thy gentler birth.
Clouds float around thee, and awhile
Thou'rt hidden from the sight;
Yet pass they o'er, and thou dost smile,
Enthroned in peace and light.
Thus the dark shades that cloud the soul,
And veil faith's radiant eye,
Shall melt beneath the high control
That spreads thy beams on high.
Season of thought! when the mind feels
A pure and heaven-sent calm—
When o'er the spirit gently steals
A free, overpowering charm—
A charm that leads the soul above,
His hand to recognise,
Who pours his bounteous rays of love
On earth as in the skies."

Mercury is unfavourably situated for observation during this month.

Venus being now so much in the blaze of the sun, is invisible to the naked eye.

Mars, owing to the same cause, cannot be seen at present.

Jupiter appears low in the southern skies, before sunrise: his brightness renders him at once known to the commonest observer: he rises on the 1st at one o'clock in the morning, and on the 19th at a quarter before twelve at night. On the 27th this beautiful planet is in conjunction with the moon.

Saturn is to be seen in the evening twilight, like a star of the second magnitude: he sets on the 1st at forty minutes past nine, and on the 22nd at half-past eight: on the 10th he is very near the moon, as viewed from our earth.

Natural History.

NOTICES FOR APRIL, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL
OBSERVATORY, GREENWICH.

"Now the golden morn aloft
Waves her dew-bespangled wing;
With vermil cheek, and whisper soft,
She wooes the tardy spring;
Till April starts and curls around
The sleeping fragrance from the ground
And alight o'er the living scene
Scatters her freshest, tenderest green."

New-born flocks, in rustic dance,
 Prisking, ply their feeble feet;
 Forgetful of their wintry trance,
 The birds his presence greet:
 But chief the skylark warbles high
 His trembling, thrilling ecstasy;
 And, lessening from the dazzling sight,
 Melts into air and liquid light.
 Rise, my soul, on wings of fire,
 Rise the rapturous choir among;
 Hark! 'tis Nature strikes the lyre,
 And leads the general song.
 Warm let the lyric transports flow,
 Warm as the ray that bids it glow,
 And animates the vernal grove
 With health, with harmony, and love."

"WHEN we observe the earth gradually exchanging its winter robes for a mantle of the liveliest green, the flowers springing up in fresh luxuriance at our feet, and every shrub and tree putting forth its buds, which are soon to be beautifully expanded into blossoms and leaves, our first feelings are those of wonder and delight at the silent and marvellous change produced in the general aspect of nature; and we then naturally seek to contemplate the causes of such a universal transition. By what agency, we ask, does the vegetable world suddenly start from apparent death into all the beauty and exuberance of another spring? What second cause, under the direction of the great Ruler of the year, works the magnificent effect?"

"The means by which this sudden burst of vegetation is produced, is, like most of the other great agencies of nature, extremely simple. It is merely the increased temperature of the earth and atmosphere, assisting the natural tendency of the plants to awake from the lethargic state into which they are thrown during the winter. The progress of the earth in its orbit toward its aphelion, or greatest distance from the sun, causes that luminary to ascend higher in the heavens, and to be longer above the horizon, and thus produces longer and warmer days. It is a well-known physical fact, formerly noticed, that the more perpendicularly the sun's rays fall upon the surface of the earth, the greater is the heat they excite. Hence, as the sun in his northward progress in the ecliptic, daily ascends higher above the horizon, and consequently darts his rays upon our hemisphere in a more perpendicular direction, the temperature of the earth and air gradually increases, and milder and more genial weather ensues. The effect upon the economy of vegetables is more or less rapid, according to their different structures; but in no long period the increased and increasing heat produces a universal development of foliage and flowers. The earth opens, as it were, her bosom to the sun; all her veins feel the genial influence; and a vital energy moves and works in all her blossoms, buds, and leaves.

What was lately barrenness becomes fertility; from desolation and death start up life and varied beauty, as if beneath the reviving footsteps of a present Deity. Hence result all the beautiful and amazing phenomena of spring."—Duncan.

The first half of the month.—The fox and the marten suckle their young ones, and bring them animal food. The silvery gull and the crossbill retire from our shores to more northern latitudes to breed. The frog and the toad spawn early in this month, and the young are speedily hatched. The death-watch beetle (*Anobium tessellatum*) leaves the wood, in which it passed its larva state, and commences to make its peculiar ticking noise, somewhat quicker than the beats of a watch, and at intervals consisting of seven or eight strokes at a time: this insect is only found in or about houses of long standing. The mole-cricket (*Gryllotalpa vulgaris*), invited by the warmth of the sun, leaves its hiding-place; and the early cabbage-butterfly is seen dancing an powdery plumes in the solar beams.

The Chinese primrose, white oxalis, fritillary, wall-flowers, clarimond tulips, hyacinth, crown imperial, primrose, daffodil, gentianella, common cyclamen, and various other interesting garden plants, display their beautiful flowers; while the fields exhibit in bloom ground-ivy, dandelion, wood wind-flower, bulbous buttercup, harebell, &c. A walk out into the lawns and woodlands on a fine morning in April, yields considerable pleasure and interest.

The last half of the month.—The natterjack and eft spawn at this time. Respecting the latter, a certain naturalist says—"I have kept several water-efts in a jar of water; but it is painful to observe their constant efforts to take breath, by rising every two or three minutes to the surface, so that breathing seems to be the only business of their lives, requiring more, infinitely more, labour than most other animals undergo to procure food. It is clearly impossible for them ever to sleep, except upon land. Those which I kept cast off the whole of the scarf-skin (*epidermis*) every two or three weeks, but never the true skin, as serpents do. They also laid eggs, enveloped in a gelatinous substance, somewhat like frog-spawn.

Birds now sing delightfully; and many of them are now engaged in constructing their nests.

"'Twas wisdom infinite that first impress
 The impulse on each bird to build her nest,
 And suit her nature and her wants the best.
 The water-tribe select the reed and rush;
 The piping blackbird, and the missel-thrush,
 Prefer to fix their house upon a bush.
 The sparrow delves amid the cottage eaves;
 The white-throat to the thorny thicket cleaves,
 And makes her dwelling-place among the leaves

The little wren, beneath the hovel thatch,
 Within her pretty home will sit and watch,
 Until her warmth the downy brood shall hatch.
 The sandy banks the sprightly martin please;
 The rook and magpie seek the towering trees,
 And love the rockings of the morning breeze.
 In chinky walls the robin's eggs are found;
 The lapwing seeks the spot where grubs abound,
 And lays her speckled treasure on the ground.
 Treat not the feather'd race with harm or ill,
 Since every one subserve to fulfil
 The wise intentions of its Maker's will."

The notanecta, or boat-fly, is now busy in sunny days catching flies on the surface of ponds, &c., which he does while swimming with his back downwards. Mole-crickets may be seen in their respective haunts. The early cabbage-butterfly, the wall-butterfly, the angle-shades moth, the April moth, and some other lepidopterous insects make their appearance at this time. The garden-beetle, the catchweed-beetle, and several other beetles abound.

Our gardens every day are unfolding fresh beauties. The double white, the yellow, and some others of the earlier tulips, are now fully opened; but the more illustrious varieties will not blow for some weeks: this tribe is the gayest offspring of floriculture. Other flowers which now adorn our fields are the chequered daffodil, the primrose, the cowslip, and the lady-smock; also the harebell.

"With drooping bells of clearest blue
 Thou did'st attract my childish view,
 Almost resembling
 The azure butterflies that flew,
 Where on the heath thy blossoms grew,
 So lightly trembling."

SACRED Botany.

THE LILY.

BY S. HEREMAN.

"Consider the *lilies* of the field how they grow, they toil not, neither do they spin."—MATT. vi. 28.

"I am the rose of Sharon, and the *lily* of the valleys.—As the *lily* among thorns so is my love among the daughters."—SONG OF SOLOMON ii. 1, 2.

"My Beloved is mine and I am his, he feedeth among the *lilies*."—SONG OF SOLOMON ii. 16.

"My Beloved is gone down into his garden to the beds of spices, to feed in the garden, and to gather *lilies*."—SONG OF SOLOMON vi. 2.

"And they shall turn the rivers far away, and the brooks of defence shall be dried up; the reeds and the flags shall wither."—ISAIAH xix. 6.

"I will be as dew unto Israel; he shall grow as the *lily*, and cast forth his roots as Lebanon."—HOSEA xiv. 5.

"THE name *lily* (*lilium*, λειριον, κρίνον) is probably derived from an eastern word, signifying a flower; or, as some affirm, from the Celtic word *li* (whence the Gallic *lis*), white, or shining; and is a term that has been applied to many very different plants, such as the water-lily (*nymphaea*); the Superb lilies, commonly

so called (*lilium*); and others, even to the *lilac* (*syringa*); the original Persian name for which has been anglicised without alteration." The numerous texts of Scripture quoted above also agree with this view, as they evidently apply to several distinct kinds of plants. The lilies of the field, pointed out by our blessed Saviour, in illustration of the providential care of God over his creatures, consisted probably of three or more different species.* That this is not a singular view, the following quotation from "Burnet's Outlines of Botany" will show:—

"The application of the term *lily* has been very variously extended and restrained; for the word has been used both as a general and an individual name. Solomon uses *lily* (*shushan*) in a collective sense, and likewise distinguishes among lilies, the *shushan* of the valley; and a 'greater than Solomon,' when he gave us the affectionate command to 'consider the lilies of the field how they grow,' seems, while adopting popular language, evidently to have had a similar comprehensive meaning, which may be shown, both from the context and from modern phyto-geographical researches. Historical reference and a knowledge of local peculiarities can alone develop the impressive beauty of this, as well as of many other passages in ancient records. Thus, for example, it is well known that fuel is so scarce in the Holy Land and in many parts of the East, that the inhabitants regard large trees with especial reverence, and are obliged to use by turns every kind of combustible matter, such as the withered stalks of herbs and flowers, the tendrils of the vine, the small branches of rosemary, and other plants, to heat their baths and ovens. Allusion to this custom is easily recognised in this passage, and adds much natural force to Christ's concluding remark, 'If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?' The grass of the field here evidently includes the lilies, of which the Saviour had just been speaking, and by consequence, such herbaceous plants in general; and in such an extensive sense both words are not unfrequently to be taken. This will appear still further evident from the observations of Sir James Edward Smith, who, when endeavouring to identify these lilies, which he considers not to have been *lilies*, but

* One our common but beautiful white garden lily; another the orange-red kind; a third the copper-coloured day-lily; and a fourth the yellow amaryllis; all of which abound in the fields of the Levant.

amaryllides, says, 'It is natural to presume the Divine teacher, according to his usual custom, called the attention of his hearers to some object at hand; and, as the fields of the Levant are over-run with the *amaryllis lutea*, whose golden liliaceous flowers afford in autumn one of the most brilliant and gorgeous sights in nature, the expression of 'Solomon in all his glory' not being 'arrayed like one

xiv. 5, refer to very different plants which grew formerly in ditches and still waters in every part of Egypt and other eastern countries; and one kind is even in the present day found to be most abundant there.

In describing these various plants termed "lily," the two first are lilies proper; the common white one (*lilium candidum*, fig. 1 *a*) is known to almost

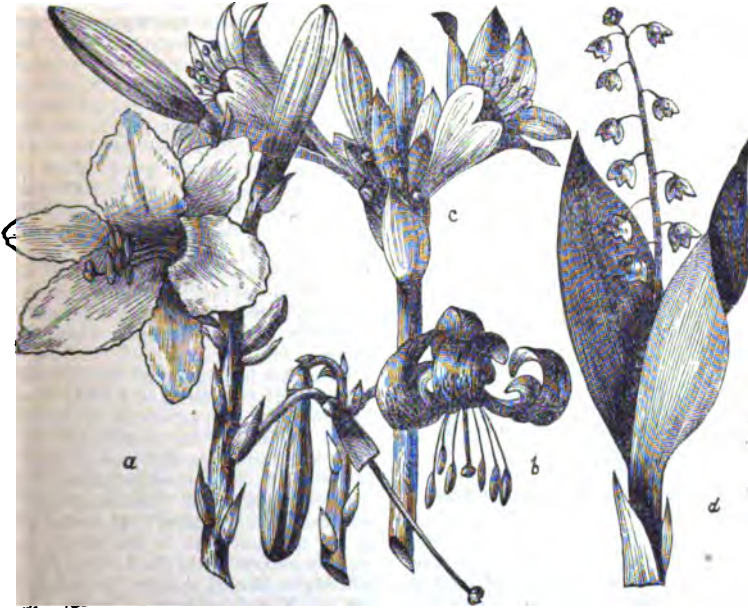


Fig. 1.—*a*, White Lily. *b*, Scarlet Lily. *c*, Copper Day Lily. *d*, Lily of the Valley.

of these,' is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be correct, we learn a chronological fact respecting the season of the year when the Sermon on the Mount was delivered.

"The white lily and the Chalcedonian are, however, both Levantine plants; and many other lilies are natives of and so abundant in the East, that a Persian province was called Susiana, and its chief city Shusan, or Sushan, from these beautiful flowers growing there naturally in excess. Hence, although the *amaryllis* can by no means be excluded, the other liliaceæ should be included likewise."

The above are most likely the lilies of Matt. vi. 28, and of the various passages in the Song of Solomon; but the *flags* of Isaiah xix. 6, and the lily of Hosea

every one; as is also the orange-red kind (*lilium chalcedonicum*, fig. 1 *b*): both these were introduced to Britain nearly 300 years ago. The copper-coloured day-lily (*hemerocallis fulva*, fig. 1 *c*) grows in the richer pastures throughout the Levant, and flowers during nearly half the year; the leaves and flower-stems rise to the height of three feet. The small white fragrant bell-flower, known to us by the name of "lily of the valley" (*convallaria majalis*, fig. 1 *d*), which some have supposed to be the plant noticed in the Song of Solomon, is a native of the woods of England and many parts of Europe, and is no where mentioned in the sacred writings.

The yellow *amaryll* (fig. 2) is the *sternbergia lutea* of modern botanists, the *amaryllis lutea* of others; the great yellow colchicum of Bauhin, and the great or autumn and winter daffodil of Parkhurst. It is a hardy, bulbous plant, growing freely in

our garden borders, and, only that its flowers are larger and more robust, they might be readily mistaken for those of a crocus or colchicum; indeed, under this latter name, the roots are annually imported to us from Holland.



Fig. 2.—Yellow Amaryllis (*Amaryllis lutea*), known as *Sternbergia lutea* by botanists.

The lily of Hosea xiv. 5, and the flag of Isaiah xix. 6, are references to a water-lily, called both by ancient and modern writers "lotus," figures of which are found in all the old inscriptions and writings of the Egyptians. The word *lotus* having been variously used, however, it might be proper to notice each plant which has borne that name.

The first is called the **LOTOS TREE** (*zizyphus lotus*, fig. 3 a), and is the plant

of the ancients, so celebrated in history as producing a fruit which formed the chief sustenance of the inhabitants of a large tract of country in the North of Africa, which fruit Homer states was so delicious as to produce in those who ate it a forgetfulness of their own country, and that the friends of Ulysses required to be violently removed from the place where the plant grew. The lotus-eaters, or *lotophagi*, chiefly lived on the sea-coasts about the gulf of "Syrtes," the island of Mennix (Jerba), and the coast beyond, as far as the lake and river Tritonis to the Meclies. The true extent, however, of their boundaries has not been fully determined. Scylax includes the whole of the tribes between the two "Syrtes;" Ptolemy limits them to the neighbourhood of the river "Cinyps;" Herodotus places them on the west side of the river "Cinyps;" Strabo says they live in the neighbourhood of "Jerba" and the adjoining "Syrtes;" and Pliny, like Strabo, states that they inhabited both "Jerba" and the environs of the "Syrtes." The truth probably is, that the inhabitants of all the parts bordering on the desert were lotus-eaters.

The plant is a native of Persia, Sicily, Spain, and the interior of Africa, in the kingdom of Tunis, especially in the tract called "Jereed." The Arabic name of it is *Nebbek*, and two sorts are described as growing in the neighbourhood of Dafoor; one called "*Nebbek el Arab*," and the other "*Seedra*." It is also said to be common both in the eastern and western extremities of the African desert, and Major Rennel thought he saw it in the neighbourhood of the Ganges. Mr. Mungo Park also found the fruit common in all the parts of Africa he visited; but the kind he saw growing at the Gambia was probably another species, known as *Bacle's jujube* (*zizyphus Baclei*). Dr. Shaw met with it in the southern districts of Barbary; and other travellers observed



Fig. 3.—Lotos of *Lotophagi* (*Zizyphus lotus*). b, Lotos of *Dioscorides* (*Lotus dioica*). c, Nettle leaved Lotos (*Celtis occidentalis*).

it in Koarta, Ludamar, and all the northern parts of Barbary.

The fruit is eaten both in a fresh and dried state; in some cases it is allowed to hang and dry on the trees, it has then a delicious flavour, and is formed into a nutritious paste. Generally, however, the fruit is gathered when ripe, and afterwards dried in the sun; the mode of collecting it is to spread a cloth beneath the trees, and then beat the branches with a stick. When dried, it is pounded in a mortar until the stones are separated from the farinaceous matter; this is moistened with water and formed into cakes, which when baked in the sun are equal to the best gingerbread. The natives of Ludamar also macerate the stones in water until the farina which adheres to them is entirely separated; and this water, when boiled and thickened with millet, makes a delightful gruel called "fondi," much esteemed for breakfast. The refuse fruit is given to cattle, which soon fatten upon it. The plant has been grown in the greenhouses of this country since 1751.

The *λωρος* (*lotos*) of Homer, who is supposed to have lived about 900 years before the Christian era, and that of Dioscorides, who flourished about 600 years later, is a bird's-foot trefoil (*lotus Dioscorides*, fig. 3 b), and a very different plant from the lotus of Lotophagi.

The lotus of Hippocrates is the nettle tree (*cultris occidentalis*, fig. 3 c) of our European forests, where it grows to a large size, with very hard and tough

Caspian Sea, Italy, and the Mauritius; the fruit grows to the size of a cherry.

None of these are, however, the lotus-lily of Scripture, which is a kind of water-plant; but the name does not appear to have been confined to one species of water-lily; for, according to Herodotus and Theophrastus, the nelumbo, or sacred bean of India (*nelumbium speciosum*, fig. 5 a), was called lotus, and was once common both in Egypt and the neighbouring countries, although there are no traces of its existence there in a wild state at the present time; probably it never was indigenous, but was partially naturalised at its introduction.

The ancient preparation called "colocassia" was supposed to be made from the farinaceous roots and seeds of the nelumbo; but Dr. Patrick Brown has proved that it consisted for the most part of the powdered fleshy roots of a very different plant (*calodium colocassia*, fig. 4), mixed with only a few of the nelumbo seeds to give it a flavour.



Fig. 4.
Calodium Colocassia.

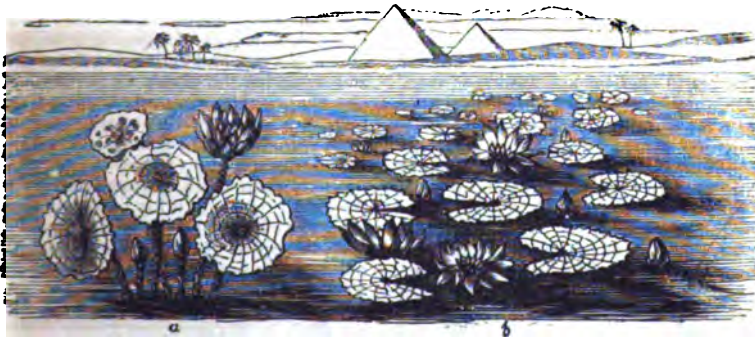


Fig. 5.—a, Nelumbo or East Indian Lotus (*Nelumbium Speciosum*). b, True Egyptian Lotus, or Lily of Hoses (*Nymphaea Lotus*).

timber, used for a variety of domestic purposes; the fruit is about the size of a wild cherry, of a glossy black colour when ripe, and tolerably sweet and palatable.

The lotus of Italy is one of the ebony trees (*diospyros lotus*), and grows wild in the western parts of the Caucasus, the woods of Hyrcania, the coast of the

Another water-lily (*nymphaea lotus*, fig. 5 b), a true native of Egypt, is probably the original "lotus" of the ancients; it grows at the present day in the greatest abundance both in the Nile, the neighbourhood of Rosetta, Damietta, in rice-fields, during the time they are under water, and in almost every slow-running

stream in the country. This is doubtless the plant mentioned by Hosea, xiv. 5, where the Hebrew word is rendered by our translators "lily;" and in Isaiah xix. 6, where the same word in its plural form is translated "flags." This plant was dedicated by the Egyptians to their goddess Isis, the wife of Osiris, one of their kings, who was assassinated by his own brother.

As the season for maturing the growth of the lotus-lily in its native habitats is very short, the leaves and every other part of the plant are constructed so as to facilitate the most rapid development of their parts. On this account the flowers appear, and the seeds ripen and are shed before the waters of the rice-fields, brooks, and ditches, become dried up by the hot weather; after which, the leaves die down to the fleshy roots, and the plants remain torpid until the following season.

How beautiful is the allusion made to this rapid and perfect growth in the prophecy by Hosea, xiv. 5, when, speaking of the return of Israel to the Lord, the prophet exclaims, "He shall grow as a *lily*, and cast forth his roots like Lebanon"—a striking and comprehensive figure! And what can effect so rapid a development of heavenly perfection? The reception of the gospel—that sweet message of peace, of mercy, of heaven!—brought home to hearts crushed beneath a weight of sin, and enslaved by the bondage of hell—it is the gospel, bright herald of a Saviour's love, which shows us how the conscience may be relieved of its fearful burden, and inherit "joys unutterable and full of glory." Science has conferred on suffering humanity unnumbered benefits; civilisation has called forth energies and awakened interests which, but for its influence, would have remained for ever inactive; commerce has opened fields of communication betwixt the most dissimilar and distant nations, and their manufactures and products are sold or exchanged to their mutual advantage; but it is the gospel alone, the word of life, which exhibits in the clearest light *Him* who can change the disposition, dispel the gloom of sin from the world, plant the rose of Sharon in the wildest desert, spread a carpet of *lilies* over the waste and howling wilderness, and open springs of living water in the dry and thirsty land. It is through the Holy Spirit's heavenly influence which accompanies the preaching of the gospel, that the indications of a coming gracious shower are becoming daily more and more visible amidst the rocky hills of Derbyshire, where I write. The reception of the gospel insures the assistance, the protection, the companionship of

Him who is capable of effecting all the world can want. "The gospel is the power of God to salvation to every one that believeth;" it has raised up our country from a state of barbarism and degrading ignorance and superstition to what we now are; its light has penetrated some of the darkest places of the earth; dens of cruelty, where the wretched victims are called by the demon they worship to celebrate rites at which humanity shudders; it has shone into the wigwams of North America, the Southern States of bondage and slavery, the burning sands of Africa, the vast dominions of Asia, and the despotic empires of Europe. The Saviour's glorious name is already engraven on the dark and swarthy countenances of the poor oppressed Negroes, the Caffres, the Bechuanas, the Bushmen, the Hottentots, the natives of Cassina, Burmah, Thibet, China, the red men of the West, the pale faces of temperate lands, and the fur-clad Esquimaux amongst the mountains of perpetual ice. Jehovah has already brought many of his sons from afar, and his daughters from the ends of the earth: and the present is not the age to pause in a work so great and glorious as the proclamation of this heavenly gospel. The time has even arrived when numbers of the once-highly favoured sons and daughters of Abraham have begun to hear this blessed Word; and hearing, have received life. By unity of effort and continued perseverance, the heavenly beauty of unnumbered lilies shall glitter with a splendour never before witnessed amidst the thorns of heathenism and idolatry, until the world becomes a carpet of glory and beauty, diffusing a rich and enlivening fragrance, and rendering the dreary waste glad some and happy. He who feeds amongst the lilies, and spreads a rich banquet for the perishing children of Adam, will surely, at no distant day, cause the dew to descend upon these scattered ones, and they shall "grow as a lily, and cast forth their roots like Lebanon." Before, however, the Spirit of Grace can be poured out in such streams as will meet the world's wants, a more earnest and agonising spirit of supplication must be put forth by the people of God: unholiness, party spirit, bickerings, strife, and ambition to be great amongst the Redeemer's followers, must give place to humility and brotherly union. If this spirit is cultivated, and urgent, persevering prayer is carried out, wonders will be effected; the chariot of Jehovah will roll onwards, onwards, onwards, till priestcraft, tyranny, persecution, war and bloodshed shall cease, and Christ shall be all in all.

Authors and Books.

Secular Tracts. By John Howard Hinton, M.A. Nos. 1, 2, and 3. London: Houlston and Stoneman.

THE first of these tracts is a lecture delivered at Cowper Street, on the conclusion of the discussion between Mr. G. J. Holyoake and Brewin Grant. The second bears the title of "The Reasonableness of Prayer Vindicated," and the third is on "Godliness Profitable for all Things."

The author merits the approval of all lovers of truth for the publication of his views on these important subjects. We confess that when we saw the account (having neither the time nor the inclination to attend the discussion) of the meetings, over which Mr Hinton presided as umpire, we wondered how a man of his "many calls" and such arduous and multiplied labours could take so much interest in the procedure as to induce him to attend and listen week after week to the monstrosities which were uttered by the professed infidel, although met by the clever and witty retorts of his opponent; but now we rejoice that he was there, and sincerely thank him for the felicitous use he has made of what he heard. The lecture is an able *exposé* of the fallacy of the system, if anything so incoherent can be called a system, as propounded by its chief apostle. The poor fellow is dealt with in a way that only a man of such calm temper, dry humour, and clear perceptions as our author could deal with him. But not only is "the refuge of lies," in which men have been called to trust, swept away: there is much positive truth enunciated; and although we should demur to the mode in which some of the opinions are put, even if we found ourselves at one with the author on the opinions themselves, yet, as a whole, we commend the lecture, and trust that our friends who come in contact with any of the disciples of this "new school" of destroyers, yclept *Secularists*, will abundantly supply themselves with this ready antidote.

Of the other two we can speak in the same commendatory terms. The reasonableness of prayer is put in an intelligible form, and the pretended philosophy of some, and the open infidelity of others, are equally met and set aside. The last of the three was delivered to the people of his charge in Devonshire Square Chapel, and most sincerely do we wish that the subject of which it treats was more frequently the theme of public discourse. It ought to stand as an axiom, which has been demonstrated by facts, that "godliness is profitable to all things, having the promise of the life that now

is, as well as of that which is to come." But then it should be remembered that it is not true of mere *profession*, even though the professor have itching ears and a prating tongue, however sanctimonious he may look. Nor is godliness so profitable as it might be, if every one enjoying its saving power determined that every man with whom he came in contact should have proof of its beneficial influence. When preachers of the gospel take such subjects, let them be able to point to an active, industrious, thriving, intelligent, brother-loving, soul-seeking class of individuals, and boldly challenge investigation when he exclaims, "These are our epistles, read and known of all men." Again we say, let our friends provide themselves with large numbers of these tracts for distribution. They will find in them much of that "wisdom which is profitable to direct."

The Christian Philosopher Triumphant Over Death. A Narrative of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.R. By Newman Hall, B.A. Eighteenth thousand. London: John Snow.

WE are glad to find that the demand for this volume continues, and that the eighteenth thousand has been published. Dr. Gordon deserves the name of a Christian philosopher; and his son-in-law, the author of his memoir, has done good service to the cause of truth by presenting his subject in a way that is calculated to bring glory to God. None can read the book in a proper spirit without deriving benefit. We commend it to the attention of all.

Mr. G. J. Holyoake Refuted in his own Words. Nos. 1 to 5. By Sanders J. Chew. London: Houlston and Stoneman. Leicester: S. G. Chew.

QUOTATIONS are presented from the writings of the infidel, by which it is seen that he is "everything by turns, and nothing long." Mr. Chew gives his statements with perfect fairness, and then, in short and conclusive reasoning, sets the author against himself, and shows that no dependence can be placed upon him. To those who have leisure and inclination, or who expect to come in contact with those who have given heed to the "vain philosophy" of which Mr. Holyoake is the redoubtable champion, these tracts may be useful; but we believe that there is a "more excellent way" of preventing the spread of these pernicious doctrines. Let the believers in Christ with untiring activity seek out the poor and helpless, and show that Christianity does not consist in long faces, demure looks, attending places of worship, or

repeating paternosters, but in bringing peace, and joy, and salvation to every soul of man, and chasing every impurity, filth, and wretchedness from every lane and alley. Let them, in fact, in imitation of its Author, "go about doing good" to the bodies as well as the souls of men, and *secularism* will soon have neither a name nor place among us. Christianity is not only a good thing, or the best thing, but the only thing suited to heal the moral maladies of mankind, and confer a larger amount of physical and social advantage than all other appliances put together.

Nineveh: Its Rise and Ruin, as illustrated by Ancient Scriptures and Modern Discoveries. A new edition, revised and enlarged, with supplementary notes. By Rev. John Blackburn. London: Partridge and Oakley.

DR. LATARD has pronounced this the best book he knows to show the connection between recent discoveries and the prophetic writings of Holy Scripture. This is a high compliment to our author, and one which ought to secure for his work an extensive circulation.

The volume consists of a series of lectures delivered by Mr. Blackburn to his congregation at Claremont, Pentonville. The new edition is published at half the original price, and is thus placed within the reach of a larger number of readers. Any work that tends to inform the mind on events referred to in the Word of God, and which are calculated to strengthen our faith in its inspiration, ought to be read with attention, and we therefore recommend the purchase and careful perusal of this volume.

Prisoners of Hope: being letters from Florence relating to the persecution of Francesco and Rosa Madiati. Edited, with an introduction, by S. P. Tregelles, LL.D. Second edition, with an appendix of recent information. London: Partridge and Oakley.

THE Madiati are no longer prisoners. Little praise, however, is due to the barbarians who govern in Tuscany. Pretending not to yield to foreign influence, and to uphold a show of independence, there can be no doubt but that the voices of England and Prussia have been disturbing the slumbers of the Grand Duke, who has at last relented and thrown open the prison doors, that the servants of Christ might be numbered among the banished ones. The case of these tried Christians will always possess interest, and we are glad that it has been presented to us in such an interesting form. In this volume is given a clear and connected account of the arrest, accusation, trial, vindication, and sentence of

the sufferers, in a series of letters from the scene of action. There is also an able introduction by Dr. Tregelles, and an appendix, containing letters from the Evangelical Alliance at Geneva and Lord Roden to the Earl of Shaftesbury, and an account of the proceedings of the deputation to the Grand Duke. It should be bought and read as a record of suffering for conscience' sake, and with prayer that, if unhappily any of us should ever have to bear persecution, we may be sustained by "the like precious faith," of which the Madiati so evidently manifested themselves the professors.

The Life and Times of Howel Harris, Esq., the First Itinerant Preacher in Wales, whose labours were very extraordinary and successful. By the Rev. Edward Morgan, M.A., Vicar of Syston, Leicestershire. London: Hughes and Butler.

THE founder of the Welsh Calvinistic Methodist Societies was indeed an extraordinary character, and it is evident that God wrought mightily by him for the advantage of the principality. This devoted man commenced the formation of his societies some four years earlier than Wesley, and gave as much evidence that he was raised up of God for the work in Wales as did the founder of Methodism in reference to his labours in this country. He was a *layman*, so called; but neither Whitfield, the Wesleys, nor the other regularly-ordained clergy of his day, who were desirous of saving souls, were ashamed to be associated with him in the proclamation of mercy to lost man; and now, after the lapse of nearly a century and a quarter, we find a minister of the Establishment becoming his biographer, and acknowledging his call by God to the ministry of the Word.

We fear that the same amount of liberality does not pervade every mind belonging to our own ministry, and that if one with equal zeal were now to start up from among our ranks, those in authority would be ready to command that he "be a keeper at home," and not go forth beyond his own circuit. But the want of the times now is an earnest, zealous, pains-taking, devoted, evangelistic ministry: men coming fresh from the people, knowing their wants, sympathising with them in their sufferings, and yearning with pity for their spiritual destitution—men who, with loving hearts, could go forth, not "shunning to declare the whole counsel of God." Where shall we look for such men? Brethren, we are asking for "old times," for primitive simplicity, for a return of something like the early successes of Methodism. Are we willing to be baptized for the dead? Can we drink into their spirit, and go forth

enduring hardness as good soldiers of Jesus Christ? We cannot have a return of primitive times and blessings, without a return to primitive self-devotedness and abundant labour. Let a remembrance of what such men as Howel Harris were enabled to accomplish stimulate us to action, so that we may go forth valiant for the truth, from conquering to conquer, cheered even amidst persecution, if we are called to bear it, by the consolations which abounded in them; and, above all, considering "Him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds."

A Letter to the Right Honourable the Earl of Derby on the Cruelty and Injustice of Opening the Crystal Palace on the Sabbath. By the Rev. B. Parsons of Ebley.

The Sins of Toil and the Crystal Palace. By Rev. John Hall. London: Snow.

The Law of the Sabbath, Religious and Political. By Josiah Conder. London: Patriot Office.

THE whole of these are valuable, and their publication opportune. The first contains statements, arguments, and deductions of startling interest, and which demand attention. We are not pleased with the strain of biting sarcasm which runs through the letter, nor do we think that the spirit displayed is likely to

commend it to the late Premier, or produce his conversion. As Mr. Parsons is fond of quoting Latin, we may observe that a little more of the *suaviter in modo*, with the *fortiter in re*, would have been an improvement in his very important letter.

In the second, Mr. Hall repudiates the charge, that those who wish to retain the Sabbath are opposed to the enjoyments of the poor and working-classes. He also deals some heavy blows on Mr. Mayhew; and shows that Christianity confers infinitely more lasting benefits on all classes, who are sought to be united by it, than the pseudo-liberality of all *pretenders* for the liberty of the poor and oppressed artisans.

Mr. Conder's is a reprint of articles which originally appeared in the "Eclectic Review" when he was the editor of that periodical. But it is quite suited to the times; and is an able *exposé* of the folly and infatuation of those who pretend that the Sabbath, as a divine institution, was abolished by the gospel. The arguments of Dr. Whateley, and men of his views on the subject, are handled in a masterly manner. We are not sure that we could go the "full length" with the author, but we would rather do so a thousand times than give way to the spirit of latitudinarianism which some liberty-loving advocates recommend.

Temperance.

TESTIMONIES OF THE DEPARTED TO THE IMPORTANCE OF TEMPERANCE.

LAST month (February) it pleased the Head of the Church to remove from this sinful world to a far better three members of the Methodist Society, all of whom were members of the Temperance or Total Abstinence Society. Respecting them a few remarks may be made, which, by God's blessing, may be useful to others. The first that died was William Smith, on the 6th, at midnight; and the second, his wife, Ann Smith, who departed on the 8th, at noon, about thirty-six hours after her husband. They were carried side by side to their long home, and deposited there in the same position.

Previous to his conversion William Smith was a great drinker. We well recollect the occasion of his conviction, when, at the prayer-meeting, the friends besieged his pew, so that he could not retire, and wrestled with God till he professed to obtain the forgiveness of sins. He joined the church, appeared to be

zealous in the cause of God, but before many weeks had elapsed, his old besetting sin returned, and fought against and overcame him. In this affair he had well-nigh lost his life by drowning. He often adverted to it afterwards. His sun was about to set in darkness; Satan had gained one triumph, and would be likely to gain others through the same means. It was a mercy for the subject of these remarks that about that period a beautiful star had arisen in the west, and its brightness had been seen in the east. Without advising with flesh and blood, which would have given a verdict adverse to the interests of our friend, he started to another village, where lived a local preacher, who had become somewhat notorious for his adoption of the teetotal pledge, and his zealous and unflinching advocacy of its adoption by others, especially the followers of the self-denying Jesus. There, in the strength of divine grace, he vowed to abstain from all kinds of alcoholic drinks, a pledge he maintained inviolate to his dying day—a

period of fourteen years. It would be too much to say, that without the adoption of total abstinence principles, our friend could not have been saved; but it is not too much to declare our conviction that his salvation would have been very *improbable*. On the evening of the funeral, his oldest son said that his father was a member of the Methodist Society *forty years ago!* but he fell through the insidious influence of strong or intoxicating drinks! Thus nearly thirty years of his life was he a drunken backslider!

Our other friend, John Read, departed this life on the 21st ult. He was also the victim of this accursed sin—so much so, that he neglected his avocation to indulge his appetite; and though possessed of a little property, it would soon have been owned by others had not his course been altered. Some years ago, in connection with another person of the same craft, he undertook to put up a gallery in the chapel; but such was his neglect, through the wily enemy, that the trustees were induced to give the matter into the hands of his partner, and release him from further partnership. In relating his *experience* at a class or fellowship meeting, he told us of a temptation to put a period to his own existence. In the morning after an evening's debauch, when his brain was steeped in alcohol, his nerves relaxed, his spirits flagging after undue excitement, and his whole physical system deranged, Satan, to make sure of his victim, suggested the desperate expedient—

"At once give each inquietude the slip,
By stealing out of being!"

He took a razor, stood before the glass, and was preparing to become a suicide, when one of the "ministering spirits, sent forth to minister to them who *shall be heirs of salvation*," whispered to his soul, "*Trust in God.*" The fatal instrument was laid aside, and the poor miserable sinner betook himself to prayer. God listened to his entreaties for mercy, took his load of guilt away, and adopted him into his own favour and family. He joined, and met in class with the people of God. But his old foe pursued him, and overtook him. He forsook the assembling of himself with the people he had just made choice of. Wisely, however, he resolved to make an effort to recover his forfeited peace; and that he might witness a good confession, and be able to stand against the "foe that rules our land," he, too, subscribed his name to the pledge of entire abstinence, I believe at the same time and place as did our friend Smith. From this time he became a man of prayer; and his Christian and upright conduct and conversation were such as became a follower of Christ. Of

all the professors of religion, which a forty years' acquaintance with the world, and about thirty years with the Christian portion of it, has thrown into the way of the writer, he has known but one equal for piety and devotedness to the cause of God, to the subject of these remarks. His funeral discourse was preached on the 1st inst., when a paper was read, setting forth some of the more prominent traits in the character of this good man. They were (epitomised) as follows:—Sincerity, humility, seriousness, conscientiousness, charity, temperance, regard for the means of grace, reverence for the Bible (seldom reading any other book), love of God's people, concern for the conversion of his children, anxiety for the prosperity of Zion, love to God, prayerfulness, and zeal and activity in doing good; in all of which respects he was remarkable. Many have expressed their belief, that if there ever was a Christian upon earth our departed friend was one.

May I die the death of the righteous, and may my last end (future state) be like his.

THOMAS BUFFHAM.

Sutton Bridge, March 11, 1853.

THE REV. JOHN FLETCHER OF MADELEY AND HIS EXCELLENT WIFE.

MR. GWYTHYR, the Vicar of Yardley, near Madeley, furnishes the following information respecting Mr. and Mrs. Fletcher (formerly Miss Mary Bosanquet). Other evidence will be given, extracted from the Life of Mr. Fletcher, by the Rev. Joseph Benson.

"Twenty-seven years ago I exchanged clerical duties with the Rev. G. Mortimer, curate of Madeley, for about two years; and during that period I conversed with probably fifty persons who had sat under Mr. Fletcher's ministry, and were personally acquainted with him. From them I learned much of Mr. and Mrs. Fletcher's opinions and daily walk, and I conclude that they would be with us if they had lived in our time. They were in favour of total abstinence, especially towards the latter part of their useful lives. They adopted the principle by degrees. I never could find out that Mr. Fletcher ever drank wine or strong drink; yet I conclude that at one time he did so with extreme moderation; but towards the close of his life he abstained entirely. I was anxious to know the fact, and for this purpose I called on Mr. Young, then living in the neighbourhood of Madeley. He told me that nothing could induce Mr. Fletcher to take wine or strong drink; and that in his last illness, when he pressed upon him the necessity of taking

wine, he refused to do so, saying that he was in the hands of the Lord, who would raise him up if it seemed good to him, but that he would not drink wine.

"Mrs. Fletcher became a total abstainer for many years before her death. On one occasion a young preacher came into the room after preaching in the vicarage barn; Mrs. Fletcher handed to him a glass of wine. Mr. Wesley, who was sitting with her, exclaimed, "Madam, would you kill him? Do you not think that his blood has been sufficiently excited by his preaching, without your increasing it by giving him wine?" This cured the old lady from ever afterward offering wine to preachers. On one occasion, soon after the death of her beloved husband, she was going from the vicarage to church, when she met a poor man passing by the church. She asked why he was going from the church; he replied, "I am a maltster." She then asked him if malt could not be made without men working at it on the Lord's-day. He replied, "No, madam, it cannot;" "Then," said she, "I will drink no more." From that day she kept her resolution, and neither drank ale herself nor gave it to her friends. And with her ale the wine was rejected. She kept a strict account of her expenditure, which I have seen and read carefully, and there is not a single item for malt, ale, wine, or spirits. Her income was about £200 a year, more than £100 of which she spent in charities and in propagating the gospel of Christ. Her own personal expenses seldom exceeded £5 a year.

"Now I appeal to the reader. Would the Rev. John Fletcher and his godly wife have been with total abstainers or against them? Judge for yourselves; and if you think they would have been with us, do you not think it would be wise in you to follow their example?"

Thus far Mr. Gwyther. Mr. Benson states that while a tutor in the family of Mr. Hill, "he lived entirely on vegetable

food, and for some time on bread and milk and water." This he did more readily because of the state of his health, and having his meal-time more at his own disposal. His general character is thus sketched:—"That he might feed the hungry, he led a life of abstinence and self-denial; that he might cover the naked he clothed himself in the most homely attire; and that he might cherish such as were perishing in a state of extreme distress, he submitted to hardships of a very trying nature."

Mrs. Fletcher declares that she has heard him say, that when he lived alone in his house, the tears have come into his eyes, when five or six insignificant letters have come in at three or four-pence a piece; and perhaps he had not a single shilling in the house to distribute among the poor to whom he was going. He frequently said to her, "O Polly, can we not do without beer? Let us drink water, and eat less meat. Let our necessities give way to the extremities of the poor." John Fletcher, with such feelings, could only in the present age be a zealous teetotaler.

If his teetotal tendencies be again doubted, let Mr. Benson be quoted: "There were in the parish of Madeley no less than eighteen public-houses. These were continual nurseries for sin, particularly on Sunday evenings. It had been for many years his unwearied endeavour to put an end to these abuses." He was not assisted by the parish officials at first; "but for two years God was pleased to favour him with a churchwarden who was resolved to act according to his oath; he then cheerfully renewed his endeavours, visiting several of these houses every Sunday, all of them in turn. In every one he bore a faithful testimony, and in some it was attended with much good." How like a good right-hearted teetotaler let our readers themselves be the judges.—*W. M. Symond's Temperance Tracts.*

Religious Experience and Incident.

MY DEAR SIR,—Having derived both pleasure and profit while reading over the experience of a "Presbyterian Minister," recorded in your excellent magazine, I am induced to send you the following extract from the works of "St. Gregory of Nyssa." The two men seem to have possessed the same views on the same subjects. If you think it worthy of a

place in your periodical, you will oblige by its insertion. J. W.

Newnham, January 20, 1853.

PURITY OF HEART.

"Blessed art the pure in heart, for they shall see God."

I find myself in the situation of a man who from some eminence contemplates a vast ocean. It is God himself—it is

His immensity that I look upon. But how is it possible to see God! He is beyond the reach of our intelligence: to see God is to possess him, and with him immortal life, incorruptible eternity; his inexhaustible felicity, his kingdom without end, his joys without alloy, his true light, his ravishing communion, his incommunicable glory—in a word, the union of every good.

But how acquire this happiness, which it is impossible even to define or express? What use is there in describing it in such magnificent terms, if at the same time that they inflame our desires they only show us the impossibility of attaining it? What then. Would the Lord propose it to us, and exhort us to render ourselves worthy of it, if it were beyond our efforts? Let us beware of imagining such a thing: without doubt, the essence itself of his divine nature surpasses all our comprehension—that is to say, we cannot embrace the plenitude of his perfections; but we see these same perfections in his works; and that is enough to show us the sublime Architect who made them.

To whom, then, will it be given to see God? To those who are pure in heart. Now, purity of heart is not beyond our reach. The kingdom of God, according to the expression of the Scriptures, is within us. O! ye, in whom there is the least spark of desire to see the sovereign God, when ye shall be told, and with truth, that our feeble nature is incapable of seizing or comprehending this Divine Majesty, so greatly elevated above the heavens, be not cast down or discouraged: you may see him at least partially. You have him in your heart; for purity of heart is but the impression of his *Divine beauty*. It is the *mirror* wherein are reflected the rays of that sun of justice whose radiant light is too dazzling for mortal gaze. It is the ladder of Jacob, the chariot of fire, which carries the prophet far beyond the earth, even unto heaven. To shun vice is the first step by which we ascend; to practise virtue is the second.

ST. GREGORY.

EXTRACTS.

I believe I do not love God less, but every day feel myself laid under additional obligations to love him more.—*J. Henley.*

A want of delight in the worship of God makes either a wicked or a vain mind—a mind dead to God, and to the noblest emotions of which the soul is capable.—*R. Watson.*

There is to be a constant though severe Pentecost as to every Christian. The sacred baptisms are inexhaustible to

all who fix their faith and hope on the office and power of Christ to administer them, and the gracious condescension of the Spirit to be thus administered. He that thus comes to God shall receive this mighty influence; and it is our own fault that we do not live in a richer experience of it.—*R. Watson.*

If the Lord deign to make me useful, I shall be happy, I believe; if not, no temporal comfort will satisfy me. If I know myself, I would rather live in a hovel and lie on straw, or suffer any privation of a temporal kind, so I might do something for Him.—*J. Henley.*

Judging from personal experience, as well as from the experience of others with whom I have conversed, and of whom I have read, I consider that the strivings of the Spirit, with the desires of our own hearts to walk in a more excellent way, may produce a painful sense of omissions, and deficiencies, and humiliating views, and yet not imply actual sin, nor be inconsistent with freedom from sin or a state of sanctification.—*Ibid.*

NONE BUT CHRIST.

In September, 1846, the Wesleyan Missionary in Spitalfields was requested to visit a sick woman in Hobson's-place (he had been preaching in the open air close by, on Acts xvii. 30 and 31); as he entered the room she was saying, "I want Christ; let me have Christ." Her husband was kneeling by the bed, and praying for her after the manner of a Socinian (I mean without reference to Christ and the Holy Spirit). When he had done the Missionary laid before her the way of salvation (John iii. 1 to 16; Acts ii. 39), and then besought the Most High, for the sake of Jesus, to pardon her sins, and make her fit for heaven: her husband then prayed for her as before, but she cried out, "It won't do Joe, you must pray like the gentleman; *I want Christ; you won't let me have Christ; do bring me Christ.*" She was soon taken to the workhouse, and the Missionary, though very desirous, was unable to see her again, but he trusts to meet her in heaven. Reader, consider this startling fact! You must have Christ or go to perdition! Resist the Holy Ghost no longer: turn from sin, and fly to Jesus this very hour. **BE IN EARNEST**, and Omnipotent love will bring salvation. Do you, like this contrite woman, feel a heart-longing for Christ? Then you will plead,

"The balm of thy mercy apply,
Thou seest the sore anguish I feel,
Save, Lord, or I perish, I die,
Oh! save, or I sink into hell."

Pray on, poor drooping sinner; Jesus calls to thee in all the sympathy of inf-

nite grace, "If any man thirst, let him come unto me, and drink."—John vii. 37.

"BELIEVE, and feel your sins forgiven,
HOLD FAST, and reign with him in heaven."

He is able and willing to forgive and renew you to-day. Come in faith, and all

that God has promised, and Christ has purchased, is yours.

"Now thy saving name reveal,
Now my conscious pardon seal,
While by faith I rest on thee,
Set my soul at liberty.
Precious Jesus! Thou art all in all to me."

J. R. B.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

Barnbow, 1826.

DEAR SISTER,—I am happy to hear that your obligations to God increase, and that your subjects of wonder, love, and praise, continue to multiply. This world is often called "the valley of tears;" no doubt but it is in general its proper character. But this "valley of tears" is interspersed with many hills of salvation, up which we are called to ascend and to view the land on every side, and survey innumerable objects to excite in our bosoms the warmest sentiments and sensations of admiration, gratitude, and love. You travelled a few weeks in this valley, and no doubt but sometimes your *fears* would suggest the *worst*, and whisper, "Perhaps you will have to travel through *that* valley where no one goes *twice*, and that is the *valley of the shadow of death*." But, praised be the Lord! though you may have been near the *borders* of it, yet you have not entered beyond its precincts; and "the last enemy" has not yet called you to his conquest. Your life is spared, and I trust, before now, your strength will have been recruited, and your soul will be often engaged in the delightful duty of thanksgiving and praise. You will read the 116th Psalm with new eyes and new heart; and I believe that *one* reading will not satisfy you, and the *second* perusal will be sweeter than the *first*; and I am not certain whether the *third* will not be sweeter than the *second*.

O, my dear sister! let not your heart be a *grave* to *bury* all your mercies in forgetful silence; but let it be like a *richly cultivated field*, which returns *tenfold* what is sown upon it. If ever any person had reason to adopt the language of the psalmist, when engaged in the warmest strains of thanksgiving, *you have*. If any person had reason to employ that com-

mon-place saying, "I think no one has so much reason to praise the Lord as I have"—you have. Then, let your meditations of your *mercies*, and the *Author* of your mercies, and the *price* which your Redeemer paid for them, often occupy your mind. See on the forehead of your comforts, wrote in capital letters, "Behold what manner of love the Father hath bestowed;" and let your blessings of mind, body, and estate, be way-marks and finger-posts to point your feet to the centre of the highway of holiness, which will bring your soul into the most intimate union and communion with God; and there you will hold such fellowship with the Father, through the Son, by the Holy Ghost, that you will be transformed into the same image; and your journey, even through this valley of tears, will be from glory to glory by the Spirit of the Lord.

I would wish my valued friend to rise higher than the common Christian; I should like her to live in a higher element than the generality of professors do. I know it is the will of God in Christ Jesus concerning you. I am certain that your mind and heart are capable of living in an element of enjoyment and a sphere of action above the common level of mankind; and it is your *loss* if not your *sin*, to fall short of this your duty and privilege. Look at your station and the bounds of your habitation, and in what a favoured soil you are placed. Look at your ministers, your ordinances, your Sabbaths. Look at your companions and friends. Look at your house, your husband, and your children; all these have a voice, and all their voices unite in one sentence—and that is, "Go forward!" Your companions and friends say, "My sister, Go forward; and you will not retard the progress of those who are behind you, and not merely *leave a space between them* and you, but *attract them* by

your speedy and steady pace." Your partner says, "My dear, Go forward; and show me how easy the yoke and how light the burden of the Lord Jesus is." And soon there are voices that will speak, and their language vibrate through your heart, and that will be your *lovely children*: and they will say, "Mother, go forward; and take us by the hand, and lead us in the way to glory."

Then may you share John's highest joy, which arose from the knowledge that his "children walked in the truth," and in life and in death, the language of your living and dying example to them may be, "Those things which ye have both *learned*, and *received*, and *heard*, and *seen* in me, *do*: and the God of peace shall be with you."—Phil. iv. 9. Thus may you bring them up "in the nurture and admonition of the Lord," that they may "adorn the doctrine of God their Saviour in all things," and live to "glorify God with their bodies and spirits which are His;" and thus serve their own "generation according to the will of God," and then fall "asleep in Christ," and be laid unto their parents, where—

"Your flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in your Saviour's image rise."

O, what a morning will that be!—a morning to the people of God without clouds and without rains!—a morning which will be the beginning of eternal spring!—a morning that introduces an eternal Sabbath!—a morning that ushers in an everlasting day!—a morning that has no *night*, no *noon* to it. It is always morning with a *spring*, with a *Sabbath*, with a *day before* it! A spring of multiplying beauties—a Sabbath of increasing glories—a day of growing brilliancy for ever and ever! And not only will there be an everlasting morning, but the inhabitants of that region will enjoy an *everlasting*, *ever-growing* youth. Their faculties always vigorous—the food to feed there always new. Their enjoyments always fresh—their employments infinitely diversified, exercising every faculty and every member of the glorified body and soul with the most exalted and exquisite delight—and then, what crowns the whole, will be the absorption of the whole man in the will and smile of God; so that the vessel of honour will be as full of light and love as its expanded and expanding faculties will hold. Then, and only then, shall we know the meaning of that text—"Then cometh the end, when Christ shall give up the kingdom to God even the Father; and he shall put down all rule, and all authority and power, and *God shall be all and in all*."

There may I meet my friend, with

whom I "took sweet counsel." My soul rejoices at the prospect, and I am ready to sing—

"O joyful hour, O bless'd abode!
We shall be near, and like our God;
And flesh and sin no more control,
The sacred pleasures of the soul."

O may the Lord Jesus, the great Head of the Church, fully quicken, sanctify, and save our souls! And may we grow up into Him in all things, "till we come to the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ;" and then may we enter into the full enjoyment of our "inheritance, which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us," is the heart-felt wish of your friend,

W. DAWSON.

IMPROVEMENT OF THE MAGAZINE.

4, Kent Terrace, March, 19, 1853.

MY DEAR SIR,—I am exceedingly glad to see a very marked improvement in your magazine since the last aggregate meeting. The leading articles are good, and of a public character, and suited to the times in which we live. This is as it should be; for though it is the organ of a certain class in the church, it is right that you should take up the questions of the day, especially when they relate to religious liberty, and the sanctification of the Lord's-day. If there be a body of men that ought to speak out boldly on these important subjects, it is the local preachers, many of whom of late have had to contend for their own liberty. It would have been a strange thing if, when the authority of our GREAT LAWGIVER is disputed by infidel men, and the religious character of the Sabbath is changed for sensuality and worldly pleasure, for the gratification of worldly-minded and covetous persons, and when Popery is displaying its true character, in imprisoning Christian people for reading the Bible,—I say, it would have been passing strange if they had not, through their own organ, spoken on this subject.

I am happy also to say that I am not alone in my opinion. I was conversing with a highly respectable Independent minister the other day, well known in the literary world, who is the author of several valuable works, and has written for many first-class periodicals for many years: he is a constant reader, and considers there is a very great improvement in the magazine this year. And I also know that this is not a solitary witness, but that, in different parts of

the country intelligent friends, capable of judging, bear the same testimony.

I am quite sure, that if the members of the association and their families will read and judge for themselves, and use their influence with their friends, the circulation will soon be increased tenfold.

ISAAC ENGLISH.

THE MAGAZINE, SABBATH DESECRATION, EDUCATION, &c.

DEAR SIR,—I have read every article of the "Local Preachers' Magazine" from first to last; and with many of them have been much delighted, especially those on the "Scripture Warrant," &c. Those articles, so very much disapproved of by some members of the last aggregate meeting on the agitation in our beloved Connexion, were deeply interesting to my mind. I was so grieved at the conduct of some of the brethren on that occasion, in the remarks upon the conduct of the magazine, that I felt it in my heart to address a few lines to you by way of encouragement, but was hindered by various circumstances. One thing surprised me. I expected that most of the articles that have appeared in the magazine were contributions from the brethren. I then found that you have had most of the writing to do yourself.* An easy remedy suggests itself to those who are dissatisfied—to furnish suitable articles themselves. I do think it is too much for us to expect the Editor to fill forty pages of intelligent and useful matter from his own brain, and at the same time work so hard in holding public meetings in behalf of the association. But if all the brethren who are qualified—and none should be discouraged from attempting—will only exert themselves, resolve, and keep their resolution, to pen an article every month, or every two months, the task would be much easier to the Editor, and the articles more varied, and, *perhaps*, more satisfactory—but not more *useful*.

Whilst reading your appalling description of the prevalence of Sabbath desecration, especially in the metropolis, I was forcibly reminded of a statement made by a person in my hearing, when in London in 1848, who had been prosecuted for overcrowding a steam-boat (I think on the Sunday), of which he was

master, and which he hired of some other person at the rate of £40 per week. He told us that at one time he cleared that amount, or the expenses of the boat for the week, including the £40, on the Sabbath-day; so insatiable is the appetite for Sunday diversions.

I was struck with another matter on reading your review of Mr. Hinton's book on the Manchester Scheme of Education. You justly deplore the want of education, and seem to think that Government, or free education, is necessary to supply the lack of voluntary education. What is the cause of this want of education? I have no hesitation in saying that it is *poverty*! Poor people cannot educate their children; and any Government scheme will not fully meet the case—except to educate infants—unless it becomes compulsory, which would never do, for this reason—the poor are obliged to supplement their own scanty earnings by the labour of their children. This is no fiction. I know by *experience*. So long as parents are ground down by poverty, they will send their children to work, when they can get it for them to do.

I thought of writing to you before Christmas on the subject of having Christmas collecting cards for our juveniles to collect for the "Mutual Aid Association," accompanied with a brief description of the objects, &c. of the institution. Many would be induced to give, I have not the least doubt.

Yours, &c.,

DIDYMUS.

Feb. 24, 1853.

EMIGRATION.

DEAR SIR,—We are living at a period unequalled in the history of our country for excitement and enterprise on the subject of emigration. Many thousands of our countrymen during the last few years have left their native soil, and taken up their abode in America. But at present the attention of British subjects is directed especially towards Australia—indeed, great numbers have already left, and others are now preparing to leave, the land of their birth, for a residence on those distant shores; and there is every probability that they will, with the blessing of God, succeed in obtaining the necessaries, if not the comforts and luxuries of life, in the land of their adoption, which they cannot, under present circumstances, expect to obtain in England.

My object in addressing you is not to discuss the merits of emigration, but simply to state a few thoughts that have suggested themselves in connection with this important subject. It is a well-known fact to all who have been for any

* It is only due to our kind friends who have contributed most valuable articles, that we should state that we have received considerable help in our labours, and most gladly do we acknowledge our obligations to them. As the responsible party, the blame fell upon us, and we were glad that it was so. It would have been too bad to avail ourselves of the kind co-operation of friends without money or price, and then let them be abused for their pains. Not one of the fault-finders ever contributed an article that we could insert.

length of time connected with any branch of the Christian church which engages in missionary operations, that it requires vast sums of money to fit out and support Christian missionaries in any part of the world—that, therefore, but few comparatively can be sent into this wide-spread field; and if we go on as we have been proceeding for the time past, we cannot calculate (humanly speaking) on the world's conversion for many ages yet to come. Now, it is well known that there are hundreds, if not thousands, of pious talented men belonging to the Wesleyan Connexion, local preachers, leaders of classes, Sabbath-school teachers, and others of good character and of long standing in the society, who find it difficult in their native land to support their families in credit and respectability, but who would give up the endearments of home and early associations, and settle in some of the British colonies, and there devote themselves in the same useful spheres of Christian labour as they do now in the mother country, if they could obtain some pecuniary assistance to enable them to procure a passage. Such persons would, of course, become local preachers, class leaders, and Sabbath-school teachers in the land of their adoption. By assisting such to remove, instead of having, as at present, in a certain locality only *one* missionary, there might be also ten *unpaid* agents co-operating with the missionary in extending and consolidating the work of the Lord.

It has been said by some political economists, that we should send out our virtuous and high-minded artisans to people the colonies, and that the vicious and depraved, who have forfeited their liberty, should be kept at home to work. I suppose by these statements we are to understand that it is the duty of Government to devote those sums of money to assist the virtuous in emigrating to our far distant colonies that it is accustomed to expend in sending out convicts. Unquestionably a great deal of good might be done in this way, which indeed ought to be done, and which Government would ultimately find it advantageous to do.

But if it is true that Christians are "The lights of the world," and "The salt of the earth," in the mother country, it will be equally true of her dependencies. And if the thousands that are now leaving our shores for other parts of the British dominions are not followed by the Bible, the missionary, the local preacher, the class leader, and the Sabbath-school teacher, man's depravity will become dominant, and our beloved countrymen and fellow-subjects will soon be surrounded by thick moral darkness, and become deeply polluted by sin. Insur-

dination to civil authority, as well as disobedience to the commands of God, will be the natural consequences.

It must be clear, then, that something should be done to meet the spiritual necessities of the present emigration movement; and it must be obvious to every one who has thought seriously on the subject, that with the means at present at the disposal of the Church, a sufficient number of *paid* missionaries cannot be sent out to meet the spiritual wants of the people. I ask what can be done? Can missionary committees do anything to meet this case? I think they can. I would suggest that they should devote certain sums of money to free the passage of men who are willing to make the sacrifice—such persons to be recommended by the quarterly meetings of the circuits in which they reside—these recommendations to be subject to the approval of the several committees concerned; and if such devoted men—men of talent, piety, and stability—could be thus sent into the "field of the world," I believe it would be one of the most important steps that has been taken in modern times towards the conversion of our fallen race.

I have just strung together these few hints, hoping that some of your able correspondents may be induced to take up the matter; that, as the harvest is truly great, and the labourers so few, the living church of our Lord Jesus Christ may be stimulated to duty, and become instrumental in thrusting out hundreds, yea, thousands of faithful labourers.

Wishing you great success in the blessed work in which you are engaged, I conclude with the following sentiments:

"Oh! use then all the means that you possess,
To spread the joyful news from shore to shore
Freely you have received, as freely give
The bread of heav'n to those that starve for want
Pour out the water of the living stream
That maketh glad the city of our God,
That thirsting, fainting souls may drink and live
Dispense the Balm of Gilead to the sick,
Transplant the tree of life to every soil,
Perfume each gale with Sharon's fragrant rose
Fill ev'ry sail with Calv'ry's sacred breath,
Impregnate ev'ry wave with blood Divine,
And let the Gospel trampet rend the air,
Till all creation echo with the sound."

I am, Mr. Editor, yours sincerely,
P. T.

REVIVAL AT BARNOLDSWICK, COLNE CIRCUIT.

DEAR SIR,—Barnoldswick is a flourishing little town in the Colne Circuit, and about ten miles from Skipton in Craven, Yorkshire. Here is a neat Wesleyan chapel and a thriving Sunday-school. About nineteen years ago great prosperity attended the labours of our preachers in this place, the chapel was crowded with

nquiring souls, scores were converted to God, and many joined the society. But in the year 1840 a division arose, owing to some minor points in the doctrines and discipline of the church, which scattered the flock, and caused great uneasiness and dissatisfaction in the minds of the people. This being the case, the opposing party left the chapel in disgust, took their children from the school, excluded themselves from the society altogether, and betook themselves to a society of their own, calling themselves Benevolent Methodists.

Since the above division the small society left has had to wade through deep waters. Many have been the storms and trials they have had to contend with. Often our preachers have come when only sixteen or twenty souls have been present to hear the word of life dispensed; the prayer-meetings, together with the Sunday-school, were badly attended; all seemed to the natural eye to be dying and withering away; and the general cry of those who were its opposers was:—

"The old ship's sinking,
And the new ship's sailing."

But in the midst of all, the few left in the old ship could sing with the poet:—

"Here, as in a lion's den,
Undeoured we still remain;
Pass secure the watery flood,
Hanging on the arm of God:
Here we raise our voices higher,
Shout in the refiner's fire,
Clap our hands amidst the flame,
Glory give to Jesu's Name."

It so happened, in the month of October last, 1852, after returning from the aggregate meeting in Huddersfield, that the providence of God opened my way to come to reside at Barnoldswick. Soon after our arrival, my wife and myself found the society to be in a low state; meetings were badly attended, and all seemed to wear a cold and barren aspect.

Being of a lively turn, and naturally bold and vigorous, and having, while at the aggregate meeting, after hearing the sermon of our worthy Ex-president W.

B. Carter, made a resolution that I would more than ever throw my might into the work, and consecrate myself afresh to the Lord, I began at once to work more earnestly for my Master. We had not been long here before God began to bless our labours; our brethren became more lively; the Holy Ghost fell upon us; our meetings were better attended; the society became united together in love; God began to revive his work, and many souls were converted from nature to grace.

The revival took place on Sunday night, January 2d, 1853, after I had preached from these words, "For the great day of His wrath is come; and who shall be able to stand?" Rev. vi. 17. The power of God was with us; sinners were awakened to a true sense of their danger. Many were seen to weep while pressing the question, "Who shall be able to stand?"

I called a prayer-meeting after the service, and to our delight the congregation could scarcely leave the chapel. Many stayed the meeting; and while we sung

"Come to Jesus, come to Jesus,"

souls were mourning on all sides of the place. A penitent form was pointed out to those who desired salvation: this was no sooner done than it was thronged with inquiring souls. During the meeting five stepped into glorious liberty, and many returned home with broken hearts.

Since then we have had special services for three weeks. In that time sixty souls have been soundly converted to God, the most of whom have joined the society; and the society has got a thorough stirring up. The preachings and meetings are well attended, and the school is in a good state, many of the teachers and elder scholars having been converted during the revival.

O! may the Lord carry on his good work, until the earth shall be subdued and made subject to heaven's glorious King, and to him we will ascribe all the praise.

Yours truly,

JAMES HARKER.

Barnoldswick, March, 1853.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

Six months have passed away since the last aggregate meeting, and it is quite time that we made our readers acquainted with the state and prospects of the association. We confess that the increase, either in numbers or funds, has not been so great as we anticipated when the restriction, which double fees imposed, was removed out of the way; and we fear

that the fact has not been so generally known as it ought—that for the present year, members are admissible on the original terms, *i. e.*, 10s. entrance fee, and 8s. per quarter. The strong inducement held out for the suspension of the rules imposing the larger sums, was, that hundreds of the brethren were waiting and asking for admission. Where are they now? The secre-

tary only reports an increase of 129 up to the present time. All who are desirous of entering should do so at once, for we venture to predict that the present rate of low fees will not be continued after October next, seeing the very heavy calls that have been made upon us.

Respecting the funds, it is well to know that our income has more than met our expenditure; but the balance in our favour is not so large as it ought to be.

The receipts are as follows:—For entrance fees, subscriptions, &c., £747 18s. 5d.; donations and free subscriptions, £440; total, £1187 18s. 5d. Of this sum there has been expended, £902 10s. 4d.—that is to say, paid to annuitants, £440; to the sick, £319 16s. 4d.; for deaths, £143, leaving a favourable balance of £285 8s. 1d. Out of this sum must be taken all the expenses incurred—as secretary's salary, stationery, &c.; and we ought also to subtract the amount paid by the new members, which, in fairness, should be added to our stock, as they cannot receive any thing for twelve months; and, of course, when they are entitled, the claims will be proportionately larger. If we look at the matter under this aspect, we shall see that it is high time to exert ourselves to sustain the association.

We urge it upon our brethren everywhere to *do what they can*. If they will only do this, we may soon be freed from all danger of being stranded. Let the matter be introduced in our conversations with friends in the social circle, and brought before the people at public meetings, and we shall not want money. A few days since we were referring to it at a meeting called to secure funds for another object, and a friend unasked said, "I'll give 5s. a year if you'll accept it." On another occasion, a man who has long been ready to every good work, inquired if any but local preachers were allowed to be members, and when informed that any one might be an honorary member, he instantly said, "Put my son-in-law and myself down." On being asked when the subscriptions were due, we replied, "Now," and had the satisfaction of taking, as the result of free offerings, from these and other friends, £4 9s. to the last committee meeting. We refer to this to induce our brethren to "go and do likewise." But, besides this, we are looking for considerable amounts, as the result of a regular canvass for subscriptions with collecting cards, which ought to follow every public meeting. Why do not the branches at Birmingham, Manchester, Bristol, Liverpool, York, Monkwearmouth, and a score of other places that we could name, wait upon the friends to receive what they are willing to give,

and hold tea-meetings, the provisions for which the "sisters of charity," among them, have offered to supply? Do they want incentives to move them to this work? Then let the seventy-seven old veterans, who, having borne the heat and burden of the day, and are now pensioners on our funds, pass in review before them. And if these are not enough, we have to inform them that fifty-six sick members are claiming their help, some of whom have been on the books for a long period, varying from ten to thirty-five weeks; and then let them listen to the cry of the widow and the fatherless asking us to help them to bury their dead out of their sight. Brethren, have we not been looking about us to see what obstacles others have thrown in our way, and denouncing their unscrupulous opposition when we ought to have been resolving, that, in the strength of the Lord, we will go on to accomplish our work,

"Though earth and hell their forces join!"

Let the resolution of the Sheffield meeting, and the recommendation of our brother from Rotherham (see page 89) be attended to, and at our next aggregate meeting your secretary will be able to report a large augmentation of the funds.

PENZANCE AND MARAKION BRANCH.

DEAR BROTHER,—I have much pleasure in forwarding for insertion in the March Magazine, an account of the Ludgvan tea-meeting on behalf of the Local Preachers' Mutual Aid Association. The tables were supplied gratuitously by the friends, who seemed to vie with each other to give practical expressions of their love to local preachers, and their deep interest in the association.

Brother H. HARRIS, of St. Ives, very kindly came over to the tea, and having so efficiently filled the chair at the Lelant meeting, in December last, he was unanimously chosen to be chairman at ours. On taking the chair, he introduced our association to the meeting, spoke of its scriptural character, the claims it had on the Christian church, and the special claims it had on the congregations to whom the local preachers ministered in the word and doctrine. He very properly dwelt on the benevolent character of the institution, and repudiated the idea that it could be self-supporting. The first speaker called on was Brother John Hollow, of Lelant, secretary of the St. Ives branch; he remarked, that our Connexion long wanted such an institution as this. The benevolent institutions of our country were its brightest glory. It was a pleasing thought, that our noble sailors and soldiers, after toiling on the deep and on the land, spending the strength of their

youth and the heroism of their manhood, found an asylum at the close of life; but shame on us, there had hitherto been no asylum for the Christian soldier.

Brother CHIRGWIN was next called on, he felt a deep interest in this great and good institution; he had been connected with it from the beginning, and should, by the blessing of God, go on through evil as well as good report.

Brother PETER THOMAS, from St. Ives, next addressed the meeting; he said he stood there to express his gratitude for the help he had received from this association, and also to show what side he was on. He loved Wesleyan Methodism such as John Wesley and John Nelson proclaimed to his brother Cornishmen, and he was there as the fruit resulting from their unpaid and self-denying labours.—“As local preachers we love our ministers—gladly provide for all their wants—but who cares for us? who will, if we are sick and poor, provide for us? Thank God! this blessed association has for me. I was sick, and it visited me; poor, and it kindly relieved me; and now I appeal to this meeting. Come and help us, and God will pay you back with interest.”

Brother QUICK said he was glad to stand up before a Christian assembly to advocate the cause of local preachers. Methodism could not exist without its unpaid ministry; most of our country congregations wholly depended on local preachers for the “word of life,” and was it not right to help these ministers? As Christians, he called upon them to help in this godlike cause.

Brother E. JAMES said: “I love Methodism; in it I hope to live and die. I have lately been called to pass through the fire of affliction, and to exercise those graces I have so often recommended to you from the pulpit. I felt in the hours of wasting sickness, and in the moment when I thought I was to meet the swellings of Jordan, that all was well, willing to live, happy if called to die. I was for many years connected with benefit clubs, but after many years’ subscription, they one after another entirely failed. I joined our association, and, thanks be to our God and its kind friends, when no other help was to be found to comfort and relieve me, I found in it a ready and a sufficient help. I shall ever feel grateful for the great benefits I have received.”

Brother J. RICHARDS, of Penzance, secretary, next addressed the meeting. He said: I believe I am sincere when I say I feel deeply interested in all that concerns man, in all that will make him happy, now and for ever. The great diversity found in the circumstances of man, was intended by a wise and good

God for high and noble purposes. If all conditions were equal, how could we exist as a social body? Every man would feel isolated, none needing, none seeking help from his fellow; but now we are taught by the law of dependence, that we are necessary to each other—and that what Shakespeare so beautifully said,

“One touch of nature makes the whole world kin,”

Jesus more beautifully says, “Ye are members one of another,” one in nature, privilege, appointment and end. To sympathise with God’s afflicted servants, is the object of this meeting; to help them this society was established; and not, as our enemies say, for purposes of agitation. When we began this godlike work, there was a great cry raised against us; “to sow strife,” said some; “an *imperium in imperio*,” said others; “fools and madmen,” cried the *Watchman*, “to suppose they can give 8s. per week during sickness, and £8 at death, to a man who subscribes only 12s. a year. Well, by the help of the Lord we began; we lived through two years of hard words and abuse from the *Watchman*, we found, after relieving every case that came before us, that we had to the credit of the association about £1700. “Knaves!” said the same oracle, “see, they are hoarding up the money subscribed for the poor—and laying it out in the funds.” Well, my friends, let our opponent go on vomiting his silly nonsense; let us also go on in the path of honourable duty. This is my position:—we are ministers of Jesus Christ, called, qualified, and sent by him to preach his gospel, and cannot we say of some here, “Though I be not an apostle to others yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord.” We have begotten you in the gospel, we have sown to you in spiritual things, we have laboured for you, and like the beloved John, have no greater joy than when you as children “walk in the truth.” Will you forsake your parents in the time of distress? On the common ground of Christian brotherhood we also appeal to you; go read Leviticus, xxv. 35—39. He is poor—but thy brother, thou shalt relieve him; come and act the good Samaritan; come, though enemies say no; come, though the priest and the Levite “pass by on the other side;” come, and God will smile on you, and shortly he will say to you, “Inasmuch as ye did it unto one of these the least of my little ones, ye did it unto me.”

The collection was then made, which amounted to the noble sum of £6 15s. 3d., less printing, 7s.; leaving a balance of £6 8s. 3d. to be added to the funds.

Brother CHAMPION then moved a vote

of thanks to the ladies, for their great kindness in providing the trays; and to the chairman for his efficient services. The meeting was concluded by singing and prayer, and thus ended one of the most delightful meetings we ever attended.

JOHN RICHARDS, Sec.

DONCASTER CIRCUIT.

A public meeting in aid of the above association was held at Bawtry, in the Doncaster Circuit, on Friday evening, the 25th ult. The proceedings were opened by singing and prayer, after which

Mr. JOSEPH MARSDEN said the great object of the association was to relieve poor and distressed local preachers. The connexional principles upon which it was established commended it to their respect and sympathy. Connexionalism was a vital principle of Methodism. All their conference funds were connexional, and by that means they were diffused through the body, and received the support of the Connexion. That association was connexional, and was designed to unite in one bond of brotherhood all the local preachers in the kingdom. It had been said—Why not have a fund for class-leaders, or any other class of office-bearers, as well as local preachers? He (Mr. M.) hoped the day would come when the church would take care of her own poor; and he believed it to be in accordance with the letter and spirit of the New Testament that it should do. But he would show them that the local preachers had a prior claim to any other class of office-bearers. Many of them were also class-leaders and trustees; but he would refer to their labours as local preachers in the Doncaster circuit. They preached 2,426 sermons, and travelled about 13,561 miles per annum. And were all these sermons preached, and all these miles travelled without labour and sacrifice? The local preacher was obliged to devote those hours to study which nature required for recreation and rest, and then on the Sabbath to leave his wife and family and travel long journeys, and expose himself to all sorts of weather; and from heated atmospheres return home at night frequently in the damp and cold, so that illnesses and inability to attend his work on Monday were natural consequences. One hundred years had passed away, and nothing had been done to relieve poor and distressed local preachers. While they had been spreading their table with good things, and enriching the Connexion with an amount of voluntary contributions which would have furnished Mr. Baines, of Leeds, in his letters to Lord John Russell, with incontrovertible arguments on the effi-

ciency of the voluntary principle, poor local preachers had lain by the wayside, shedding tears and offering up prayer to God, unheeded and unpitied by the church. But the God who had heard the groanings of the children of Israel in Egypt had heard their prayers. Practically, the church had said to them—You have served us well; you have spent your time and energy in the cause of God; but now that you are old and poor and past service, you can go to the parish workhouse, or make yourself comfortable on a pauper's pay of half-a-crown a week.

Mr. ISAAC MARSDEN next addressed the meeting, and observed that the object of the association was to relieve the poor local preacher. Every other institution, such as sick clubs, made particular inquiry as to the age, and into the state of the health of the person proposed to be a member. This association asked no such questions; it only asked—Are you a local preacher? and as to relief—Do you need it? It commended itself to the common sense of men, and its only opponents were ignorance and selfishness. There were about fifteen thousand local preachers in the Wesleyan Connexion,—suspend that organisation for twelve months, and what would be the result in this country? The spiritual interests of their Connexion would be in jeopardy; for the benefits of the labours of the local preacher were incalculable. The funds of the Connexion would suffer, for they were not only an intellectual and moral blessing, but every fund in the Connexion was benefitted by them. The quiet of the country might be endangered; for the moral influence exercised by fifteen thousand local preachers did more for the maintenance of peace in the land, and for upholding the throne of the Queen, than five hundred thousand soldiers could do.

Mr. W. NELSTROP, president of the association, said, perhaps some of them were astonished to hear that there were fifteen thousand local preachers. There was scarcely any section of the Christian church but had their local preachers. The Independents, the Baptists, and the Church of England had them. He then gave an account of the origin and progress of the association, and the following statement of its present position:—There were 2,770 members, being an increase of 128 since last October; the number of sick members receiving relief was 55. There were 77 superannuated, 17 of whom were receiving only 2s. 6d. per week. There had been 14 deaths, 7 of which were members' wives. The total amount of money received since the aggregate meeting was £1,040, of which sum £365 had been free contributions.

In the expenditure there had been paid to annuitants, £281 8s.; to sick members, £270 11s. 4d.; and for deaths, £95. The treasurer commenced the present year with a balance in hand of £214 16s.; and if all accounts due up to the present time for the magazine had come in, he would have a balance in hand of £450. About 217 members had received the sick pay of 8s. per week, during the various periods of their sickness, since the last aggregate meeting. He (Mr. N.) then observed—You will now say this is an excellent institution: it is deserving of your sympathy and support. We ask you to give of your abundance. There are those who have looked upon us with suspicion, and the preachers have viewed our proceedings with prejudice. We had a public meeting at Pontefract last night, and one of our ministers was there and had his name published on the bill which announced the meeting, and the meeting was published in our chapels. This is as it should be; and instead of giving only one guinea a year to the worn-out ministers' fund, I shall give two guineas a year. Our country can boast of her noble institutions—they are the pride and glory of our land; but did you ever hear of an association like this, that takes in those as its members who are likely to become the immediate recipients of its funds?

The speeches were listened to with the greatest attention, and evidently the audience caught the feeling and spirit of the speakers. Numbers of the friends, at the close, requested to have collecting cards.—(*From the Doncaster Gazette.*)

GLOSSOP BRANCH.

THE friends of this branch have long been waiting to hold a tea and public meeting, in order to help the funds of the association, but have been prevented by local hindrances. On February the 13th, 1853, they held their public meeting in the Temperance Hall, Howard-town, Glossop. The trays were gratuitously provided, and a goodly number took tea.

After tea Mr. James Hall was called upon to preside, and delivered a very interesting address, pointing out clearly the claims of the association to support. After this he called upon the secretary to read the report: he also read several extracts from the Appeal and General Report, stating the rise, the progress, and present state of the association; and afterwards the meeting was addressed by Messrs. Joseph Bennett, Matthew Yates, William Ford, jun., Christopher Bently, William Hurst, and Mr. Shepperd. Every speaker distinctly showed that the local

preachers were entitled to support and respect. A most delightful feeling was felt by all present,—a feeling which said, "Destroy it not, there is a blessing in it." The following letter was given to the chairman, which contained a five pound Bank of England note as a donation from the writer:—

"DEAR SIR,—I should have felt great pleasure in being with you on the present occasion had circumstances offered me the opportunity. Allow me therefore to say, that although absent in body I am present with you in mind, and wish you every success in your praiseworthy exertions and Christian duty in making provision to meet the exigencies of our most beloved and faithful fellow-labourers in the vineyard of the Lord.

"If there be any association in existence which demands the united efforts and energy of a Christian community,—yea, if anything is calculated to arouse and bring the feelings of benevolence into the most vivid action, it is the association which provides for our local brethren an asylum to save them from penury, the workhouse, and from want. If there be any praise or honour due to one preacher more than another, it is to him that goes forth bearing precious seed, sowing it by all waters—just as we receive the great and glorious blessings of the gospel of Christ, without money and without price.

"Having often been richly fed with spiritual food at their hands, I now feel it my duty to contribute my mite towards their support in time of need; you will therefore do me great pleasure to accept of the enclosed note (£5), humbly praying that with it the Lord may give his blessing. I am yours truly,

"JOHN CLAYTON, jun.

"Broadbottom, Feb. 12th, 1853."

The proceeds, including the donation of this real friend of local preachers, amounted to the sum of £10. A vote of thanks being given to Mr. Clayton for his token of regard, to the ladies, and to the chairman, the meeting closed. The nature and claims of the institution are now better understood here.

BARNSELEY.

March 17, 1853.

MY DEAR SIR,—Having just recovered from an illness of seventeen weeks' continuance, and being desirous of expressing my gratitude to God for his great kindness in my restoration to health, and knowing no society which, in my judgment, is more deserving of support than the Local Preachers' Mutual Aid Association, I beg to hand you the enclosed Post-office order for ten shillings, to be

added to the general fund, as a thank-offering to God.

Wishing the utmost possible success to the association,

I am, my dear sir,
Your affectionate brother,
WM. NEATBY.

TADCASTER CIRCUIT.

Bramham, 16th March, 1853.

DEAR SIR,—I forward you the application of brother John Wright's nominee, for £8 for his funeral. The weekly allowance of 4s., which he had enjoyed for some time, has been very well bestowed in his case; but for it he must have applied to the parish officers for relief, as he had been unable to assist himself for some years past, owing to severe rheumatism.

One of his daughters remained single and at home, that she might attend upon him; but he is now beyond the region of pain and want.

I am, dear brother,
Yours affectionately,
THOMAS MOON.

OBITUARY NOTICES.

WE have the painful duty to record the sudden and unexpected death of Mr. ROBERT LOWE, of Bakewell, Derbyshire. The deceased left home on business but a short time before, in his usual health and spirits, and was found dead upon the turnpike road, near to a village called Calver. His cart had by some unknown cause fallen upon him, but whether his death was occasioned by this, or whether he died of apoplexy, is uncertain. This excellent man was one of our most useful and efficient local preachers and leaders: his talents were of no ordinary character, and in zeal and activity he was second to none amongst us. Our loss is most severely felt. For some time past he has appeared to enjoy a more than common degree of communion with God, and the day of his death was one of special fasting and prayer, for an outpouring of the spirit of God. He was interred on Monday, the 28th, amidst a large concourse of deeply sorrowing friends. Funeral sermons were preached in every chapel in the circuit, to overflowing and deeply excited congregations.

On the 18th July, 1852, Mr. Thomas Jones, leader and local preacher fifty years at Blaenavon, in the Pontypool Circuit, departed this life suddenly, in his eighty-second year. For a considerable time Mr. Jones has been a great sufferer from a disease of the heart, which, of late, prevented him from attending the means of grace. He was brought to a

saving knowledge of the truth in early life, and soon after his conversion began to preach the unsearchable riches of Christ. He was a man of unaffected piety, and appeared to have humble views of his own abilities, which were owned of God, especially in the Hereford Circuit, as he was the chief instrument in introducing Wesleyan Methodism into that county—having travelled many a mile in order to get the itinerant preachers to visit the neighbourhood. He effected his object; and their labours have been crowned with great success. On more than one occasion our departed brother has been in the hands of the constable, at the instigation of a sporting clergyman in the city of Hereford, simply for preaching in the open air the gospel of the blessed God; but none of these things moved him. The lines of the poet were more in accordance with his feelings—

"Wherefore to him my feet shall run,
My eyes on his perfections gaze:
My soul shall live for God alone,
And all within me shout his praise."

It was the intention of Mr. Jones to have written an account of his labours, if his Lord and Master had spared him a little longer. During his protracted illness, and in the immediate prospect of death, he possessed his soul in patience, and was resigned to the will of God. His death was sudden. He rose on the Sabbath morning, walked to the Wesleyan Chapel, and joined in singing the praises of God, for the last time, in the earthly sanctuary; and in the evening of the same day, while the family of the house where he lodged were at their usual place of worship, he appeared to have died without a struggle, in his arm chair, with a sweet smile upon his face—thus exchanging the earthly house of his tabernacle for a house not made with hands, eternal in the heavens. W. L.

DIED.

Feb. 21, 1853.—Solomon Crew, of Newport, Monmouthshire, aged 57. Claim £8. His end was peace. When he became a member of the Association he had lost one arm. The general committee allowed him 2s. 6d. per week, which he received 98 weeks.

Feb. 24, 1853.—Joseph Hobbs, of Charlton Kings, in the Stroud Circuit, aged 33. Claim £8. His death was rather sudden, but safe and peaceful.

March 6, 1853.—John Wright, of East Keswick, in the Tadcaster Circuit, aged 32. Claim £8. His end was peace. He had been on the annuitant fund 110 weeks.

March 11, 1853.—Richard Smith, of Lincoln, aged 33. Claim £8. He had been on the annuitant fund four weeks.

March 14, 1853.—Mrs. Tyler, of Dagnall, in the Spitalfields Circuit; age not received. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

MAY, 1853.

Essays, Scripture Illustrations, &c.

COLONISATION AND CHRISTIANITY.

THERE is one striking difference between the Californian and Australian gold regions; the former is a wild, uncultivated country, where the adventurers have to struggle with savage beasts, or equally savage tribes of natives; and being but recently occupied as a colony by America, there is no population of old settlers at all to be compared to that of Australia. In the latter there is a large and rapidly-increasing body of men, who for respectability and intelligence will bear comparison with any similar class in any other colonial dependency of the British crown. Before the discovery of gold, New South Wales and Port Phillip, or Victoria as it has recently been named, were enjoying an unexampled condition of financial and commercial prosperity. The demand for labour was constantly increasing, and, in the older colony, manufactures and mining operations were offering good investments for capital.

The staple commodities of the colony were wool, tallow, and copper of a very superior quality, from the celebrated Burra Burra mines. These mines, in fact, have been for a season the very life of the colony in a monetary point of view, their returns having, for some years past, amounted to four-fifths of the exports, even while at the same time the produce of the flocks and herds was steadily increasing. The great drawback to the prosperity of the residents in the colonies was the convict population, and the hordes of male pauper immigrants that were deported at the expense of land-jobbers, for the purpose of keeping down the price of labour, and keeping up the enormous sheep runs, the fame of which has penetrated every corner of Europe. Both of these evils—for evils they undoubtedly were, and the colony has flourished rather in despite of them than by their instrumentality—are in course of eradication. The legislature of the three provinces has decreed the cessation of transportation, and the home government has graciously conceded the point.

The discovery of the gold regions, and the consequent inducement held out to industrious and hardy labourers, has caused a stream of population of a much higher grade, and yet workers withal, to seek those distant shores. As we remarked in our last paper, the gold fever will subside,—indeed, it is already understood that digging is not easy-going child's play; it is not every one that emigrates who can bear the continuous and exhausting toil which is the inevitable attendant of successful life at the diggings. Still, of the myriads who throng to Australia, each one will calculate upon being a sharer in the enormous gains which are drawn from the auriferous soil; and this will, for some years to come, keep up the supply of small capitalists, who, with strong powers of endurance, and large families to support, will eventually form the best basis for a great and prosperous colonial empire in the Pacific.

It is a remarkable feature in the character of Australian gold-finders, that great numbers of them are cautiously investing their gains in land and stock. The pauper emigrants of former years are also fast becoming proprietors, forming an independent class of yeomen, who, through the medium of this gold, are thus doing the very thing which the colonising schemers of recent times wished not to be done. We rejoice at this. It would be a sad conclusion to all our efforts at colonisation, if the very worst evils of our overcrowded home system were perpetuated by charter in the colonies—and that, too, under pretence of philanthropy. Large capitalists have a natural interest in keeping the masses down to a certain level; if they rise above it, they are less dependent on their employers, and consequently less profitable, and less obsequious also. The man whose earnings for a few years leaves a surplus that he can profitably invest in land, which by the help of his own family he can cultivate and stock, and upon which he can lay the foundation of future comfort and independence,—such a man is not likely to be so easily moulded to submission and servility as the poor parish pauper, or the labourer with seven shillings a-week and cider of the country villages and hamlets in old England. But he is much more likely to become an agent to spread the blessings of plenty,—much more capable of being wrought upon by lessons of wisdom and enlightenment—more susceptible of moral and religious truth, and more likely to be instrumental in spreading knowledge and civilisation around him. A population formed of such materials as are rapidly accumulating in Australia, will be rude and unpolished for awhile, but they will form the germinant elements from which great things may be anticipated; for, like the rude Northmen of Europe, their influx into the lands of the Pacific, and among the enervated natives of Eastern climes, will give a tone to their social and international relationships, and exercise an influence upon those vast regions to which the history of the world affords no parallel. Be it observed, that the modern adventurers, unlike the old sea kings and their followers, in addition to a hardier temperament and greater skill in the arts and sciences, carry with them the principles of a higher civilisation and a purer faith than are to be found in the countries of their adoption.

After all, it is the religious opinions of a people which stamp their character. We think an impartial view of history will show, that the great propagandists of our race have been in possession of a higher morality, a deeper-toned piety, a more fervid energy of faith, than those by whom they have been surrounded. Mankind are not wrought up to take part in great movements by shams; neither are they led by dull decrepitude of thought. When intellect stagnates, the tendency of a nation or people is toward decay; while, upon the other hand, activity of mind, accompanied by energy of effort, is the sure precursor of progress.

It appears that the colonial government has taken measures to supply the funds for religious instruction to the diggers, and has offered a commensurate stipend to ministers of all denominations who proceed to the gold region with the simple purpose of preaching and teaching the gospel of the blessed God. In addition to this, a sum of £17,000 was divided, in 1850, among the various denominations, to be expended in educational efforts; and by an act passed in August, 1847, the governor of New South Wales is authorised to appoint a board of education. Salaries are to be given to teachers properly qualified. Throughout the three colonies great anxiety prevails among all classes for the extension of education, accompanied by a willingness even to submit to taxation for that purpose.

The following is from the *Times* of the 26th April, 1852:—

"Thus far all is well, despite the ruinous effects of fifty years' transportation. Domestic relations and domestic virtues, even in the most remote districts are growing up among the people. Homesteads are eagerly sought after by men who have laboured a few months in the rivers and creeks: family considerations prevail over speculative ambition; and unlike the gambling, roving Californian, the Australian gold-digger has no sooner filled his pockets, than he sets to work to settle his wife comfortably in a cottage with a neat garden, reserving to himself the *ultima ratio* of another visit to the mines, in case his farming or stock-keeping speculation should turn out unsuccessful."

If we look at the antecedents of this state of society, we shall find that since the discovery of the Burra Burra mines great numbers of Cornish Methodists have emigrated to Australia. The yield of this property has been truly marvellous, the original £5 shares having risen in three years, from 1845 to 1848, to the enormous price of £210 each for cash. This of course attracted great numbers; and mining became as speculative, and, in many cases, as ruinous as in Cornwall. Still the extraordinary success of this one property continued to allure miners and capitalists. The shares have fallen considerably since the discovery of gold; and it is calculated that the effect was to drain off fifteen thousand of the South Australian population to Balarat, Mount Alexander, and Bathurst. This of itself explains why the conduct of the people at the gold-fields has been so much superior in every respect to that exhibited by those similarly employed in California. At Bathurst diggings on the Sabbath, the inspector of police reported that all parties

left off work, and that Mr. Chapman, a Wesleyan minister, preached to a large congregation. Since this, the emigrants and others have increased to an enormous extent, and some dangerous disturbances have occurred; but these were mostly owing to the groups of convicts who had absconded or strayed from their places of consignment. Still, in May 1852, it was reported that on the Sabbath digging and washing gold ceased; the men, and the few wives that were with them, assumed a clean and more civilised costume: in fact, acted just as such persons would do under more favourable and wholesome restraints at home. The voice of praise and of prayer is not unheard in these deep solitudes; the lesson of youth, as well as the godly admonition of the pious pastor, is still remembered in the hearts of these rude sons of toil, even in the trying scenes of far distant lands.

We mention these things that our readers may form some distinct idea of the sort of society that is growing up, acquiring wealth, cultivating habits of forethought, desiring education and willing to pay for it, listening to the gospel and rejoicing in it, among the wide wastes of the great island-continent of the Pacific—a state of society that must ultimately furnish materials from which, in the hands of the all-wise and benevolent Jehovah, great things for the human race may be anticipated.

Under the wise and liberal patronage of Captain and Mrs. Chisholm, the principle of family emigration has been widely disseminated. Large sums arrive in this country by every ship, to pay the passage of parents, children, and other relatives of the non-digging class, with the sole object of establishing them on little freeholds or farms, according to their means. The gold districts abound in valleys and uplands, where crops never fail; and there small farms will be established on lands as fertile and romantic as the best parts of Switzerland. Until recently in these districts meat was all but worthless, and land did not pay for tilling. But already buyers and gold are there; markets will speedily follow; and then will arise villages, towns, and cities, all of which imply, under present circumstances, civilisation, knowledge, and religious enlightenment.

Let it not be concluded by those who remain at home, that they have no concern in this great national movement. It is not as a mere field of successful speculation, another outlet for the exercise of the money power, that we would have them contemplate the auriferous soil and the productive valleys of Australia. Beyond, far beyond all this, must the servant of Christ direct his penetrating glance, if he would understand the future of this incipient empire of the South. As we have before remarked, everywhere are the civilisation and religious faith of Eastern lands effete and fast tending to decay. Even while we write, the great Emperor of China is trembling in his capital at the advances of obscure robbers, who, through the weakness and incapacity which mark the administration of the internal government of the celestial empire, are exalted into rebels; and by the exhibition of a little energy may eventually become the successful revolutionists of that densely-populated country. The romantic adventures of a private gentleman in Borneo,

and his successful management of a large territory with a mere handful of Europeans; the wondrous advancement in civilisation of whole groups of islands in the Southern Pacific,—these several incidents and events all show that the kingdoms of heathendom, whether polished or savage, are but waiting the uprising of some vigorous power of sufficient contiguity and intelligence to crumble into ruins, and make way for the supremacy of stronger, more enlightened, more Christian, and, consequently, more efficient principles of social cohesion, civilisation, and advancement.

Who so interested in this consummation as the fathers and brethren of those who are crowding to the virgin soil and genial climate of Australia; whose institutions must partake of the character of those of the mother-country; and whose polity will ere long rise and grow up free from the old-world prejudices and annoyances which have hitherto clogged and hindered Australian progress, only to make it the more marked and impetuous when the embankments of distant official misrule and ignorance shall have been overflowed or swept away?

A recent and well-informed writer on Australian affairs, when referring to the subject of religious instruction, says—"What a pity that some of the enormous sums wasted upon all but utopian enterprises, are not bestowed upon an itinerant ministry, who should travel to and fro in the wilderness, proclaiming the truth of the gospel, and spreading that instruction among all classes, of which they are highly susceptible, but which, from their scattered position and novel circumstances, they will otherwise for ages fail to obtain." What a field is here indicated for Methodist effort,—not by means of the established agency. We think the times and the circumstances demand something beyond the mere routine operations of the Mission House, though we by no means desire to undervalue them. But are there no Methodist family groups proceeding to the gold regions? What is to hinder at least one "local preacher" being attached to each one hundred emigrants? a man who is willing to employ his talents for God, and, like the great itinerant apostle to the Gentiles, at the same time labour with his own hands to minister to his necessities? This was the method employed by God to spread the gospel in America under similar circumstances. What America has been to the western world, Australia we verily believe will be to the eastern; and, thank God, her institutions will not be darkened by any species of domestic slavery. The southern continent will be no longer regarded as the great moral cess-pool into which the corruption and impurities of Great Britain are to be poured. The days of recruiting the labour-market from the ranks of felony are ended. Henceforth healthier influences will at least have free scope, and doubtless the morality as well as the energy of our colonial fellow-subjects will progress more rapidly than hitherto: Let all who proceed to this wonderful country be deeply imbued with the idea that themselves and their descendants have a great work to do in the business of evangelising the world, for we believe the day is fast approaching when the earth shall be full of the knowledge of God as the waters cover the mighty deep.

LIGHTS OF OTHER DAYS.

In the first volume of this Magazine, p. 21, occurs the following sentiment:—"One peculiar feature of the gospel dispensation which has been brought out in Methodism more than in any other section of the church of Christ, has been the speedy employment of all who were willing to work in the vineyard of the Lord. This, although a very common practice in apostolic days, raised a great outcry in the early days of Methodism, and it was not until compelled by the force of conviction, that Mr. Wesley would tolerate the employment of any but those upon whom a bishop's hands had been laid as preachers of the gospel to perishing sinners." This, although perfectly true, is somewhat astounding. That Mr. Wesley, with his knowledge of men and things, with his acquaintance with church history, and, we may add, Christian biography, should have allowed prejudice of this character for a single moment to warp his judgment, is marvellous, and can only be accounted for on the ground of early education and certain *class* predilections. Suffice it, however, that Mr. Wesley saw the hand of God in the appointment of lay preachers, bowed with submission to the divine will, and then boldly adopted and defended the practice which he had previously opposed.

"Ye are the light of the world," said the Saviour to the Jews; but we may fairly assume that each light did not possess the same resplendency. Some, as for instance Peter and John, were burning and shining lights, not in their own time only, but in all surviving ages. Of some of the other apostles we only see as it were the faint glimmer of an evanescent spark, and then they sunk into obscurity. And so in all ages of the church; while the mass of self-denying and devoted servants of Christ are lost sight of, here and there blazes of illumination have burst forth, which, like the sun in the firmament, have attracted all beholders, and left behind them, even after they had set, the influence of their light, warmth, and vigour. Of one of these we are about to write. No lordly hands set him apart to sacred duties or official status; no ceremonial dignified his entrance into the ministry of the word; but, like Peter the fisherman and Paul the tent-maker, he heard a call, obeyed its dictates, and proceeded at once to act his part; became a light in his own day of no common order, and left a light behind him which, in its progress, has gladdened many a weary heart.

Our hero, gentle reader—blush not at the statement—was a tinker; not a respectable tradesman, standing behind his counter, and receiving, in his white apron, the orders of his customers, giving the assurance that their wishes should be attended to; but one of a generation that is fast passing away,—a donkey-owning, coarse, hard-featured, gipsy-looking travelling tinker! He was born at Elstow, in Bedfordshire, in the year 1628—rather a peculiar time for old England. A Stuart filled the throne, inheriting from his father a strong disposition to stand by his prerogative, and just then preparing for a struggle which eventually cost him his head. But in all times God raises up his instruments, and thrusts them forth to accomplish the purposes of his will. Our hero entered the world of sin and sorrow, the heir of a hard-working, industrious man, who, though a tinker, managed to obtain for his son as much instruction as enabled him to read and write. As he grew older, he threw off such restraints as the school imposed, and became, in the capabilities of his age, a "likely" youth. An admirer of his after-career thus describes a scene in which he was a prominent figure:—"It is now verging to the close of the summer's day. The daws are taking short excursions from the steeple, and tamer fowls have gone home from the darkening and dewy green. But the old donkey is still browsing there; and yonder is the donkey's master, retailing to the more clownish residents of the village tap-room wit and roadside news. However, it is the son you wish to see. Yonder he is, the noisiest of the party, playing pitch-and-toss,—that one with the shaggy eyebrows, whose earnest soul is ascending with the twirling penny, grim enough to be the blacksmith's apprentice; but his singed garments are hanging round him with a lank and idle freedom which scorns indentures; his energetic movements and authoritative vociferations at once bespeaking the ragamuffin ringleader. The penny has come down the wrong side uppermost, and the loud execration at once betrays young *Badman*. Be reminded that it is a Sabbath evening, and you witness a village scene of two hundred years ago."

This rising youth had one restraining influence, and that was terror. True, he was ungodly in heart and depraved in life; but he had a soul, and that soul had awful forebodings of wrath to come. He had his diversions and his adventures by day; but he had visions by night which stirred his very soul. In his dreams the horrors of the last day rose up before him, and when he awoke his agony would lead him to wish there were no hell; or that, if there were, he might be permitted to *torment in order to mitigate the pains of being tormented*. But he grew older, and he thought wiser, and he did not trouble himself much on such matters. Then God spoke to him in another way, but yet he remained hardened. Twice he had nearly been drowned; once he was foolhardy enough to skin a viper, and then attempt to extract its sting: this he himself observes, "but for God's mercy, might have brought him to his end." He was drawn for a soldier, but another man went in his stead, and while standing sentry was shot. These interpositions of God's providence, however, were unheeded. At length he married, and when he did so, found he possessed neither a dish nor a spoon; but his wife was the object of a father's prayers, and possessed a copy of "The Plain Man's Pathway to Heaven," and the "Preacher of Piety," which her husband read to her; and which, perhaps, first opened his eyes in reference to his spiritual state. He took to going to church, and became so enamoured with the form of religion that he made the building and the officiating members thereof the objects of a superstitious reverence; still he did not give up Sabbath-breaking, but divided the day between his recreation and his devotion, until, at length, having heard a sermon on the sin of Sabbath-breaking, he tried to quench his convictions by saying, "I am miserable. I can but be damned; and, if so, I had as good be damned for many sins as for few." And so resolutely profane was he, that a notoriously worthless woman said, "that he made her tremble, for that he was the ungodliest fellow for swearing and cursing that she ever heard in her life;" which reproof, coming from such a source, cured him of the habit, to the wonder of his associates;—and so he went on, giving up one amusement after another, until he had done all, except yield himself to Christ. Passing through the streets of Bedford, he noticed a few poor women sitting in a doorway, and talking of their state—of God, love in Christ Jesus,—with other matters of a spiritual nature. This made a deep impression on our hero's mind; the reality of religion pressed itself upon his attention; he read their books, examined their principles, and eventually, after much mental conflict, he was enabled to say, "Now Christ is all—all my righteousness, all my sanctification, all my redemption."

At twenty-six years of age, he was admitted into Christian communion with a Baptist church; the pastor of which dying soon after, our hero, with others, took turns in addressing the congregation. In these exercises he soon became the special favourite: and when the "Bedford townsmen saw their blaspheming neighbor a new man, and in a way so disinterested preaching the faith he once destroyed, they turned out to hear; and though there was some mocking, many were deeply moved." Of his style he tells us, he "took special notice of this one thing—namely, that the Lord did lead me to begin where the word begins with sinners; that is, to condemn all flesh," &c.

His soul was on fire for God: his oratory was of a rough cast, but it was outspoken truth, which, while the common people heard him gladly, occasionally attracted other hearers. A Cambridge scholar went to hear "*the tinker's prate*;" but so deep an impression did the tinker's words make upon the scholar's mind, that he afterwards heard the tinker whenever he could, and himself became a renowned preacher of the gospel in Cambridgeshire. But his work was about to be violently stopped. On the 12th November, 1660, he was appointed to preach to a few people. Before the meeting he heard that a warrant was issued for his apprehension, but he was not the man to be deterred on that account. He prepared to do his work, but the constable had also prepared to do his, and arresting the preacher on the charge of nonconformity, he was taken before a justice, and sent to goal—convicted at the sessions, and sentenced to imprisonment, with a notification, that unless he conformed he would be banished the kingdom.

For twelve long and dreary years did this good man remain in durance vile, enduring his lot with patient resignation, preaching to his fellow-prisoners, and making tagged laces for the support of himself and family. Nor was this all.

In his prison he dreamed a dream, which he published; and dream as it is, it is still read with avidity, has been admired by Dr. Johnson, and a host of other bright and honoured literary names of the present as well as of past ages; it is the cottage companion of many a humble labourer, who learns from Christian how to live, and from Hopeful how to die; while every Sabbath school library in the kingdom provides a place for the dream of the tinker in Bedford gaol: for though two hundred years have passed away since it was first announced to the world, the scholar and the divine—the erudite and the illiterate—combine to uphold its popularity and to speak of its utility.

It is related of him, that having gained the confidence of the gaoler, he was at times permitted to leave his confinement, and spend his evenings, and sometimes whole nights at his own house. This coming to his enemies' ears, they determined to watch the matter, and sending an officer from London, with orders to go to the gaol by night, they expected to be able to secure their ends. It happened that on the very night the officer arrived, the prisoner had obtained permission to remain at home; but a strong impression resting on his mind that he ought to return, he went back to his prison, and in a short time the officer arrived, made special inquiries for and insisted on seeing him; and having satisfied himself by so doing, went back to his employers to relate the disappointment. So much for God's providence, as manifested towards his servants.

In the year 1672 he obtained his liberty, and had a preaching-house built for him, where he continued to preach until his death. When he visited London, twelve hundred people gathered together at seven o'clock on a winter's morning to hear him; and among his audience were to be found some of the ablest divines of the day. But the time came when he must die, and die as he had lived, like his divine Master, doing good. At sixty years of age, he was requested by a young man who had become estranged from his father, to seek a reunion with him; the good old man undertook the mission, accomplished his purpose, and returned to London. Having ridden on horseback, he was thoroughly drenched with excessive rains; this induced an attack of fever, and after an illness of ten days "he reached the sea and passed triumphant over." Thus lived and thus died the light of the seventeenth century, at least among the common people—the model for lay preachers—JOHN BUNYAN.

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. VI.

A PLEASING INSTANCE OF WELL-PLACED CONFIDENCE AND IRISH FAITHFULNESS.

DURING a recent tour in Ireland, I had an opportunity of learning many particulars relative to some of those traits which are peculiarly developed in the Irish character, which are so often brought prominently forward in connection with accounts of Irish emigrants, and indicate the exercise of great self-denial and noble disinterestedness for the sake of those who have been left behind.

Returning one morning from Stillorgan to Dublin, in company with R. G——, Esq., he pointed to a noble mansion by the roadside, and spoke of its inhabitant as a lady of great wealth, and equal piety and benevolence, and related to me the following instance of well-placed confidence on the part of the original proprietor of the estate.

This gentleman possessed considerable wealth, and was without children. He had discovered in Dublin a young man, a poor mechanic, of most industrious habits, who was his nephew. He invited the young artisan to his house, treated him kindly, and in time came to esteem him very highly.

On one occasion he sent for his humble, unassuming relative, and, after some preliminary conversation, astonished the labouring man by addressing him thus:—"Thomas, I have long watched your conduct with pleasure and satisfaction; you have gained my confidence, and I believe you are worthy of it. I will tell you, therefore, that I have made you my sole heir, and shall leave all my property to you."

The young man, with tears of surprise, gratefully acknowledged the kindness

of his uncle, who continued—"I have, however, been thinking it would do you more good, save some loss of the property, and prevent the possibility of trouble to me henceforth, or of litigation with you after my death, if I just give it you at once. I have, therefore, made up my mind to this course, and you shall provide me from time to time with what I may require. I shall not want much."

The property (many thousand pounds in value) was at once transferred, the uncle literally reserving nothing to himself.

Time rolled on: the nephew faithfully performed his part, and gained the esteem of his fellow-citizens by his correct and pleasing conduct and bearing under this sudden change in his circumstances; when one day the now aged uncle sent for him, and addressed him in these words:—"Thomas, I have no fault to find with you; you have done for me all I wished; I have all I want at present; but I hear you are thinking to get married, and things may change. I begin to think it was rather venturesome of me—savoured a little of temerity, you see, Thomas, to place myself so entirely in the hands of another. You might run out of the property, or you might turn rogue and deny me the little support I require; so, if you have no objection, it will make me more comfortable to have the property in my own power again."

The young man received this announcement with surprise, but with perfect composure; and, stepping to his own home, he soon returned with the writings, which he opened before his uncle, and then said—"Uncle, I hold the property, but it is yours, and you have a right to do as you please—exactly as you wish, it shall be." So saying, he destroyed all that related to himself in the presence of his uncle; thus leaving himself once more poor, and at the mercy of the old man.

The old relative reflected, on the departure of his nephew, on this piece of moral heroism. He relented. His heart was overcome by this convincing proof of the fidelity of his *protégé*. Once more he re-transferred all he possessed to him, and observed—"It could not be in better hands; for the man who could act thus, would, he was sure, never wrong him."

The old pilgrim lived some years after this, was well provided for, and never had one moment's occasion to regret the confidence he had placed in his nephew; who also, after a somewhat brief career of uprightness and consistency of conduct, both public and private, was himself laid in the silent tomb; while, at the time I was in Ireland, his aged widow continued to reside in the mansion; and by her sympathy with the suffering and distressed, her unusual benevolence of disposition and kindness of heart, has obtained the profound respect of all classes.

J. H. G.

MAGNA CHARTA.

(Concluded from pag. 108.)

CLAUSE 31 of the great charter is analogous to our more modern *Habeas Corpus* Act. It proves that a "writ of injunction" shall be granted absolutely, and without charge, to any one who is imprisoned. By this writ a prisoner was allowed to be at large on bail, or it was imperative that he should be tried without delay. With such a safeguard against unlawful imprisonment, no innocent person could be legally detained in custody for any lengthy period. This provision would be a severe check to King John, who, it is said, once threw a rich Jew into prison, in order to extort money from him; and, fearing that the Jew would even prefer his wealth to his liberty, gave orders to have one of his teeth drawn daily till he should comply. The poor Jew bore the loss of some of his teeth before he would yield to this royal robber's demands.

Succeeding this clause are various regulations of the feudal system, all of which were abolished by the statute of the 12th Charles II. And then appear the most admired safeguards of our personal liberties, clauses 37 and 40. They read as follows:—

"No freeman shall be seized, or imprisoned, or dispossessed, or outlawed, or in any way destroyed; nor will we condemn him, nor will we commit him to prison, excepting by the legal judgment of his peers, or by the laws of the

land. To none will we sell, to none will we deny, to none will we delay right or justice."

Lord Coke, commenting upon these words, says,—"As the goldfiner will not out of the dust, threads, or shreds of gold, let passe the least crum, in respect of the excellency of the metall, so ought not the learned reader to passe any syllable of this law, in respect of the excellency of the matter."

The legal and continuous use of *trial by jury* is in the first of the above clauses clearly and positively enjoined.

Familiar as we are with this mode of trial, its origia and earliest stages are matter of controversy among the learned. Common opinion attributes its constitution to King Alfred; but antiquaries pronounce that this king only re-established, or modified, in this instance as in some others, that which had been practised before. Some assert that the Britons (the most ancient inhabitants of this island) were accustomed to trial by jury; others, with greater show of reason, contend that this mode of trial was first established in Denmark by Regner, surnamed Lodbrog, who began to reign in the year 820, and that from him the Saxon King Ethelred adopted the practice.

There are traces, however, of this custom in the laws of all those nations which adopted the feudal system, whether in Germany, or France, or Italy; and Bishop Nicolson attributes the institution of trial by jury to Odin, or Woden, who led forth and governed the earliest colonies of Goths in Sweden.

In the laws of Denmark the twelve jurors are called *Sande-mæn*, true, or rightmen, and these jurors decided all causes within the jurisdiction of the court, whilst in England they were only chosen to try particular causes. In Scotland, a jury of twelve is mentioned in the laws of King David I., who began to reign in 1124. An early notice of juries also occurs in the statutes of the Welsh. In our own records, trial by jury is spoken of as being customary under King Ethelred, who began to reign in 978.

In the days of Henry III., the mayor and aldermen of London claimed the privilege, that "for a trespass against the king, a citizen should be tried by twelve citizens; for murder, by thirty; and for a trespass against a stranger, by the oaths of twelve and himself."

The judgment, or verdict (from the Latin *veredictum*, a true saying), must in England be unanimous, or it is no verdict at all; but in Scotland it is different, for Barrington states, that the Scottish law does not require unanimity in the jury, excepting in revenue cases, before the Court of Exchequer; for that the *chancellor*, or *foreman*, can give in the verdict upon a majority of one; hence Scottish juries are of an unequal number, namely, fifteen, selected out of forty-five returned by the sheriff.

Sir Edward Coke observes, that the subject is guarded by this part of Magna Charta in the order in which evils would affect him; firstly, in personal liberty, "no freeman shall be seized or imprisoned," because the freedom of a man's person is more precious to him than all the succeeding particulars. Secondly, "none shall be dispossessed," meaning that neither the king nor others shall seize upon any of his possessions, and that a man shall not be put from his livelihood without answer. Thirdly, "none shall be outlawed, or in any way destroyed." By *outlawry* is signified the ejecting of a person, by three public proclamations, from the benefit of the law; which from the time of Alfred until long after the reign of William I. could be done for felony only, for which the penalty was death; and therefore an outlaw, being considered as a wolf, might be slain by any man. This law was modified, however, by a statute of King Edward III., which provided that the sheriff alone should put an outlaw to death. The term "*exiled*," signifies banished from the realm, and applied to all cases in which subjects were sent from England without their own consent. On account of this enactment, says Sir Edward Coke, the king cannot send any subject out of England into foreign parts on pretence of service as an ambassador, deputy of Ireland, &c., unless he be willing to go. As great men were thus protected from this kingly *ruse* of exile, so the common people were equally sheltered from banishment during the royal pleasure.

A statute of Elizabeth, in 1597, is thus interpreted by Sir Edward Coke:—"None shall be forejudged of life or limb, disinherited, or put to torture or death;" and he observes, that the words "in any manner" are added to the term

"destroyed," and to no other in the sentence, because they prohibit any means being used by which this destruction might be brought about; thus, if any person be accused or indicted for felony, his goods or lands can neither be seized for the king's use, nor granted, nor even promised, to another, before his attainder.

The last part of this clause provides for trial by *peers*, or equals; so that a noble must be tried by nobles, vassals by vassals, citizens by citizens, &c. &c. This custom is of considerable antiquity. Sir Edward Coke gives an instance of it in 1074, when William the Conqueror was king.

Having thus provided for the faithful observance of the laws of England, the next clause takes care that they shall be administered without expense, denial, or delay; and the words are written as if spoken by the king himself, because he is supposed to be present in all his courts of law. And, if we may credit the historians, royalty had been hitherto but little better than an auctioneer, and had with equal injustice knocked down plaintiff or defendant, according to the highest bidding. A few instances may be cited from Madox's "History of the Exchequer."

"The county of Norfolk used to pay a certain sum annually to the Exchequer that it might be fairly dealt with. In 1214, Robert de Ellestede paid six fox skins of one sort, and six of another, to have a writ for removing his cause into the Court of Common Pleas. In 1156, the men of Southwark paid £8 to have respite in their complaint against the men of London. Thirteen years afterwards, one Hamelin the Dean gave one Norway hawk and one Iceland gerfalcon to have his plea adjourned to the Exchequer."

This part of Magna Charta told considerably against the king's income, and compelled him to look to honest means of filling his purse. But though the king was thus bound down to impartiality, and forbidden to receive gifts for the dispensation of justice, the judges themselves were a long time before they practised the like self-denial. From the days of Magna Charta to the Commonwealth, the custom had continued of making presents to the judges. Even the comparatively honest Sir Thomas More accepted gifts, according to the testimony of Lord Bacon. Sir Matthew Hale, however, made a noble stand against this evil custom, and would neither hear extra-judicially any party to a suit, nor accept any present whatever.

Succeeding clauses of the charter refer at some length to mercantile affairs, to encumbered baronies, and to exemptions to forest laws. There is then a provision, that none should be made justiciaries, constables, sheriffs, or bailiffs, unless they knew the laws of the land, and were well disposed to observe them.

Some of the most crying social evils of this period resulted from the cruel forest laws of the Norman Conqueror; but, as if these were not sufficiently oppressive, the king's foresters and warreners appear to have made certain local regulations, which were more odious still. Clothed with a little brief authority, these officers out-heroded Herod in their petty tyrannies. Clause 48 enacted, that "All evil customs of forests and warrens, and of foresters and warreners, sheriffs and their officers, &c., shall immediately be inquired into by twelve knights of the same county, upon oath, who shall be elected by good men of the same county; and within forty days after the inquisition is made, they shall be altogether destroyed by them, never to be restored; provided that this be notified to us before it be done, or to our justiciary, if we be not in England."

After this salutary enactment, there are certain provisions which are nearly all peculiar to this charter, and of no modern interest. Clause 60 is, however, worthy of note, as it is generally supposed that the king himself had it inserted, out of spite to the barons who had compelled him to agree to this charter; it reads thus:—"Also all these customs of liberties aforesaid, which we have granted to be held in our kingdom, for so much of it as belongs to us, all our subjects, as well clergy as laity, shall observe towards their tenants, as far as concerns them." It provokes a smile of satisfaction when we think how clearly, in this instance, the old proverb is realised, "When rogues fall out, honest men come by their own." The bulk of the people had borne all the complicated tyrannies of the feudal system for nearly 150 years,—king, and baron, or lord were equally guilty,—and by this righteous clause were equally bound to let "the oppressed go free," at least to the extent which the laws allowed.

Twenty-five barons are ordered by the charter to be securities for the fulfilment of its provisions, with full power to wage war upon any one, king or subject, who refuses to conform thereto.

The great charter concludes with these words:—

"It is also sworn, both on our part and that of the barons, that all the aforesaid shall be observed in good faith, and without any evil intention. Witnessed by the above, and many others. Given by our hand in the meadow which is called Runimede, between Windsor and Staines, this 15th day of June, in the 17th year of our reign."

Instead of his signature, the king's seal is appended thereto, according to the custom of that period.

As reference has been made to serfdom, villenage, or slavery, under the Saxons or Norman kings, the following extract from a lively historian may be accepted:—

Macaulay, remarking upon the state of England in the time of Wycliff, the Bible translator, and of Geoffrey Chaucer, the poet, says (*Hist. Eng.*, vol. i. p. 22):—

"Meanwhile a change was proceeding, infinitely more momentous than the acquisition or loss of any province, than the rise or fall of any dynasty. Slavery, and the evils by which slavery is everywhere accompanied, were fast disappearing.

"It is remarkable, that the two greatest and most salutary social revolutions which have taken place in England,—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which a few years later put an end to the property of man in man,—were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very scanty measure of attention. They were brought about neither by legislative regulation nor by physical force. Moral causes noiselessly effaced, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might, perhaps, have been found late in the fourteenth century. Some faint traces of the institution of villenage were detected by the curious so late as the date of the Stuarts; *nor has that institution ever, to this hour, been abolished by statute.*

"How great a part the Roman Catholic ecclesiastics had in the abolition of villenage, we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant councillors of Elizabeth. When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren, for whom Christ had died. So successfully had the church used her formidable machinery, that, before the Reformation came, she had enfranchised almost all the bondmen in the kingdom—*except her own*, who, to do her justice, seem to have been very tenderly treated."

C.

Windsor.

THE CLAIMS OF A GRATUITOUS MINISTRY.

To those who habituate themselves to close thinking, it were superfluous to attempt to describe the peculiar trials, and the many difficulties, which beset the path of the gratuitous labourers in the vineyard of the Lord. But there are thousands to whom they minister, and who, but for that ministry, would never, or very seldom, hear the gospel through a Methodist ministry—the major part of whom never take the trouble to consider the many privations which most of the brethren have to endure, in order to discharge the responsible duty which devolves upon them. On this account the following remarks are written, with the view of assisting them to an appreciation of an unpaid ministry, and of the claims it has upon their sympathy.

Of all who minister in the word and doctrine, it is expected that they shall be able to expound the word of God, *instruct* and interest the people, and so break to them the bread of life, that each may have a portion of spiritual meat, accord-

ing to the circumstances in which he may be placed. To do which the preacher must be intelligent, have a thorough acquaintance with the word of God, discern the mind of the spirit therein, and be able to "compare spiritual things with spiritual." These qualifications will involve much reading and study, and expense too; for he cannot become intelligent without books; and those most suitable for him will be expensive. How is the poor man to procure these? I have often thought that a little reflection on the part of our congregations would suggest the propriety of assisting to furnish their poor brethren with materials with which to become "workmen, who need not to be ashamed, rightly dividing the word of truth." Such appears a more desirable course than that too frequently adopted of finding fault with the want of refinement, intelligence, and other qualifications;—incorrect pronunciation, grammatical errors, unscriptural inferences, illogical deductions, &c. It seems rather too much to expect first-rate workmen, doing their work gratuitously, and finding their own tools and materials into the bargain. The total amount of encouragement, in the shape of books, given to the local preachers, so far as I know, was the abridged *eighteen-penny* edition of Jackson's "Centenary of Wesleyan Methodism," in 1839.

The ~~and~~ it costs some brethren to prepare for the pulpit, and the sacrifices which they are called to make, in order punctually to attend their appointments, sometimes very distant ones, are not trifling—as they have often to leave their work or business on the Saturday, and are not able to return before Monday.

Then, not unfrequently, after toiling hard on the Sabbath, they have to return home in the evening, travelling on foot in the dark, on dirty and almost unknown roads, amidst the cold and rain, and are so exhausted with their fatigue on this, to others, day of sacred rest, that they can hardly attend to the usual avocations of life for two or three days following—if at all, it is with much discomfort to themselves, and disadvantage to their employers. The writer knows something of these things by experience. Nay, how often do they take cold from their exposure to the night air, so as greatly to injure their health, and endanger their lives? A case of this kind occurred a few months ago in this circuit. A brother, in returning home after preaching on the Sunday evening in the cold and rain, took cold, was laid up, lost his speech, and for some time his life was despaired of. He is slowly recovering; but will be incapable of taking any appointments for some time to come—the doctors say he must preach no more. Do not the mental and physical exertions, the excitement and exposure of our local brethren, render it highly probable that many of them will be taken away in the midst of their days?

Their path is rendered still more rugged to them by the many and varied discouragements with which it is beset. They have frequently been looked upon as mere appendices to the paid ministers, supplementing their ministry, gap-stoppers, &c.; and often when they have done their best, at much inconvenience to themselves, they have been received with great coolness, and apprised that their labours are not over-estimated. Again, many have wives and large families, which they are obliged to neglect on the Sabbath when called away from home; and sometimes the former use their influence in dissuading their husbands from attempting a work which, they are not slow to urge, they are utterly disqualified efficiently to perform. Hence every obstacle is thrown in their way, which at times is almost hedged up. And if to these be added the peculiar temptations of the adversary, in addition to his ordinary wiles, and also the discouragements arising from want of success, by no means few nor small, the whole will present a rather formidable appearance, and will require no small amount of grace and energy to prevent the brethren from becoming "weary and faint in their minds."

There are many other obstacles besides these—some of which, since separate services have been adopted, are vanishing away; but the greater part will remain.

From these, and other considerations which might be enumerated, is it too much to expect, that those who have *freely* received the good word of life will liberally assist in forming a fund from which a free ministry shall be consoled and assisted in the hour of sickness and in old age—and their remains decently interred in the house appointed for all living, when the "weary wheels of life stand still?"

DIDYMUS.

HOLY LEADERS.

Look at a holy leader, a truly sanctified shepherd, amidst his spiritual flock. His sanctity, influence, and winning qualifications are a mighty demonstration that he is a pastor of God's creating, an overseer in the church of the Holy Ghost's appointing. With what affection his sheep gather around him! He can adopt the language of the Chief Shepherd, and say, "My sheep hear my voice and follow me." Being holy in life, and divinely instructed in the things of God, he can consistently encourage, instruct, reprove, exhort. His words of wisdom are driven, like nails in a sure place, by the hammer of his holiness. Unsaved and sin-loving members cannot meet with him: truly sincere souls are at home with no other. Such blessed men as these are the pillars of the church—the monumental men of God—the men of grace, not of gold—of the wisdom which cometh from above, not of fashion. Give, O gracious God, give us men like these, who will watch over the converts, and feed the flock of Christ with suitable food; who will thus build those up whom others in their evangelical labours bring in, and then PERMANENCY, in large letters, is stamped upon our revivals. What a noble sight to see such a shepherd in the midst of his sheep and lambs, infusing his sanctified bliss into their hearts—training them, under God, for heaven!—From "*The Centre and Circle of Evangelical Religion*," by Richard Poole.

Biography.

TALENTS ABUSED RESTORED TO THEIR RIGHT USE.

ILLUSTRATED BY THE LIFE AND EXPERIENCE OF BROTHER JOHN F-----,
A LOCAL PREACHER; WRITTEN BY HIMSELF.

(Continued from page 119.)

ABOUT this time a circumstance occurred which cooled my ardour for pedestrian fame. I was a regular reader of *Bell's Life* newspaper. A young man of the name of Berry was the star of the south, having performed many pedestrian feats. I felt greatly interested in him, and on looking over the pedestrian matter, I saw, in conspicuous characters, "The death of poor Berry." Poor fellow! in running against time—that is, a certain distance in a given time—a blood vessel burst, which occasioned his death, either on the spot or soon after the occurrence. I brought the thing home to myself, and my reflections were awful. It was the possibility of myself being in the like case that made it so. Though I was seated in a public-house at the time, the Lord deigned to bring it home to my conscience. I knew that if this should be my case the result would be dreadful. I was no longer reconciled to the course I was pursuing. Previous to my being initiated into such a dangerous way, I was of sober and retired habits. I saw the life I was now leading was an artificial one. I saw that whilst I was a successful runner I should have plenty of friends. I was acknowledged by parties above my own sphere. I had smiles and friends on every hand. I concluded that if I were unsuccessful, or lost these friends, I should not like to return to work again, but, as is frequently the case with such poor, foolish characters, resort to low and dishonest means to drag out a miserable existence. I at once determined, that whether I should win or lose this race, I would run no more, for either men or money.

I now became reflective and miserable; and when in severe training, often running until so exhausted as to be scarcely able to put on my clothes, the case of poor Berry was incessantly upon my mind. As the day approached, the conflict in my soul became intense and awful. I felt as one condemned to die; and so convinced was I of my unfitness for that solemn event, that the thought of it made me truly miserable. From my subsequent experience of the blessing of salvation, I believe that if I had been shown the way to obtain it at that time, I should at once have yielded.

Dark and comfortless to me was the dawn of that morning on which I was to sally forth to the contest. I had, on the previous night, as I thought, taken my last farewell of a dear friend. I endeavoured to put on a firm and cheerful countenance, but it was a false appearance. I left my native village and many friends as one knowing that it would be for ever. I felt prepared, in anticipation, for the worst. The hour for the contest arrived. Thousands had assembled from all the neighbourhood, out of every class in society, from the peer to the pedlar. When at the starting post, and stripping, I thought, "This is like stripping for hell and the tomb." It was an awful moment—and when the word "Go!" was given, it sounded like my death knell,

Before I had run far I felt that I was unfit for the contest, and out of condition. Soon after the start, I prayed in earnestness that the Lord would enable me to win this race, purposing in my mind to run no more, and not thinking at the time that, "The prayer of the wicked is an abomination unto the Lord." When we had run nearly five miles, my opponent passed me. I saw I had no chance to win: but I would make the best of it. I was determined not to give up, though I should die in the struggle. I shall never forget, at least in this life, my feelings on that occasion. I became desperate. During the former part of the race, the case of Berry was before me; but *this* part was almost insupportable and dreadful. In many parts of the last mile I thought I should drop down dead at every step. The wrath of God seemed suspended over my head as by a single hair. My conscience was clear and vivid. Hell appeared moving from beneath to receive me. But, bless God, I was spared! The race was for the championship of England—and I lost it.

Before I had put my clothes on, one of my friends proposed to go and match me against the same man, to run the same distance for £100 a side, if I would consent. This, and all other proposals, I resolutely declined, notwithstanding the encouragements I had from my friends, and the desire I felt to regain my lost laurels. I was determined not to run any more.

I now had much to contend with. I met frowns where I had received smiles and favour. I was most pained and hurt by being upbraided, and often with a curse, with having *sold* the race, and lost *purposely*, although I had strained every nerve, and nearly run my life out. A sporting gentleman of D., who, on the day of the race, entertained at his house Lord H ----, and several gentlemen of the B ---- hunt, sent his man, a few days after the race, to say that his master wanted to see me. I went, and he presented me with three pounds ten shillings, which had been collected at his table for me. But I always have declared, and I still do declare, that I never was *offered* a bribe; therefore I never could or did receive one.

I was now completely unsettled, and I entered into dissipation as far as my means would allow. Soon afterwards I lost my employment at D., and then got work at C., first with one master, and then another. Certain false reports of a delicate nature, added to the painful matters already mentioned, rendered me utterly reckless. Most of my time, therefore, I devoted to drinking, hunting, and music. As leader of the band, I was always ready to do its bidding, which was a great snare, and fraught with much evil to me and to all concerned. I proved the truth of that Scripture, "The way of transgressors is hard." Of this I will give a few examples.

One Easter Sunday I and a companion went over to S ----, a village a few miles from C., to spend the afternoon with a few young men belonging to the band there. We stayed until late at night, and then set out on our return, both in a state of intoxication. On our way home we differed, and parted at a place where we could either follow the regular road, or gain a little by taking a by-path thence over a canal by the lock. I took the road, and he the by-path. He got safely over, and reached home. I wandered a little farther, and being overcome by drink I laid myself down by the roadside, near K ---- Bridge, and slept until daylight. On awaking I found that a number of snails had crawled over my clothes and face, leaving a stiff white varnish on their track. On finding out where I was, I recollected that the band was engaged for that day at a place called B ---- Green. I took the country before me, hedge and ditch, and just got home in time to wash and brush myself, and start with my comrades to the place mentioned. We had a long walk and a hard day, which had nearly

proved the last on earth to me. Whilst engaged in the club-room, playing to the members, &c., I availed myself of a pause to mount a form and address the meeting on politics. Whilst thus engaged, flattering the poor men with titles, one of my comrades ran towards me, and thrusting his head between my legs, threw me down upon the floor, upon which the back of my head pitched, nearly breaking my neck. When we had left for home at a late hour, I would go a road of my own: so I left my comrades, and ran as fast as I could, some three miles, to a village through which I had to pass. Walking into the place, I felt tired, and concluded to stop for the remainder of the night in some outbuilding. Just then I heard swine, and saw a row of dwellings having outbuildings in front of them. I concluded that I would turn the pig out of his warm bed, and lie there myself: but I found his bed was a wet mass of litter. I entered the next sty, where I found a plentiful supply of straw, so I closed the door, and was no doubt soon snoring in concert with the grunt of my neighbour. On similar occasions, when in liquor, I have lain in stables, sheds, and in the open air. The first C. feast after I had run the last race, I had been drinking with some D. people until I became drunk. A friend took me to his house, and I went into his garden. Whilst seated upon a bench I was seized with sickness, and fell head foremost into a gooseberry tree, and became entangled. I could not extricate myself, but felt as if I were dying. My friend coming in just at the moment, saved me, or an awful death would this have been—my soul would have been for ever lost.

I have experienced many hardships, as such generally do. Continuing this course of life, I became greatly embarrassed, and brought myself into difficulty. I began now to work on my own account. I entered a money club, and took out a ten-pound share, for which I wanted two bondsmen. This was a difficult matter. After trying some thirteen persons, I succeeded in obtaining two, one of whom consented to be surety on condition that I would lend him five pounds out of the ten. This I did, but only got part of it again. The money was soon gone, and I found myself in a worse state than before. At this time I was at lodgings, and had run a large score up with my hostess. I had closed every shop against me; I had exhausted the credit of the parties I had to do with; I had received notice to either leave my lodgings or pay up. I had not the means wherewith to do the latter. I had not credit for a penny loaf in the town.

I had not brought myself to this state of things without great mental suffering. Dissipation had driven me to an awful length. I felt myself not only a pest to my relatives and neighbours, but to society generally. The intense conflict of my spirit was a severe exercise. I felt ashamed of myself, and endeavoured to shun society. What with being so deeply embarrassed in my affairs, and the mental depression under which I had for several years suffered, I felt, at times, as though reason were nearly dethroned.

Since the Lord, in mercy, converted my soul, I have often thrown my mind back to this period of my history with the full conviction, that had I been kindly talked to by some religious persons, it would have been the means, by the grace of God, of leading me to Him. But no! I was abandoned and despised both by saint and sinner. No man cared for my soul. But I bless God I was not left to myself.

At this time I was in lodgings; but being in arrears with the landlady, I was coldly told to look out for lodgings elsewhere at a very short notice. So I was literally homeless, friendless, destitute of bread, and even penniless. But I bless God the night of my experience was nearly past, and the glorious dawn of liberty was at hand.

(To be continued.)

SKETCH OF THE LIFE OF JOHN BROOKHOUSE, OF LONG EATON, NEAR NOTTINGHAM.

THE following is a brief sketch of a devoted man—John Brookhouse, of Long Eaton, near Nottingham—who has lately left earth for the heavenly glory, for which he was most fully prepared.

Previous to his conversion to God he was one of the most terrible sinners, a notorious drunkard and successful pugilist, and a complete terror to the neighbourhood where he lived. Image to yourself a tall strong waterman, remarkable for bone and muscle, vociferating, thundering, lightning, and showing a pair of extraordinary natural weapons to the surrounding crowd, as his clenched fists are motioning near their faces and over their heads, challenging the best man on the ground, and offering to fight them one after another. Then you see something of one of the roughest of nature's sons.

He was converted to God in the following remarkable manner:—He had a sister-in-law who was remarkably pious, and who engaged to assist his meek and lamb-like wife, who was a praying member of the old Methodist Society, in getting him converted. They believed that all things were possible with God, and that there was much hope of having him saved. They both engaged to fast and pray three days for him, as it was an uncommon case, determined to prevail with God, with whom nothing was impossible.

Faithful to their engagement, they fasted and prayed all day on Friday, Saturday, Sunday, and continued till late on Sunday evening. Faith rose in believing that God's arm was not shortened that it cannot save, neither his ear heavy that it cannot hear, and victory drew nigh. The remarkable case of the jailor of Philippi was in view, and that of Saul of Tarsus was not forgotten. "Is anything too hard for the Lord?" Faith exclaimed, No.

During this time John had been away from home, fought seven battles, beaten seven of the first pugilists in the neighbourhood, and drunk freely to his own success. Who would think of the conversion of such a lion, save his closeted wife and sister-in-law? Many a time had he made that little woman tremble, but with the arm of Omnipotence in the hand of her faith, she was about to lay him low indeed. Late on Sunday evening, on his way home in a state of intoxication, he walked out of the path and fell into the canal, and was in the water for two hours, which circumstance well sobered him.

After many fruitless efforts, having succeeded in getting out of the water, he hastened home with his clothes dripping with water, and, on opening the door, he found his praying wife on her knees by her bedside. After gazing on her for a few moments, down he fell upon the floor, and groaned, and wept, and cried like a child for mercy. The wife was fully prepared for anything of this sort, and continued wrestling on. After about two hours of deep agony and distress, the God of pardoning mercy set his soul at liberty from his heavy load at four o'clock in the morning. He rose from the floor, shouting aloud, with a pair of the most powerful lungs, "Glory, glory be to God!" Then, without staying to change his clothes, off he started away to the public-houses where he was wont to resort, called them up, and told them what God had done for his soul. This being done, he repaired to the houses of the men whom he had beaten in battle, told them how God had converted his soul, and humbly asked them to forgive him. This, as must naturally be expected, took them by surprise, and produced much interest. It appears from certain circumstances that he got into doubting and distress as to the genuineness of his conversion, which lasted for some days; but after awhile, at a meeting in a private house, God revealed himself to the troubled soul in a remarkable manner, and made such an impression on his mind as to his being pardoned, that Satan had no advantage in attacking him on that point. He often pointed to the place where he prayed in the house, where God gave him the clear witness which he never lost. That meeting settled the question, and was even looked upon by him with feelings of gratitude to God, as his spiritual birth-day. Many others have been exercised in a similar way.

Very soon after John was reminded of the trap* which had been set for him by his wife and sister; and not only feeling but seeing more clearly the hand of the God of mercy in the affair, he made up his mind more fully to be a Christian. He abandoned henceforth all his wicked companions, forsook the beer shops, became a regular attendant at the sanctuary of God, and an enrolled member of society. His stability as a convert of his character was no less remarkable, and was matter of astonishment. God can bring in and keep in. Hearing a sermon

* We are reminded of the witty Earl of Chesterfield's designation of the tabernacle in City Road, "*Whitfield's Soul-trap*."

preached on the necessity of being entirely sanctified from the last remains of inbred corruption, and having the heart filled with God, he determined to have all, and live fully for God's glory. He set off to a private barn, and wrestled there for some hours for the great blessing. At length, feeling he had fully hold on Christ as his complete Saviour, and feeling especially the peace of God which passeth all understanding, he returned home fully persuaded that God had "sanctified him throughout." This was a mighty lift. The work of grace was deepened and extended in his soul, and he could rejoice evermore, pray without ceasing, and always give thanks. "Christ was his all in all." His deep piety from this time especially was remarkably conspicuous, beaming in his countenance, and ever demonstrating its genuineness by holy living. Whatever circumstances occurred he stood firm as the anvil to the hammer, with his soul filled with pure love to God and man for fifty years. He said, during all that time not a single cloud passed between him and his heavenly Father. In prosperity or adversity, health or affliction, Christ was precious: the Sun of Righteousness always shone upon his soul.

This holy man of God enjoyed fifty years' unabated sunshine. Having his heart stayed on God, trusting in the All-sufficient, produced "perfect peace." Nothing kept him from union with Christ, consequently his experience was rich—full of spiritual life, full of love, full of heaven—living in what Bunyan designates "the land of Beulah, where the sun and moon shine day and night, and never go down." Here lay the secret—his closet was always well attended—the communion of saints in church fellowship was regularly enjoyed—he never alighted the prayer meetings—and, as to the preaching of the Word, his presence was a thing which might always be depended upon, as he was never absent unless hindered by something which could not be possibly avoided. And, what again speaks loudly in favour of his communion with God, when the meeting has been remarkably dead, he has been observed to enter into the sanctuary, and bring with him such an influence as to warm and powerfully move the congregation without speaking a single word.

The good book says, "Mark the perfect man, and behold the upright: for the end of that man is peace." As he lived, so he died. His last days were most cheering. Four-score years had prostrated his giant strength, but his unexhausted and ever-exulting soul was far from being weary. As he lay in dying state, a fellow-traveller approached his bed, and said, "Well, Johnny! In an instant his soul fired at the sound of the voice which addressed him, and with both hands he took hold of the hand of his friend, saying, "Ah! my brother, is it thou, eh? We've had many a blessed meeting together. Ay, bless the Lord! Praise the Lamb! I'm going home! Glory! Glory! Glory! And then with his extraordinary voice, he shouted, "Glory be to God!" and the place rang again. His end was as triumphant as his life was holy.

"He is dead, but his memory still liveth;
He is gone, his example is here;
And the lustre and fragrance it giveth,
Shall linger for many a year."

This devoted servant of Christ was a man of exceeding strong natural passions, consequently in much danger from himself; but the grace of God proved sufficient. The mighty spirit wholly sanctified the whole course of nature, and, turning his strong natural feeling and bias in an opposite direction, he carried all his native fire along the way to heaven. Though an illiterate man in one sense, he was wise indeed in another, could repeat nearly all the precious promises of the Bible, with other special portions of truth, and was a Christian of the first order. On a special day, for a long succession of years he related his experience to an excessively-crowded congregation, which was generally considered a high day to many, the speaker especially.

I will conclude my sketch of him by the two following anecdotes:—The late celebrated William Dawson was once preaching in the chapel at Long Eaton when he observed a man all in motion, drinking down every word with amazing greediness, while tears streamed from his eyes and praises from his mouth. Dawson, pointing in that direction, gave an intimation that he wished him to repress his feelings. A brother sitting next him, elbowed him prettily

earnestly, whispering, "*Keep still, Johnny; keep still, now.*" John gave him an anxious look with his weeping eyes, as they poured out their transparent expressions of gratitude, and replied, "*I will, brother.*" But the soul of the happy man was full to overflowing. Dawson was soaring in his sermon, and when he represented the heavenly state to the minds of his audience where Lazarus was received, Johnny, catching a view, rose from his seat, and raising his great arms, exclaimed at the top of his voice, "*That's noble grand, Billy!*" The preacher was rather confused, and made a sharp remark; but the congregation, who well knew the man and his elevated piety, went with him. When he was reminded of his promise to keep quiet, he replied, "*I forgot, brother.*" John was always blessed under the preaching of the gospel, and he was remarkably fond of such passages as the 12th chapter of Isaiah. When Mr. Dawson became acquainted with the piety and character of his affected hearer, he spoke of him with great pleasure.

One Sabbath a young man from Nottingham supplied the pulpit, when he selected for his text the following passage: "*The Lord is my portion, saith my soul.*"—*Lam. iii. 24.* The instant after the text was announced by the preacher, the soul of John Brookhouse fired at the great subject, and rising, without troubling himself about decorum, he exclaimed, "*Aye, my brother, and a glorious portion, too! and he is mine and all, praise his name! Well, let us hear what thou hast got to say about him.*" This was too much by far for the timid preacher, who was thrown from his equanimity. I am far from mentioning these things as examples for the imitation of others; but, on the other hand, to show that he was as warm in the cause of righteousness, as he was previous to his conversion in the cause of wickedness. I do most earnestly say, imitate his piety and devotedness; as to the others, they were mere circumstantialia, peculiar to himself, while his holiness should be universally copied. If a man in his unfavourable circumstances could live so many years in a *wholly sanctified state*, how much more others who are less involved in the hardships of this life, and some rolling in plenty, if they would give themselves entirely to God! "*THE BLOOD OF CHRIST CLEANSETH FROM ALL SIN.*"—*From "The Centre and Circle of Evangelical Religion," by Richard Poole.*

Science and Literature.

Astronomy.

NOTICES FOR MAY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

"Thousands of suns beyond each other blaze,
O'er all o'er orbe, and glow with mutual rays;
Each a world, where, formed with wondrous skill,
Unnumber'd species live and work their Maker's will."

THE SUN rises at London and Greenwich on the 1st at thirty-five minutes past four, and sets at twenty-one minutes after seven; on the same day he rises at Edinburgh at twenty minutes past four, and sets at thirty-five minutes after seven. The sun rises at London and Greenwich on the 20th at four minutes past four, and sets at forty-nine minutes after seven; on the same day he rises at Edinburgh at forty-one minutes after three, and sets at thirteen minutes past eight.

"O Power supreme! O high above all height!
Thou gav'st the sun to shine, for thou art light!
Whether he falls or rises in the skies,
He by thy voice is taught to fall or rise:
Swiftly he moves refulgent in his sphere,
And measures out the day, the month, the year:
He drives the hours along with slower pace,
While the quick minutes nimbly run their race."

THE MOON rises on the 1st at fifty-one minutes past two, and on the 3rd at half-past three in the morning, and changes on the 8th at six minutes past four in the morning. She presents her fine crescent in the north-western skies near the horizon in the evening of the 9th, and sets at one minute past nine; she sets on the 11th at ten minutes past eleven at night, and on the 14th at a quarter before one in the morning. She is half full on the 16th, and is due south on the 18th at twenty-five minutes past eight in the evening. She is full on the 22nd at fifty-two minutes past ten at night, at which time her whole illuminated disc will appear somewhat low in the heavens, a little way towards the east

from the south. The moon rises on the 23rd at nine in the evening, and on the 25th at half-past eleven at night; she enters her last quarter on the 29th, and rises on the 30th at twenty minutes before two o'clock in the morning.

Mercury is invisible to the naked eye during this month.

Venus is obscured in the solar blaze, and cannot be seen by unassisted vision.

Mars is also invisible.

Jupiter is a splendid object in the middle of the night. This notable planet rises on the 1st at five minutes before eleven at night; on the 16th he rises at fifty minutes past nine, and on the 31st at forty-three minutes after eight; on the 23rd and 24th he is in the neighbourhood of the moon.

Saturn is invisible, owing to his rising and setting about the same time as the sun.

Note.—It is somewhat remarkable, that only one of the primary planets is visible to the naked eye during this month. Dr. Chalmers, speaking of the divine benevolence, says, "that a single world, or a single system, is not enough for it; that it must have the spread of a mightier region, on which it may pour forth a tide of exuberancy throughout all its provinces; that as far as our vision can carry us, it has strewed immensity with the floating receptacles of life, and has stretched over each of them the garniture of such a sky as mantles our own habitation, and that even from distances which are far beyond the reach of human eye, the songs of gratitude and praise may now be arising to the one God, who sits surrounded by the regards of his one great and universal family."

Natural History.

NOTICES FOR MAY, 1853.

BY WILLIAM ROGERSON, OF THE ROYAL OBSERVATORY, GREENWICH.

"Cheer'd by the balmy breath of May,
The feather'd choirs fill every grove;
The fields are deck'd with blossoms gay,
And herds in verdant pastures rove:
Shall man the general bliss destroy,
Or thankless pass these scenes along?
Come, holy gratitude and joy,
And join the universal song."

BROCK.

THIS month has derived its name from the goddess *Maia*, a divinity who was worshipped under many names by the Romans, but whose chief title was *Bona Dea*, or the "good goddess," as representing the earth. *Maia* is the name given to the brightest star in the beautiful constellation of the Pleiades. The month of May is said to have been called by the

Anglo-Saxons *Tri-milki*, because in that month they began to milk their kine three times in the day.

We certainly have now arrived at that period of the year in which the exhibitions of nature are the most remarkable for gaiety and cheerfulness; the trees—which a few weeks ago were leafless, and exposing their naked branches to the blast of the wintry winds—are now clothed in their green attire, waving their rich foliage before the playful breeze. Instead of the appearance of barrenness which so lately the land presented to the notice in all directions, the meadows are now arrayed in a mantle of flourishing grass, and flowers of diversified hues bedeck the gardens and banks, perfuming the air with their delightful fragrance. To add to the brilliancy of the landscape, the orb of day continues long high in the heavens, and when retired from our view, instead of leaving Britannia's isles enveloped in darkness, throws on the surrounding scene the mild radiance of twilight.

The first day of this month to our forefathers was a kind of rural festival. At the approach of morn both sexes would bend their footsteps to the fields to gather the blooming branches, with which, when further decorated with garlands of flowers, they would employ themselves in building ornamental bowers. Their doors and lattices were all adorned with garlands soon after sunrise, and the rest of the day was passed in mirth and village pastimes.

The first half of the month.—

"But now the eye a moment fix,
And see content with pleasure mix:
The ploughman whistles with his team,
The angler seeks the silver stream;
The miller trims the shatter'd sail,
The milkmaid sings a-down the vale;
The gard'ner smoothes the ruffled bed,
And plants the primrose near his shed;
Content his wealth, and peace his lot,
Within his ivy-cover'd cot.
The busy fly, with feeble sound,
Flits lightly 'mong the tree-buds round;
Flora with bounteous gifts supplied
Scatters her blessings far and wide.
'Tis thus the seasons as they fly
Instruct the mind and charm the eye;
Then who can doubt, as gay they shine,
The Power that rules them is divine?"

The little warblers that visited us in April are now in full song; among which may be named the larger whitethroat, to be seen in almost every hedge: the redstart and blackcap at this time sing freely. Throughout Kent, and some other southern counties, the sweet warble of the nightingale is heard throughout the nocturnal hours, and nearly all day long also.

The botanical department of Nature is every day more and more interesting. Fresh beauties are springing up in the gardens and in the fields. The cowslip

—the favourite of our early days—is in full bloom, and gives a peculiar charm to our grassy hills and dales. This brings to my mind a few excellent lines which I met with some time ago:—"To a Cowslip growing on Shakspeare's Cliff, Dyer:—

"Sweet flower! what cruel hand
Has fix'd thy hapless doom,
And on this wild and rugged strand
Has bid thee bloom?
Why hast thou left thy home,
In yonder sunny bowers,
Where all thy kindred gaily blow,—
Far happier flowers?"

"Yet here thy buds are found,
All blooming fresh and fair,
And sweetest odours breathing round
On desert air.
O'er thy unshelter'd form
The ocean-tempests fly,
Exposed to every wintry storm
That rends the sky."

"Yet He who form'd the world,
And rules the foaming sea,
Whose billows to the skies are hurl'd,
Created thee!
And o'er thy slender stem
His hand the dew-drops shed,
Which glitter like a diadem
Around thy head."

"Then let me learn of thee,
Thou lone and lovely flower,
Where'er my future lot may be,
To trust His power.
And to His sovereign will
Myself, my all resign;
Who guards my life from every ill,
And gives thee thine."

The last half of the month.—All is life and activity among the insect tribe: the butterfly in all its gaiety comes forth; and how often does this playful insect allure the eye of the schoolboy, and, as if delighted with the sport, gives him a chase from shrub to shrub, leaving him at last in the distance weary and fatigued, and disappointed in not being able to capture the object of his pursuit?

In the neighbourhood of the stream, the dragon-fly, with sportive and apparently joyous action, spreads its gauze-like wings and displays its fine azure body. At this time, also, early swarms of bees issue from the hives in quest of new homes.

Birds are now very busy in the preparation of their nests, and in watching and feeding their young. With what skillfulness does the house-martin erect its nest on the side of a perpendicular wall, having no ledge on which it can rest its home; and how prudently does it, for the most part, select a situation which will not allow of the nest being cracked by the heat of the sun before its completion, and in performing this work only in the early hours of the morning, that one layer of clay may dry before another is added. How smoothly and compactly is the nest of the song-thrush constructed. The interior of this nest is

composed of rotten wood, which the bird is enabled by its saliva to cement together, making it tight and dry. Not less interesting and admirable is the nest of the rook. How neatly interwoven is the fibrous lining of the nest; forming, when separated from the rough exterior, a kind of basket, which is not at all inelegant.

The hawthorn at this time begins to beautify the hedges. Its white blossoms form a charming contrast with the greenness of its leaves. The orchards are now becoming attractive, for in the language of the poet they present to the eye—

"One boundless blush, one white empurpled shower
Of mingled blossoms. ———"

The speedwell, with its blue flowers, covers the banks of many of our woods. The sweet-scented woodruff, and the upright crowfoot, give a golden hue to our pastures, among which here and there is discoverable the pink blossoms of the meadow lychnis, or ragged robin; and once more the lily of the valley may be met with. In floral language, this flower is made to represent a return of happiness, because it announces by its elegance and odour the happy season of the year.

"Sweetest to the view,
The lily of the vale, whose virgin flower,
Trembles at every breeze beneath its leafy bower."

Trees, for the most part, are now covered with foliage—such as the poplar, willow, and alder; the lime, horse-chestnut, sycamore, and elm. The beech, oak, and ash, do not exhibit much of leafy greenness till June sets in.

Let us, my Christian friends, embrace every opportunity of enjoying this delightful period of the year; for if we allow it to pass unimproved, it will be to our disadvantage. But let us go forth when the monarch of day is tinging with loveliness surrounding nature, imparting joyfulness to birds, and bringing from them notes of wild music. And while we enjoy the bright prospect of beauty, feel the refreshing breezes of heaven, and hear the sweet melody of birds, our thoughts and expectations will be raised to that *brighter day* which the redeemed of the Lord will experience in the regions of eternity.

Authors and Books.

"Peace or War!" The Storm, the Flood, and the Whirlwind. Considerations on the Present Condition and Prospects of Europe and the World. A Letter to Richard Cobden, Esq., M.P. By Epsilon.

WIDE as the poles asunder are the opinions of different men on almost any

question that admits of much difference of judgment. Their point of observation, their medium of vision, their education and connections, their measure of knowledge, their interests, their prejudices, their natural temperament, and we know not how many other circumstances, contribute to the formation of opinion; and, like the production of widely different substances from the varied combination of a few elements in physics, produce the different modifications of opinion that are found among men.

"Peace or War!"—That is the question; and a grave and startling question it is. Mr. Cobden, a member of the "Peace Society," and one of the distinguished advocates of European peace, predicts the continuance of peace; and is so confident in his opinion, that he does not scruple to stake ten thousand pounds against the paltry trifle of one shilling a week to be paid to a charitable institution, that the French will not attempt the invasion of England. He even challenges a warrior by profession, Lieutenant-General Brotherton, to accept this unequal stake, and tenders his bond for the amount, reiterating his confidence that no rupture will occur between France and England at all events, whatever rupture may occur between other powers.

Epsilon, whoever he be that conceals himself under that gentle vowel of the Greek alphabet, looks upon the posture and tendency of affairs very differently from Mr. Cobden, whose challenge to the gallant general he does not hesitate to stamp "as an instance of profanity painful to every thoughtful and well-balanced mind," that "suggested itself in a moment of exuberant confidence in those principles of peace and brotherhood" so long advocated by the challenger, and being in decided contrast with the spirit manifested in the honourable gentleman's published letters.

"The Storm, the Flood, and the Whirlwind" are what our author believes to be approaching, and for the actual commencement of which he thinks we should endeavour to be prepared. The meaning of his metaphors is not strikingly apparent until we reach the last page but one of the pamphlet, and there we have the following solution:—"The storm which shall begin God's great controversy with all flesh may not be distant. When it comes, some years must necessarily elapse before the world can be so far demoralised in its political and social relations as to render possible the advent of the flood of barbarous marauders that is predestined to hurry the nations into anarchy and confusion; but we have the warrant of God's Word for believing that

afterwards the *whirlwind* shall come swiftly and sweep the wicked from the face of the earth as with the besom of destruction: for 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matt. xxiv. 21."

On what grounds, then, is this expectation entertained? On two general grounds—the actual state of mundane affairs, and the prophetic representations of the Sacred Scriptures. In setting forth the former, our author adduces the extraordinary character of the present age—the steady advancement of the military and political power of Russia towards European supremacy—the continental convulsions of 1848 and their rebound—the rise and the restoration of the Napoleonic dynasty, essentially and necessarily a military despotism—the military movements of the principal European states—ecclesiastical conflicts, hostility of rival sects of religion—the corruption, profligacy, and intense selfishness developed in general society—class antagonism—the existence of considerable sections of society sunk into criminality, depravity, and destitution—the probability of a rupture between some of the states of Europe, and of England's being involved in it;—these are the circumstances that are thought to render war inevitable. The argument seems strong and conclusive. But when was there a time in which such things were not? Never within the period of authentic history. Were "the former times better than these?" Never. Earth has been a theatre of violence and wickedness from the time of Cain, the brother-killer, until now. Human history is a history of war and of outrage. Magistracy exists for the very purpose of checking the tendencies of human nature to violence and wrong in individuals and in sections of society, and the military profession exists for checking the same tendencies in nations, as connected and related one nation with and to another. In proportion as the high and noble principles of Christianity acquire an ascendancy over the minds of men, their evil tendencies are neutralised, and they are preserved from all kinds of excess. In the absence of those principles, or where their influence is partial and defective, the dread of the civil or of the military sword operates as a check to evil, and contributes much to the prevention of those outbreaks which would otherwise be inevitable. Considerations of self-interest deter both individuals, sections of society, and nations from perpetrating deeds which cupidity and revenge would provoke. Opposite principles and inter-

rests operate in mutual check and counter check, and reduce greatly the *chances* of international ruptures, as well as of private and associated aggressions. Still nothing is so perilous as blind security; and all experience as well as history establishes the wisdom of the maxim, "To be forewarned is to be forearmed."

The most threatening element of European mischief, to our apprehension, is the Papacy. That terrific power, claiming dominion over the heart and conscience of every man, brands all dissentients from its principles, and opponents of its pretensions, as rebels against God and enemies to man—counts the destroying of them a meritorious act—dooms them to torture and to death—and threatens and aims at their extermination. The heart of the Papacy is set upon the unprotestantising of England. For this object countless masses are said and prayers offered, ceaseless efforts made, and hundreds of thousands of gold contributed. The next grand object of Papal intrigue and effort is the Romanising of the United States of America. In counsel and aim Popery is undivided. The priesthood of Europe and America are leagued against the Protestantism and the liberty of the world. Willingly would they excite the Catholic Powers to a grand combined crusade against Protestant states, and especially against England. Even in this case, however, political and commercial interests keep a check upon the Papal spirit, and restrain the demon of malignity. We trust, therefore, that this most deadly and unscrupulous of all Britain's foes will be kept under salutary control, and that "peace in our times" will be enjoyed.

Prophecy is next adduced by our author as conclusive evidence of the correctness of his views; for he deems it incontrovertible that universal peace and happiness must be preceded by "the most terrific contest the heart or mind can conceive." Some of the prophecies quoted are indeed very solemn and weighty, and may, without any straining, be taken as appropriate to the purpose for which they are brought forward. We cannot make this admission respecting all the prophecies quoted. On the contrary, we do think that in several instances general principles of God's moral administration are mistaken for particular predictions of events to be accomplished in a specific period of special vengeance and calamity. Some prophecies also, long ago fulfilled, are brought into the argument as referring to a period yet future; and generally-received interpretations are deliberately rejected. The most copious quotation given is from the twenty-fourth chapter

of Isaiah, and it is preceded by this remark: "If we were not so much in the habit of diluting the language of Holy Writ, and reducing its meaning to such dimensions as may accord best with our partial views and apprehensions of the Divine purposes and proceedings, we should be better prepared to admit the fearful import and stern reality of such prophecies as that contained in the twenty-fourth chapter of Isaiah, and that of our Lord (Matt. xxiv. 21—30), in exposition of Dan. ix. xi. and xii." On the prophecy quoted from Isaiah we deem it right to give the opinion of the ablest, or one of the ablest of modern expositors, Dr. Henderson, who says—"If we consider it in the light of a prophetic review of the judgments brought upon the land, more especially those brought upon it by the Chaldeans, down to the time of the Messiah, we shall, I think, come nearest the mark. That it has any reference to times future I cannot find."

Our author's study of the prophecies has evidently been considerable, leading him to delineate events which he supposes to be at hand as though they were spread in prophetic vision before his own mind; but it has betrayed him, we think, into the same error as many who have gone before him along the path of prophecy—namely, that of becoming himself a sort of conjectural prophet. We say *conjectural*; for, although he employs a style more absolute than comports with what is only problematical, it is *only* conjecture after all. "The Storm, the Flood, and the Whirlwind" may be just at hand, in the sense set forth in this pamphlet; or it may be only the poetical creation of a fruitful fancy. Every reader has a right to form his own judgment on questions of this kind: let those who feel interested in the application of prophecy to the present aspect of affairs, buy the pamphlet and judge for themselves.

We can hardly come to a close without a word or two on portions of the phraseology employed by our anonymous author. The term "supernal" is one that we do not recollect to have met with before in sober *prose*. It is more properly belonging to poetic diction, and is appropriated by the poets. It several times occurs in the pamphlet, and has, to our ear, somewhat of unnaturalness about it. We think the term "fruition," page 12, also inappropriately applied. Take our great lexicographer's definition of the word—"FRUITION, *n. s.* (*fruior*, Lat.) Enjoyment; possession; pleasure given by possession or use." Now we can understand how "Glory to God in the highest, and on earth peace, good will toward men" may be regarded as "the

pith and substance of the hopes and aspirations of David respecting the 'King's son,' in whose days 'the mountains' (strong governments) shall bring peace to the people so long as the moon endureth," &c.; but we cannot see the congruity of the association of the other term with the two at the commencement of this quotation—"the pith and substance and fruition of the hopes and aspirations," &c. It is not a suitable term for so abstract a use as is here made of it; and the association of the three terms together, the one being incongruous to the other two, creates a confusion of ideas that every writer should endeavour to avoid. We satisfy ourselves with simply indicating an instance or two in which phraseology is employed that seems to us somewhat of the transcendental order:—"The imminent annihilation of the people of God," p. 17; "Structural demoralisation," p. 21. There may be a precision of thought of which such phrases are the accurate type; but if so, our own dulness must be pleaded as the cause of our inability to discover it.

In conclusion, we express our conviction freely that there is matter for serious and solemn thought in the pamphlet before us. What value is to be attached to its views on prophecy we undertake not to determine. The subject, however, is too grave to be trifled with. And every man who is not extravagantly absurd in his ideas, or censurably obtrusive with them, is entitled to a respectful and candid hearing upon questions seriously affecting the general weal. Such hearing, we trust, will be granted to our author, so that the cause of truth and wisdom may be served by the publication of his views on these important matters.

The Centre and Circle of Evangelical Religion: being a Scriptural, Rational, Experimental, and Practical Exhibition of the Doctrine of Christian Perfection. By Richard Poole. p.p. 208. London: Partridge and Oakley.

RELIGION and the mathematics are not generally regarded as having much affinity with each other: neither have they many properties in common. Both, however, present truth to the mind—though truth belonging to different regions; and the mind that loves truth will naturally delight in those analogies to religious truth which are found in the physical sciences. Religion has its own sphere—theoretical, experimental, and practical; and that sphere has its centre and its circumference. Mathematical as is the garb, therefore, there is no impropriety in such a title as "The Centre and Circle of Evangelical Religion."

Akin to the title is the illustration drawn from the mathematical axiom, "*The whole is equal to all its parts:*" an axiom which Mr. Poole exemplifies by the supposed division of a globe into nine parts, and the putting together again of all the severed parts but one, that one being still required to render the restored parts a complete globe again. "Now apply this," says he, "to religion. Perfect love is perfect religion. This is the globe. This is the embodiment of the nine fruits of the spirit described by St. Paul in the fifth chapter of Galatians. Perfect love is the circle of Christianity. It is the concentration of Christian graces, or an amassment of those heaven-born virtues against which there is no law. Perfect love implies perfect joy, perfect peace, perfect long-suffering, meekness, goodness, faith, or fidelity, gentleness, temperance. They are all in it. They are all parts of it. '*The whole is equal to its parts.*' And no less than all its parts can make up the whole, which is LOVE. 'Love is the fulfilling of the law.' God requires no more: He can demand no less."

We have said enough to give a general idea of the volume before us. It is a treatise on "Christian Perfection," in nineteen chapters, besides a preface and an introduction. There are five chapters on "Perfection," three on "Be Perfect," one on "The Will of God," one on "Praying for a Clean Heart," two on "The Infallible Rule," two on "Matter of Fact," and one each on "Witnessing for God," "Babes and Men in Grace," "Faith," "Purity of Life," and "Love in Motion." The aim of the author is to inculcate holiness of heart and life; and he does it with an earnestness and a continuance that evince the importance which, to his apprehension, attaches to his theme, whether viewed in reference to Divine teaching or to the effect produced upon the religion of men by ministerial fidelity on this subject. He holds the Wesleyan doctrine of *Entire Sanctification*, *Christian Perfection*, or *Perfect Love*; and he presses it upon his readers with all his heart, as a doctrine of equal importance to that of *Justification by Faith*. He ventures too much, however, in saying, "Let this doctrine have fair play in all our pulpits, and the whole world must soon see and feel its wondrous effects in turning earth into a heaven!" The turning of earth into a heaven is a work not so soon to be effected, even though "this doctrine have fair play in all our pulpits."—(Page 33.) We believe, nevertheless, that the influence of Christianity upon society, as well as upon individuals, will always be vastly greater and more observable where Christian holiness, in

whatever terms expressed, is faithfully incalculated from the pulpit than where little is said upon the subject. "Preach it till you get it, and then you will preach it because you have it," said John Wesley to his "helpers." A better rule cannot be given to one convinced of its attainableness and who is now pressing towards its attainment. One who is not so convinced and so acting will make but sorry work of it in preaching about it.

Mr. Poole makes no pretensions to literary polish and grammatical precision. He is evidently unpractised as a writer for the public. The blemishes of his book in these matters are not few nor trifling. The application of the pruning knife by a judicious hand would have enhanced its value. There is also in some passages an air of dogmatism which we cannot admire. Placing these things, however, in the scale of candid criticism, we are bound to say that the moral and religious excellencies of the book weigh down the opposite scale, and will procure the author many a reader who can appreciate that which is profitable to the soul without stumbling at what is offensive to taste. The *tenth* chapter, the subject of which is "Praying for a clean heart," is worth more than many volumes of some kinds of the genus *Theology*.

In other departments of our Magazine will be found extracts that will interest and edify our readers: one a sketch of the life of the late "John Brookhouse," an eminently simple-minded man, in whom divine grace was illustriously displayed;—the other a sketch of "Holy Leaders." The former shows what a man was before divine grace changed him, and what he afterwards became when grace had triumphed over him—the latter, what leaders in the church of Christ *should be*, and what those of the right stamp will sedulously aim to be, and labour to become. May the church in all its sections abound with such shepherds as these, and with such converts as he was!

The History of English Literature, with an Outline of the Origin and Growth of the English Language: illustrated by extracts. For the use of Schools and of Private Students. By William Spalding, A.M. Second Edition. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall.

ALTHOUGH this work is advertised as one of a series of "New School-Books," and is chiefly to be commended as a manual to be used in the instruction of youth, yet we think it would be of excellent service in the hands of many adults. The history of the language and literature of one's country ought to be interesting

to all; but it has often happened that those who have desired such information have been straitened in their means, and neither able to procure the books nor spare the time requisite for the study, and have therefore grown up altogether ignorant on the subject.

In the volume before us we have a compilation of great merit, giving evidence of the learning, ability, research, and industry of the author, who, "as a well-instructed scribe, has brought forth things new and old" out of his own treasure-house, and presented them in an attractive and instructive form. There are periods in the life of most men who had not the advantages of scholastic education in their youth, when they are ready to wish that they could recal the past, and live in the enjoyment of the greatly-improved facilities of gaining knowledge which prevail now; but as such wishes cannot be gratified, it is well that means are at hand which will in some degree supply their deficiencies. Wisdom suggests that they avail themselves of these, and the successful instances of "the pursuit of knowledge under difficulties" encourage them to persevere, while such kindly helpers as Mr. Spalding step forth and offer to render them timely assistance.

Beside a valuable introductory chapter, the work is divided into three parts. The first includes the literature of the dark and middle ages, from A.D. 449 to A.D. 1509, and commences with the Anglo-Saxon times; second, the origin and growth of the English language; third, the literature of modern times, 1509 A.D. to 1852 A.D.

Autographs for Freedom. By Mrs. Harriet Beecher Stowe, and thirty-five other eminent writers. London: Sampson Low and Son.

THE title of this collection is sufficiently descriptive to inform the reader as to the contents of the volume. "The anti-slavery" testimonies were given in answer to appeals from "the Rochester Ladies' Anti-Slavery Society," and are sent forth by Julia Griffiths, the secretary.

Several pieces are from the pen of Mrs. Stowe and other members of her gifted family. Distinguished individuals in this country have also united with the advocates of freedom on the other side of the Atlantic. We have the protests of Carlisle and Wilberforce, with those of Mann, Jenner, Finney, Greeley, Douglass, and others.

We hail with satisfaction every attempt to advance the cause of liberty, and

believe that good will result in showing that, however individuals may differ on other questions of importance, or however varied their political predilections,

they are united in detestation of the God-dishonouring and man-destroying institution which is the disgrace and curse of America.

Religious Experience and Incident.

A MEMORIAL, AND A CONTRAST.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1. 12.

SOME years have passed away since in one of the densely populated towns of the West Riding of Yorkshire, the writer of the following narrative saw in the closing scene of the life of a deeply-tried child of God, a comment on the above cheering portion of divine truth. The circumstances under which the writer became acquainted with the subject of this narrative, arose out of increasing infirmities, rendering it necessary, in order to secure anything like a regular attendance upon the social means of grace, that she should change the hour of meeting for Christian converse and prayer.

On her first appearance among her new associates, she was addressed not as one who was entering the church of God for the first time, like a patient into an hospital, to have her moral maladies healed, or like a recruit into the army, to learn her spiritual exercise; but as one who could tell of diseases healed, and victories gained. With a countenance beaming with Christian joy, she stated that for more than thirty years she had known what it was to walk in the light of God's countenance. In a subsequent conversation she stated that soon after her marriage her mind became impressed with the importance of religion, and she ultimately determined upon uniting herself to the Wesleyan Society, at that time a persecuted and despised people. This her husband—in other respects kind—violently opposed, even threatening to turn her out of doors; and, having formed erroneous notions of the nature of class meetings, was determinedly set upon preventing her attendance. What rendered the difficulty greater was, that on two occasions, though every arrangement had been made by her for the safety of her family, something untoward occurred to the children during her absence, one of them being slightly burnt, and another falling down stairs. This formed the ground of powerful temptation to her own mind as to her duty; but

having consulted an aged Christian friend, and laid her case before the Lord, she once more set out for the class meeting. It was a bitter frosty night in January, and on her return home she found the door fastened against her. On gently tapping at the door, she was surprised by a bucket of water being thrown upon her from the bedroom window. Not wishing to expose her husband, she retired to an out-building, and remained there until six o'clock the following morning, when hearing her husband break up the fire, and go down into the shop to his work, she ventured into the house, stood before the fire until her frozen garments could be changed, and then prepared her husband's breakfast. The reader will be surprised to learn that her health did not suffer from this dangerous exposure. Truly "the Lord knoweth how to deliver the godly out of temptation." Her conduct under such treatment so affected her husband, that he offered no further hindrances to her attendance at class; but finding that a small contribution was expected from those who were not in extreme poverty, he determined she should not have it in her power to meet this requirement, and forthwith commenced providing for the family himself. This was a severe trial, for she loved the cause and ministers of God. To meet this privation she was in the habit of procuring a little work amongst her neighbours, and, rising from her bed when she found her husband asleep, often employed part of the night in obtaining the means of showing her love to the cause of God. Referring to this circumstance on her deathbed, she told the writer those nights were amongst the happiest of her life. She was also greatly tried by the ungodliness of some of her children. One of these, who had been for some years an object of deep solicitude and fervent prayer, she had reason to believe was saved in the eleventh hour. Subsequently, another son was suddenly removed by death. The writer can never forget entering the house on this occasion, and finding the aged couple (for her husband had then been for some years a man of prayer) on their knees, begging of God to save his

soul. From this period her husband gradually sunk, and died in great peace. In all this she charged not God foolishly, but committed her cause to him, frequently exclaiming, "I know I shall get the victory at last." The time now drew nigh when this aged disciple must enter the field with the last enemy. For some time she was deprived of all the means of grace; but, with one exception, the writer, who saw her frequently, never found her otherwise than rejoicing in the God of her salvation. Sitting by her on one occasion, when a clergyman kindly called to see her, she said, laying her hand on the Bible which had been just put down, "You, sir, know a part of what I have gone through; but to the honour of my God, I can say that not one of the promises of this blessed book has ever failed me." A few days after this the writer found her propped up in bed, gasping for breath; she smiled, and said, "You see I have got to my last work." It was inquired, "Can you say,

"Jesus, in thy great name I go,
To conquer death, my final foe!"

She replied, "That's how I have conquered all the way through. Many a time, when I had not time to go into the chamber, I have gone up three or four steps and pulled the door after me, and called on Jesus, and have conquered the devil in a minute; but glory to Jesus! I shall see him conquered in the chamber to-day!"

On going to her bedside about ten o'clock the same night, it was remarked, "You are hard toiling to make the blest shore." She said, "The valley is long, but it's not dark, glory to Jesus!" On being told that our minister had said at the sacrament that Christ died—that his people might go shouting to heaven, she smiled, and replied, "I cannot shout now, but forty years since, when I had a persecuting husband, the Lord often filled my soul so full, that I have had to go out of doors to shout his praise." Looking at the writer about midnight, she said, "I shall have a glorious class meeting to-morrow; you must sing,

"Come, let us join our friends above."

a hymn that had just been read to her. Referring to some persons who had not been to see her, she said, "Give my dying love to them, and tell them, when they come to die, I hope Christ will be as precious to them as he has been to me, and they will do." She then told her

daughter where her grave-clothes would be found, remarking she had had them prepared four months. On her daughter saying in much distress, "Mother, I hope we shall meet in heaven," she replied, "Live for it, live for it; give thy heart to God." Soon after she said, "It will soon be over!" and requested that the fire should be permitted to go down, that her remains might be kept, until her son at a distance could come to her funeral. The writer thought, "O grave, where is thy victory! O death, where is thy sting!" After lying still for some time, her face beaming with a peculiar lustre, and her eyes closed, she said, "I cannot tell you what sights I see now; it's a glorious company, it's a glorious company! They are coming nearer, they are coming nearer, glory to Jesus! praise him, and magnify him for ever!" A few moments more, and with one gentle sigh her fetters broke! We scarce could say, "She is gone!" before her happy spirit entered the unseen world. The writer returned home a little after three o'clock in the morning singing,

"By death and hell pursued in vain,
To thee the ransom'd seed return,
Shouting their heavenly Sion gain,
And pass through death triumphant home."

A few days after the above interesting scene the writer was called on to witness one of a very different kind. She was requested to visit a person in a distant part of the town; but the night being dark and stormy, and one of the messengers being known to her to be a very indifferent character, she proposed visiting the person in the morning, when a stranger who accompanied her said, "I believe, ma'am, she is what you call a backslider; she was converted under the Rev. Mr. M'Lean, but afterwards married a Catholic. He promised to let her attend the chapel, but never did, and she went nowhere. She has been wanting to see a minister for some weeks, but he would not have one in the house. We think she is dying, and her husband has consented that you should see her if you will come." Of course I accompanied the messenger; but, alas! the death-rattle was in her throat, and just as I entered the room, with a convulsive shudder of the whole frame she passed into ETERNITY!

[We trust the pen that has furnished this article will often be employed in supplying matter for the Magazine.—Ed.]

JESUS WORK!—The human heart is so impenetrable, except to Him who made it, that in all cases our judgments con-

cerning men's actions ought to be given with caution and tempered with kindness.—George Carr.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position, which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

ORIGINAL CORRESPONDENCE OF THE LATE MR. WM. DAWSON.

Barnbow, Sept. 23, 1826.

MY DEAR FRIEND,—Being from home, your letter only came into my hands to-day, otherwise I would have answered it before now. If I could have complied with your wishes and gratified your friends, it would have afforded me a double pleasure; but both are impracticable, and that for two reasons. One is, on the 8th of October our missionary sermons are to be preached, and I have once to officiate at Brunswick Chapel. On the 9th and 10th the meetings are to be held, when I shall like to be at one of them at least. But had not this been the case, it is our seed-time; and I consider it my duty to attend at home as much as possible at this period: so that my refusals are not *excuses*, but *reasons*; and therefore, no doubt, will satisfy any reasonable person.

I rejoice in indulging the thought that you daily feel a soul-transforming communion with God, through Jesus Christ; that your crosses and your comforts, though exciting very different feelings in the soul, yet both produce *one effect*; that is, to improve your fellowship with the triune God;—that crosses drive and comforts draw your soul to the bosom of Jesus Christ, and there you hold converse with Him such as the world knows nothing of, and such as a stranger intermeddleth not with. Oh what intimacy the believing, self-denying, cross-bearing follower of Jesus Christ may enjoy! The Lord has declared that such “shall not walk in darkness, but shall have the light of life.” I am more and more convinced that we do not exercise our faith in denying self and taking up our cross as we ought. We consider it too much *slavery*, and therefore our hands hang down when they might have been lifted up, and our steps are staggering when they might have been firm. For want of this our communion with God is distant and interrupted; our visits from him superficial and transient; our experience clouded and shallow; our conversation without the seasoning of grace, and our light before men shines feebly and dim.

But this ought not to be the case. Shame may crimson our faces when we

assert it, and self-abasement should cloud our countenances when we acknowledge it. It is not the will of God it should be so. He delights in the *prosperity* of his servants, and rejoices over them to do them good!

How evident the divinity of the Christian system! It shows itself to be of God. It shines by its own light: it gives, but borrows none. It exactly meets the wants of man. It fills every faculty of the soul with pleasures congenial to its nature. It does not give the spiritual cravings of the inner man a stone instead of bread, nor a scorpion for a fish. Oh no! To the soul wanting bread the Christian religion gives manna, which is angels' food. Does it want *cordials*? There are here “wines on the lees well refined.” If it requires a stronger diet, there is “strong meat” for those that “are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Babies, young men, and fathers may find, when growing “in grace and in the knowledge of our Lord Jesus Christ,” that which at once refines, expands, exalts, and fills the soul with light and love and peace and joy. This knowledge of the Lord Jesus

“Gives eyesight to the blind,
Supports and cheers the sinking mind,
And sends the labouring conscience peace.”

Let a *believer* thus grow according to the wish of Peter, and the prayer of Paul is fully answered; and his longing bowels roll with pleasure to see that the love of such a one abounds yet “more and more, in knowledge and in all judgment,—that he approves things which are excellent, and is sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God.” May the mind, the heart, the lip, the life, the death, and the eternal state of Mrs. — manifest the reality and glory of such a character, is the heartfelt prayer of her friend
W. DAWSON.

INTRODUCTION OF METHODISM INTO DAVENTRY.

DEAR SIR,—I have been a member of the Wesleyan Society nearly fifty years, and a local preacher upwards of forty-six. During that period I have not been

an inattentive observer, and hope that, through the good hand of God upon me, I have not laboured in vain. Methodism was not introduced into this town without great opposition. In the year 1795 the late Edward Gibbons was stationed in the Northampton Circuit, and during that year he paid a visit to this town for the purpose of sowing the seed of the kingdom, and took his stand in a field contiguous to the churchyard. He had scarcely commenced, when lo, a multitude of the baser sort came upon him, having furnished themselves with a large quantity of rotten eggs and mud, with which they besmeared the man of God as they drove him about two miles to a place called Norton, where he obtained an asylum, and where the venerable Wesley had preached in a house inhabited by a Christian woman, well known by the name of Aunt Rice.

Nevertheless, in spite of all opposing influences, this first attempt was followed by glorious results, as several received the truth, and became exemplary Christians; amongst whom I might name Mrs. Cox, Mr. Kinnard, and Mr. Ivens, who were devoted to God in their lives, and in their death were triumphant. The above-named individuals, in connection with others, speedily procured a preaching place, converting a carpenter's shop into a Methodist chapel. Then Daventry, with other places around, were taken into the Northampton Circuit, from whence they obtained regular supplies. Still persecution raged, and the arch adversary employed many of his servants to malign the characters of those whose faces were set towards Mount Zion. Still the Wesleyan cause progressed, and after a few years a chapel and preacher's house were built, but in such a retired part that a stranger passing through Daventry would never see them if not directed thither.

In the year 1824, a more eligible piece of ground was obtained, and a commodious chapel and premises erected, but, unfortunately, its friends were burdened with a heavy debt. Daventry as a circuit abounds with very comfortable homes for the accommodation of itinerant preachers, and I hesitate not to say, that several ministers who have travelled this circuit have found great pleasure in obtaining a second appointment. We have an excellent staff of thirty-three local preachers, many of whom would not disgrace the first pulpits in the connexion.

But there is one circumstance connected with the introduction of Methodism among us which ought not to be omitted. The early Methodist preachers found a very comfortable home at Daventry under the roof of Mr. Henry Robinson, who kept a china warehouse.

This man had two sons and a daughter: one of these sons proved no business man, and the other turned out a sad spendthrift, so that after a few years Mr. Robinson failed; but mark a kind Providence. The Lord took care of his servant by directing into his shop John Plumber Clarke, Esq., the lord of the manor, living at Wetton-place, two miles off. On entering he said, "Robinson, I understand you are embarrassed in circumstances. I wish you to take lodgings at Wetton, and come to my house for your food, and I shall allow you 4s. 6d. per week pocket-money." Thus was the Lord's servant provided for, and saved from want. Yours, ROBERT CLARKE.

DEVOTIONAL MEETING.

TO THE MEMBERS OF THE MUTUAL-AID ASSOCIATION.

MY DEAR BRETHREN,—I hope your kindness will excuse the liberty I have taken in addressing you. I would not have intruded this upon your notice, but the object of the communication caused my scruples to yield, and my reluctance to give way. The object is to suggest an additional bond of union among ourselves as local preachers; and as the occurrences of every-day life convince us that in unity there is strength, we may reasonably conclude that when Christians combine, and have associated with their united effort the undoubted presence and blessing of Him without whom nothing is wise, or strong, or good, it is a thing almost impossible for us to mistake the result. It will be generally admitted, from a consideration of our number and position, that the influence at our command, as messengers of the Lord Jesus, must be immense. The very fact that there are fourteen thousand local preachers distributed through the length and breadth of our connexion, will be enough to suggest at once to our minds how very important that our whole aim should be single, and our own hearts right; and if we are all ordained afresh by the Holy Spirit's unction and power, surely the kingdom of Satan will receive a tremendous blow. It is to effect this that I venture to write to you. It is because I am anxious to suggest something that will be in any way conducive to this desirable end. This, I apprehend, will be in a great measure brought about by a closer union among ourselves, and a more frequent intercourse for spiritual purposes. As an individual among the many, I have often longed for a closer and more frequent spiritual intercourse with my brethren; that anxious desire was partially answered by the formation

of the Mutual Aid Association, but only some three thousand out of the fourteen thousand have been thus united, and if even we had the whole, the end I wish to see would not be answered, for many of us who are thus united in the society scarcely have the privilege oftener than once a year of shaking each other by the hand in the name of the Lord Jesus. But do not understand by this that I say one word against this institution. God forbid that I should, based as it is upon that memorable foundation—*God's pure Truth*. I do say, that in connection with this society I have spent many a happy hour; but the exalted spiritual feeling I have experienced has only kindled fresh desires for a more intimate communion,—I can scarcely describe the emotion of my heart at some of our meetings.

I have often stood upon some elevated part of the room to look upon my brethren thus assembled, and I have seen an almost celestial delight beaming in fraternal love from every countenance, and I have also felt that kindred sympathy coming with a hallowed freshness from the heart with every utterance, and then I have seen the tear of joy, as if it came from a heart big with sacred emotion; for I could see the kindling fire within as it gradually showed itself in the eye; and then in sublime adoration of the Great Parent of Good, without whose notice not a sparrow falleth to the ground, I have watched it stream forth in copious affection. But we have had to untie ourselves from each other, and perhaps twelve long months have intervened before we saw each other's face again. It was in this interval that I came to the conclusion that if our union was productive of such results when our object was primarily to relieve each other's temporal wants, and to administer the good things of this life at a time when they were most needed, what would be the effect of our union when directed to our spiritual necessities. In pursuance of this latter object, it is suggested for the consideration of the brethren, that a "local preachers' devotional meeting" be held once every month in each circuit, upon some neutral ground; in which case

the meeting would be available for every local preacher in the connexion, when each brother would take with him his sacred treasure, the Bible, and the time allotted for each meeting to be employed in reading a portion of *scripture and prayer*; and by our mutual prayer and faith succeed in arming ourselves with that divine weapon "the sword of the spirit," and from time to time strengthen and polish our whole armour, to be employed against the man of sin, in every deceitful variety of form. Of course these meetings would be arranged according to local circumstances, and would be quite independent of each other, except that, by correspondence of one circuit with another, a meeting of the whole district might be held once every year. This matter has been submitted to many of the brethren in private, and hearty co-operation has been the result; but we do not wish to enjoy our morsel alone, but hope that others will avail themselves of that Christian communion within their reach. By our office we seldom have the privilege of sitting under the word, or attending society meetings; and we think that if our spiritual status would be enhanced by this arrangement, those to whom we minister in holy things would partake with us of the benefits, and the world at large would be better for our exertion. My dear brethren, if ever there was a time when our labour was needed it is the present; sin is as rampant as ever—the great enemy of God and man as fully alive as ever; and even in this nineteenth century infidelity is coming forth from his secret lurking-place, and exhibiting his hideous deformity in the form of secularism, daring to assert in the face of all Christendom that there is no truth in the doctrine of a special providence, and that prayer, the only resort of the Christian in such troublesome times as the present, is a mere farce. Shall we slumber in the face of this? Let every local preacher's heart respond.—No! and let it reverberate through the length and breadth of the land, is the ardent wish of

Yours affectionately, T. C.

Poetry.

THE DESPONDING PROPHET.

"What doest thou here, Elijah?"—1 Kings, xix. 9.
 In stony piles of wild and rugged forms,
 High and more high ascending, Horeb's mount—

The mount of God—uprears his barren head
 Amid the slanting rays of morning light,
 Surveying proudly his wide-spread domain
 Of lightning-smitten rocks, warm heaving sands,
 And scatter'd, bleaching bones of men and beasts,
 Whose forms have bow'd beneath his deadly sway
 To rise no more. From Araby's clear sky
 The rising sun beholds a reverend man,
 Whose life its summer bloom hath long time cast;
 White are his locks, and trouble on his brow
 Sits brooding. Sad and solemn is his mien.

* * * * *

An angry wind, of strange unearthly force,
 Assail'd the mountain's brow, and ruthlessly
 Swept off huge fragments to the depths below.
 A fearful trembling shook the yielding earth;
 Her depths were mov'd, her mountains groan'd beneath
 The awful tread of Israel's God and King.
 A sacred fire, like that dread flame which burnt
 In other days on Sinai's top, came down,
 And where Elijah stood roll'd swiftly by.
 Yet spake the Holy One in none of these.

A still small voice, like that our father heard
 In Paradise at placid eventide,
 Drew near the prophet; and as man with man,
 So spake Jehovah with his messenger.

“What dost thou here, Elijah?”

“Oh, my Lord!

I have been very jealous for thy name,
 Thou God of hosts; for lo, thine Israel,
 Thy chosen people, have forgotten thee;
 With impious daring thy great covenant
 Have broken—thrown thy sacred altars down—
 Thy prophets slain; and I—I only live
 By vent'rous flight; my wretched life they seek;
 Their swords thirst for my blood.”

“Seven thousand men,
 Who have not worshipp'd Baal, my vengeance hold,
 And salt this land of foul iniquity
 With prayers sincere—a land else ripe for wrath.
 Mortal! thy Maker's thoughts, thy Master's ways,
 Are not as thine. Trust; and be undismay'd.”

Alas! how oft have soldiers of the cross,
 Possessing such a heritage of truth
 As sorrowful Elijah never dreamed,
 In disobedient despondency
 Left, for awhile, the banner of their Lord,
 Though Faith, with trumpet voice, their halting warn'd;
 Though Love besought them never once to yield;
 Though Gratitude, with tearful eyes passed by,
 And bade them think on dark Gethsemane!

Oh, let my lot be cast among that band
 Of holy men, unknown perhaps to fame,
 But known to God, and precious in his sight,
 Who, step by step, press on, though compass'd round
 On ev'ry side, perplex'd, dismay'd, cast down—
 Who nobly fight with principalities
 And powers of darkness—foes to God and man—
 Till from above they hear the gladd'ning call,—
 “My children! come up higher: your warfare ends.”

CLEMENT.

Miscellaneous.

LOVE never sleeps.—*Swedenborg.*

TRUTH is immortal; no fragment of it ever dies.—*Mrs. Child.*

LIFE is a morsel of frankincense, burning in the halls of eternity.

LEARN as long as you are ignorant; in other words, as long as you live.—*Seneca.*

ALL nature is sprinkled with the glittering fragments of the mirror in which God reflects himself.—*A. de Lamartine.*

GRATITUDE is the music of the heart when its chords are swept by the breeze of kindness.

THE philosophy of a thousand years has not explored the chambers and magazines of the soul.

THE face of truth is not less fair for all the counterfeit vizards that have been put upon her.—*Lord Shaftesbury.*

BE PERFECT.

THE last best fruit that comes to perfection, even in the kindest soil, is tenderness towards the hard, forbearance towards the unbearingly, warmth of heart towards the cold, philanthropy toward the misanthropic.—*Jean Paul Richter.*

GENIUS.

GENIUS! What is it? Without religion genius is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitants sit in darkness.—*H. More.*

SLANDERED CHARACTERS.

IT often happens that those are the best people whose characters have been injured by slanderers, as we usually find that to be the sweetest fruit which the birds have been pecking at.—*Swift.*

RELIGION.

RELIGION is like the firmament, the more it is examined the greater the number of stars will be discovered; like the sea, the more it is observed the more it appears to be immense; like fine gold, the more it is tried in the furnace, the greater will be its lustre.—*Ganganelli.*

DEAL GENTLY.

WE should always be kind to any attempt at amendment. An idle sneer or look of incredulity has often been the death of many a good resolve.—*Bulwer.*

LIVE TRULY.

IF we live truly, we shall see truly. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

A BEAUTIFUL REPLY.

A PERSON visiting a lunatic asylum in Cornwall, said to one of the inmates whom he knew, "Why, Richard, your head is getting grey." "It is only blossoming for the next world," was the beautiful reply.

UNSELFISHNESS.

BLESSINGS on all unselfishness! on all that leads us in love to prefer one another. Here lies the secret of universal harmony; this is the diapason which would bring us all into tune. Only by losing ourselves, can we find ourselves. How clearly does the divine voice within us proclaim this, by the hymn of joy it sings whenever we witness an unselfish deed, or hear an unselfish thought.—*Mrs. Child.*

PHILOSOPHY AND CHRISTIANITY.

PHILOSOPHY makes us wiser, but Christianity makes us better men; philosophy elevates and steels the mind, Christianity softens and sweetens it. The former makes us the object of human admiration, the latter of divine love. That ensures us a temporal, but this an eternal happiness.—*Fielding.*

INDIVIDUAL INFLUENCE.

BE true to the world. Benevolence, like music, is a universal language. It cannot freely utter itself in dialects that belong to a nation or a clan. In its large significance, the human race is to thee a brother and a friend. Posterity needs much at thy hands, and will receive much, whether thou art aware of it or not. Thou mayest deem thyself without influence, and altogether unimportant. Believe it not. Thy simplest act, thy most casual word, is cast into "the great seedfield of human thought," and will reappear as poisonous weed, or herb medicinal, after a thousand years.—*Mrs. Child.*

SAYINGS OF THE GREAT.

The beauty of the world soils a Christian more than the strength, the flattering sunshine more than the blustering storm. In storms we keep our garments close about us.

Mary Queen of Scots used to say, that she feared Knox's prayers more than an army of ten thousand men.

One said of Luther, he could have done what he would of God.

Whatsoever thou art, thou owest to God that made thee; whatsoever thou art, thou owest to him that redeemed thee.

The Emperor Vespasian was more ready to conceal the vices of his friends than their virtues. Can you think seriously of this, Christians, that a heathen should excel you, and not blush?

There was a temple of concord among the heathen; and shall it not be found among Christians, that are the temple of the Holy Ghost?

Pancirollus saith, that the most precious pearl among the Romans was called the *union*.

They shall both have the name and the note, the comfort and the credit, of God; most like God, who first begin to love after peace.

The humble soul is like the violet, which grows low, hangs the head down-cast, and hides itself with its own leaves; and were it not that the fragrant smell of its many virtues discovered him to the world, he would choose to live and die in his self-contenting secrecy.

Austin wished that he might have seen three things,—Rome flourishing, Paul preaching, and Christ conversing with men upon earth. Bede comes after, and saith—Yea, but let me see the King in beauty, Christ in his heavenly kingdom.

It is as easy to compass the heavens with a span, and contain the sea in a nutshell, as to relate fully the excellencies of Christ, or the happiness of heaven.

It was said of Carolus, that he spake more with God than with men.

It is reported of Satan, that he should say thus of a good man: Thou dost always overcome me; when I would exalt and promote thee, thou keepest thyself in humility; and when I would throw thee down, thou liftest up thyself in assurance of faith.

TRUTH.

Truth cannot die: it passes from mind to mind, imparting light in its progress, and constantly renewing its brightness during its diffusion. The true is the beautiful; and the truths revealed to the mind render us capable of perceiving

new beauties on the earth. The gladness of truth is like the ringing voice of a child, and the most remote recesses echo with the cheerful sound.—*Robert Hunt.*

WHAT PROFIT?

Of all the gains of a sinner, nothing will finally remain but the gains of a miserable eternity.—*Jeremy Taylor.*

SUBLIME INCIDENT.

WHEN the well-known Dr. Barth preached for the first time in his native city of Leipsic, he disdained the usual precaution of having his sermon placed in the Bible before him, to refer to in case of need. A violent thunder-storm suddenly arising, just as he was in the middle of his discourse, and a tremendous peal of thunder causing him to lose the thread of his argument, with great composure and dignity he shut the Bible, with great emphasis, saying, "When God speaks man must hold his peace." He then descended from the pulpit, while the whole congregation looked on him with admiration and wonder.

NOTHING SOLITARY.

THERE is nothing in the universe that stands alone—nothing solitary. No atom of matter, no drop of water, no vesicle of air, or ray of light, exists in a state of isolation. Everything belongs to some system of society, of which it is a component and necessary part. No man stands alone—nor high angel nor child. All beings, "lessening down from infinite perfection to the brink of dreary nothing," belong to a system of mutual dependencies. All and each constitute and enjoy a part of the world's sum of happiness. No one liveth to himself. The destiny of the moral universe is affected by his existence and influence. The most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. Should the hand say to the foot, "I have no need of thee," the world would stand still. No human being can come into this world without increasing or diminishing the sum total of human happiness—not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relatives to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt; everywhere he will have companions who will be BETTER or WORSE for his influence.

THE BOOK OF REMEMBRANCE.

In that precious volume,—that “book of remembrance, written before him for those who feared the Lord, and thought upon his name,”—how many little acts of the humblest saint, which the world never knew or noticed, will appear in golden capitals! How many forgotten words and looks of kindness, which dropped a healing anodyne into some broken heart, will there be shown this child of God, who fain will ask, WHEN DID I THIS? How brightly in those leaves of pearl will glow that pellucid jewel which fell from the eye of him who gave all he had to give, A TEAR FOR ANOTHER'S WOE! And the poor widow's mite, what a bright record shall be made of that; and of the midnight prayer she made for those pinched with sterner wants than hers! What a page in that heavenly album will be given to him who gave a cup of cold water to a disciple of the Lamb, with a heart big enough to have given the world! Then will be shown the *tableaux vivants* of prison scenes, and sick and dying bed scenes, where eyes with a heaven full of love in them, and hearts big with the immortal sympathy of God, ministered to the sick stranger, and him that was ready to perish. In that *souvenir* of eternity will be preserved charities of celestial water that never found a record or remembrance on earth.—*Elihu Burritt.*

PRIMARY FORMATIONS.

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose?—our own, or others? Both; and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their PRIMARY FORMATIONS, and in their successive strata of thought and life. And they, too, will form other characters for eternity, until the influence of my existence shall be diffused through all future generations of the world, and through all that shall be future to a certain point in the world to come. As a little silvery circular ripple, set in motion by the falling pebble, expands from its circle of radius to the whole compass of the pool; so there is not a child—not an infant Moses, placed however softly in his bulrush ark upon the sea of time, whose existence does not stir a ripple, gyrating outward and on, until it shall have moved across and

spanned the whole ocean of God's eternity, stirring even the river of life and the fountains at which his angels drink. “To be, or not to be,” is that the question? No! WE ARE; and whether we live or die we are the Lord's: we belong to his eternity, and henceforth his moral universe will be filled with our existence.—*Elihu Burritt.*

THE GLORY OF GOD PROMOTED BY LIBERALITY.

THE new-born liberality of the first Christians for the support of their needy brethren, threw the church into a holy transport of delight. It was bringing the benevolent power of Christianity to the test; and, as a masterpiece of human mechanism, when tried and found to exceed expectations, fills the beholder with delight. The result was such in the primitive church, as to call forth songs of exultation to the glory of God. It displayed the gospel in a new aspect, brought to light its benevolent energies; showed them, that much as they knew of its virtues, it contained hidden excellencies which it would require time and circumstances to display; it filled the church with a chorus of praise to the glory of God, for what but his grace could produce such liberty? It was supernatural; the apostle therefore denominates it the “grace of God.” So spontaneous and munificent was it, that it resembled the gift of his grace. So purely did it result from love to the brethren, from the overflowings of tender compassion for their wants, that it was truly godlike. So unparalleled and unworldly an act was it, that the grace of God alone could produce it. It was grace from the fountain flowing forth in streams of liberality through the channels of his people. As if it were the noblest form that the love of God could take in his people, he confers on it this crowning title, “the grace of God.”

And indeed it would be easy to show, that there is scarcely any duty so purely the result of grace as genuine Christian liberality; that the practice of it, on any thing like the primitive scale, requires more grace, and exercises and illustrates a greater number of the principles of piety, than almost any other duty. The church cannot witness it without being strongly reminded of her high descent, her unearthly character; without falling down afresh before the throne of Him whose constraining love thus triumphs over the selfishness of humanity. The world cannot witness it without feeling its own selfishness condemned, without bowing to the divinity of the gospel.—*Harris.*

EARLY PREACHING.

It was one of the rules laid down by the Methodist Conference, that no preacher should preach oftener than twice on a week-day, or three times on the Sabbath. One of these sermons was always to be at five in the morning, whenever twenty hearers could be brought together. As the apostolic Eliot used to say to students, "Look to it, that ye be morning birds;" so Wesley inculcated the duty of early rising as equally good for body and soul. "Early preaching," he said, "is the glory of the Methodists. Whenever this is dropped they will dwindle into nothing." He advised his preachers to avoid long sermons; and more than once in his journal he has recorded the death of men, who were martyrs to long and loud preaching. In a letter to one of his followers on this subject, he writes, "Scream no more, at the peril of your soul! God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, 'He shall not scream.' Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently, but I never scream. I never strain myself—I dare not. I know it would be a sin against God and my own soul."

CHARLES WESLEY.

ONE of the earliest, and certainly not the least efficient, apostles of Methodism, was Mr. Charles Wesley, who, as a preacher, has been deemed by some who heard them both, superior to his brother. A person who heard him preach in the fields near Bristol, describes his manner: "I found him," says he, "standing on a table board, in an erect posture, with his hands and eyes lifted up to heaven in prayer; he prayed with uncommon fervour, fluency, and variety of proper expressions. He then preached about an hour, in such a manner as I scarce ever heard any man preach. Though I have heard many a finer sermon, according to the common taste or acceptance of sermons, I never heard any man discover such evident signs of a vehement desire, or labour so earnestly to convince his hearers, that they were all by nature in a sinful, lost, undone state. With uncommon fervour he acquitted himself as an ambassador of Christ, beseeching them, in His name, and praying them, in His stead, to be reconciled to God. And although he used no notes, nor had anything in his hand but a Bible, yet he delivered his thoughts in a rich copious variety of expressions, and with so much propriety, that I could not observe anything incoherent or inanimate through the whole performance."

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

It affords us pleasure to report that our appeal has not been without a response on the part of our friends.

Many letters approving the course we have taken, and promising help, have reached us. Of these we have not been able to make many selections for the present number, but we may give more, if space permit, in our next.

Being desirous of not making any enemies, we shall avoid all recurrence to the past, in a way which would implicate any one. The cause we have at heart requires all the effort we can call forth to sustain it, and we would rather "suffer wrong" than be the means of introducing a "bone of contention."

Let bygones be bygones. Those of our friends who have referred to it will excuse us if we do not give insertion to their letters. For the future let there be more zeal in our attempts to provoke each other "to love and to good works." The work in which we are engaged demands untiring and united activity.

We have many things to damp our spirits and repress our ardour; and there are occasions when there is danger of our being influenced by feelings of indignation; but we must not permit ourselves to be diverted from the path of duty. "Patience and perseverance," with dependence on God, will help us over every difficulty, and "cause us to triumph in every place."

The meetings which we have attended in Barnsley, Bramley, Wetherby, Church-Fenton, and Frome, have displayed a heartiness on the part of the people which is truly encouraging. The reports sent to us by the branch secretaries will give accounts of the proceedings of the meetings, but cannot convey the *spirit* which appeared to pervade every mind.

It will be the fault of the brethren most interested if numerous regular subscribers are not obtained, and the cards given out to the "fair friends" are not productive. At all the meetings pledges have been given on the part of those who provided the "trays" that they will be

ready again to contribute, so that the anniversaries may be kept up. We will take care that timely warning shall be given of the season, so that we may not in future be cheated by "putting off" to intervals of eighteen months and two years. Beside the meetings held—reports of some of which must be reserved until June—we have had opportunities of seeing friends and making arrangements for meetings in other places. At Gloucester there is a determination to form a branch, the brethren in that locality being now part of the Stroud Branch, but being quite numerous enough to stand alone. We expect to visit this place in a few days.

At Newport we had the gratification of obtaining the consent of the branch quarterly meeting to have—the Magazine advertised on their plan, a collection in all their places of worship in July, and a tea-meeting during the same month, on behalf of the funds of the association. At Pontypool we addressed a few friends, one of whom presented 2s. 6d., another 1s.; and a pledge was given that a meeting should be held, and trays given, the day after the Newport meeting. At Chepstow and Monmouth we expect meetings also to be held; and in an interview with the brethren at Bristol, they, too, promised that they would exert themselves more than they had yet done to sustain our hands.

At all these places new subscribers have been obtained for the Magazine; but the great defect is, the want of some one who will undertake to supply it. In some of the country districts no bookseller is found to order it, and unless we can get some friend in the market towns to offer to get a number, we shall find that a promise to take them is not followed by an actual purchase.

We shall try to devise some plan to secure prompt delivery, and also to prevent another publication, with which we have no connection, being substituted and pushed upon the people instead of our own. Several circumstances have come to our knowledge which we should like to dwell on, but as we intend presenting a sort of journal of our movements in the advocacy of the claims of the association, we prefer introducing them in regular order.

We trust to be able to report new accessions in our next. Meanwhile we entreat the brethren to hold meetings and make known our cause.

LAMBOURN.

April 18, 1853.

DEAR BROTHER,—I feel very great pleasure in communicating to you for

insertion in the May Magazine an account of the Ramsbury tea-meeting, which was held on Good Friday, on behalf of the Mutual-Aid Association. The Temperance Hall was kindly lent for the occasion. All the requisites for good entertainment were amply and gratuitously provided by the friends, who were pleased with the opportunity to show their love and gratitude to local preachers, and their desire to promote the welfare of the association. After tea a public meeting was held. The Hall was filled with persons who evidently came to have their minds enlightened on the subject, and to give their patronage to such a praiseworthy institution. Mr. W. Edwards, a local preacher of high repute in our circuit, was unanimously voted to the chair. After a few introductory remarks, he proceeded to show the object of the association; the office of a local preacher; the labour and sacrifices peculiar to that office; spoke of the great amount of good effected by them, and of the duty of the church to support the association. The secretary of the branch then gave a report of the rise and progress of the association. Mr. Little, of Swindon, was then called on to address the meeting, and spoke at some length on the advantages resulting from such an association; and gave some touching cases which had come under his own notice, where poor local preachers had found the association an asylum in time of sickness and old age. Mr. Thatcher, of Lambourn, next addressed the meeting. He said he felt it an honour to be connected with such a benevolent institution, and proved on scriptural ground that it was the duty of the church to care for poor saints, and much more so to care for those who gratuitously labour in the word and doctrine. Brother Cannon and Brother Tarrant, from Swindon, who kindly came to our help, addressed the meeting in a manner which did great credit both to their heads and to their hearts, evidently showing that they well understood the subject, and that their hearts were rightly affected in the cause. The whole proceedings gave great satisfaction, in proof of which many friends came forward with subscriptions to the association. We all felt there was much cause to thank God and take courage. The amount realised at the meeting was £3 12s. 3d.

J. G. Branch Sec.

BARNSELEY.

On Easter Monday, March 28, a public tea-meeting was held in the Salem Chapel School-room, on behalf of the Local Preachers' Mutual-Aid Association, when

we were honoured with the presence and aid of our esteemed brethren, the president and the honorary secretary of the association. Mr. Nelstrop occupied the chair on the occasion, and (after singing and prayer, and reading a portion of God's word) addressed the meeting in a most suitable and appropriate manner, and then called upon the local secretary to give a report of the Barnsley Branch of the Association—from which it appears that it was among the earliest established in the Connexion, having been commenced in December, 1849, and now consists of twenty-two members, the average of whose ages is upwards of 45½ years. There have been no deaths among the members of this branch since its commencement, and only three cases of sickness, two of the brethren having received one week's pay each, and another three weeks, so that the whole amount paid for sickness in this circuit has not exceeded £2, and in this respect we have been highly favoured. We have, besides, two honorary members, who each subscribe a guinea a year, and several annual subscribers of lesser amounts. The meeting was afterwards addressed by Mr. Timothy Sykes, of Shafton (the chairman of the branch, and the oldest local preacher in the circuit); Mr. Isaac Gull and Mr. William Outram, both of Barnsley; Mr. Harris, of London; and Mr. John Broadley, of Ackworth. Mr. Sykes and Mr. Broadley ably answered the several objections that are generally raised against the association; and Mr. Harris illustrated the necessity and utility of such an institution by several instances of extreme distress and privation amongst the local preachers, and the joy and gratitude manifested for the relief granted to them by the association; and then earnestly pressed upon the audience the duty of supporting in their poverty and belated years so laborious and useful a body of men as the local preachers—men who laboured hard six days in the week, and on the Sabbath went into the surrounding villages and preached the word of life. He described them as a valuable portion of the church-militant—not only volunteers, who fought without pay, but who also provided their own regimentals, arms, and accoutrements, and were, therefore, in their old age, sickness, and distress, doubly entitled to the affectionate sympathy and cheerful support of every true Christian. During the meeting a letter was received from Mr. J. C. Sutcliffe, of Gawber Colliery, regretting his inability to attend, and enclosing a subscription towards the general fund of the association. We hope that the friends are becoming more alive to the claims of the brethren, and that next year we shall

have to report an increase of subscribers and a crowded anniversary of the meeting.
H. BELL, Branch Secretary.

BRAMLEY BRANCH.

THIS branch was visited on Easter Tuesday by the president, the honorary secretary, and William Gandy, Esq., from Bradford, all of whose services were very acceptable, and whose speeches made a powerful impression upon the audience. Mr. Alderman Wilson presided.

This branch commenced operations with the very foundation of the General Society, and the report for this evening stated, that there were nine honorary members, two honorary contributors, and nine local preachers, who may become claimants. During the meeting, two guineas were given by Mr. Hill from a lady, a tried friend of the local preachers; and another lady, Mrs. R. Wilson, presented one guinea, intending to become an honorary member; and an honorary contributor of ten shillings and sixpence per annum was added to our number. Tea was provided gratuitously by the ladies; and the proceeds of the tea-meeting, though there was no collection, amounted to about six pounds, which we have sent to Mr. Creswell.

Our esteemed president was pleased to compliment us on the number of our honorary members. We wish, with him, that every branch may be stirred up to do in like manner, and even to exceed that proportion; for it must be evident to all that the association will have to depend mainly for its perpetuity upon free contributors, as we take under our protection the old man of seventy as well as the young man who is just girding on his armour.

We hope the time is coming when trustees and other officers in our society will duly appreciate the value of the local preachers. Our knowledge of circuits is not extensive; but we are acquainted with several circuits in which the Sabbath labours of the local preachers amount to six-sevenths of the whole preaching work. For instance, we have a plan before us, wherein forty-three sermons are required to be preached every Sunday, and that circuit has only two travelling preachers, so that six sermons are preached by the conference preachers, and thirty-six by the local preachers.

We are not wishful to put forward our own case, but we are so strongly convinced of our obligations to the lay preachers so called, that we shall greatly rejoice to encourage those excellent men, and hope to see the Mutual-Aid Association prosper more abundantly than ever.

J. HILL, Branch Secretary.

TADCASTER CIRCUIT.

Wetherby.—The friends of the Local Preachers' Mutual-Aid Association provided an excellent tea on Wednesday, the 30th March, in the Wesleyan School-room, at which most of our respectable Wesleyan friends in that place attended, and much enjoyed the bountiful provision. Wm. Nelstrop, Esq., our president, very kindly presided over the meeting, and in a most efficient manner enlarged on the objects of the association—its advantages and its success—not forgetting its need of help. He also urged the friends to take in our very useful and instructive periodical, reminding them that by so doing they were not only getting four penny worth for fourpence, but that they would be at the same time helping to build up the interests of an institution that would bring credit to them and glory to God.

The secretary being absent, the treasurer was called upon to give an account of the branch. His statement seemed highly satisfactory to the audience—a considerable amount of benefit having been received by local brethren in the circuit. He assured the meeting, that though the association had its enemies, it had its friends, and that they could be found not only amongst the middle and lower walks in life, but that there were men of high standing who loved local preachers, who were praying for them as well as helping in the great work, the interests of which they were met to promote. He then read a letter from Alderman Meek, of York, who, though having been thrice lord mayor of that city, still has a heart to feel for and love poor local preachers:—

Middlethorp Lodge, February 28, 1853.

DEAR SIR,—In consequence of having been from home, I did not receive your favour of the 24th until Saturday evening.

In reply to your kind invitation to attend a public meeting at Church Fenton in behalf of the Local Preachers' Mutual-Aid Association, I beg to state that it will not be convenient for me to be present on the occasion. Nevertheless, I sincerely wish you a good meeting, and that the blessing of the Lord may continue to rest on the local preachers, to whom the Wesleyan body is deeply indebted.—I am, dear sir, yours truly,

JAMES MECK.

Brother SINCLAIR, of Wetherby, was then called upon; but feeling, as he stated, his position—viz., that Brother Harris, from London, had to follow him, made a few pithy remarks and gave way.

Our HON. SECRETARY then entered at considerable length, and in a most interesting manner, into the real merits of our

valuable association; spoke of the difficulties we had had to contend with—in a great measure owing to the unhappy state of the Connexion. He proved from the fact of our prior existence that we had nothing to do with the matter that had been, and was now, disturbing the peace of the body: that our object was to prevent our dear brethren becoming, in affliction or old age dependent upon the parish for support, and their poor broken-hearted widows from having to ask a parish officer for a coffin in which to bury her dead.

Brother PADMAN then moved a vote of thanks to the chairman for his valuable service, and to the ladies for their great kindness in giving the trays so cheerfully, and spreading so ample a board before their delighted friends and neighbours. In doing this, he took the opportunity of stating he had been told that some of the dear friends had been grieved at not being asked to give trays. Rather than they should cherish any painful feelings at the neglect of the managers, he wished them to know that it was not too late, and ten shillings (which was what was considered the value of a tray) would be very thankfully received, and go to promote the interests of the association. The hint was taken very kindly.

HEREFORD.

April 11, 1853.

MY DEAR BROTHER,—I now give you some account of our local preacher tea-meeting, held on the 28th ult. We were as usual driven out of our own chapel vestry by those called our pastors. I wrote to the chairman of the district on the subject, but he could not, or would not, stoop even to acknowledge the receipt of my letter, and therefore we were glad to avail ourselves of the kindness of the pastor and deacons of the Independent chapel, for the use of their vestry. Most of the brethren that are members were present, with a goodly number (though not quite so many as last year) of those who wish well to our institution—among whom were the Rev. Wm. Aldridge (Lady Huntingdon's Connexion), Mr. Hall (Baptist), and Mr. Nicholas (Independent), who, with several of the brethren, addressed the meeting. And truly it was a hallowing time. All, I believe, felt it good to be there. We had the following donations:—Rev. William Aldridge, 2s. 6d.; Mrs. Baker, of Bodenhams, 2s.; profits of the tea-meeting, 20s.; which, with the quartersage, will be sent you shortly.

There is one new feature in our meeting I wish to notice. Several of the friends and brethren have engaged either to give or collect among their friends

sums, varying from 2s. 6d. to 10s. each, in all £4 7s. 6d., against our next tea-meeting in 1854. I call it a new feature, because I have not seen anything of the kind adopted in the account of any of our local preacher tea-meetings. Upon the whole, we thank God and take courage; and with regard to our new plan, we say to other branch societies, "Go and do likewise."

Yours affectionately,
J. VAUGHAN, B. S.

THE MAGAZINE.—WORTHY OF IMITATION.

Southport, April 7, 1853.

DEAR SIR,—At the commencement of the present year, a gentleman—wishing to extend the circulation of the Magazine—generously offered to place at my disposal three copies of the Magazine for each month during this year. Up to the present I have given them to persons whom I conceived would be interested in their perusal; and through this means a subscriber to the Magazine has been occasionally secured. Last month another gentleman gave me a shilling to pay for three copies to lay on the bookseller's counter for sale, so that by this means some may be induced to purchase it regularly and the bookseller induced to order a few copies on his own account.

Hitherto I must acknowledge my backwardness in soliciting subscriptions and donations for the funds of the association; but being fully convinced of the goodness of the cause, and of the necessity for active exertion on behalf of so benevolent an institution, I resolved to attempt something. I accordingly got a small memorandum book, and from the "official report" wrote down a few statistics, in order to set forth the claims of the association, and presented the same as a plea for pecuniary aid. My success so far has encouraged me to go on. I have penned this solely for the encouragement of other brethren who may feel inclined to assist the circulation of the Magazine, and to uphold the efficiency or extend the benefits of the Mutual-Aid Association. Trusting that its future career will be unfettered and prosperous,

I am yours most truly,
JOHN GRIEG, Branch Sec.

THE APPEAL AND THE MAGAZINE.

Kingswinford, Stourbridge Circuit,
April 4, 1853.

DEAR SIR,—I am a member of the Wesleyan Methodist Local Preachers' Mutual-Aid Association. I have just received my Magazine for the present month; and the first thing that has caught my eye is your appeal to the local preachers to use their efforts to increase

the circulation of the Magazine. I thought surely that this was being done. I do hope the brethren will be moved by your touching appeal to them, and at once take the matter up. Really, Sir, what have we to fear? the cause is *good* and *godlike*, worthy of the help and efforts of an *angel*. I am truly thankful to Almighty God that ever such an institution was commenced. May God, even our own God, continue to smile upon it.

For my own part, after reading what was said at the last annual meeting respecting obtaining an increased circulation for the Magazine, I determined to do what I could; and now instead of taking one, as I did last year, *I take four every month*. Forgive me if I say I hope *many more will go and do likewise*. *Let us persevere: the Lord is on our side—what can man do unto us?*—I am, dear Sir, yours very truly,

ZACH. SHAKESPEARE.

FRIENDLY SUGGESTIONS.

Malton, April 19, 1853.

DEAR BROTHER,—Your address on the cover of the Magazine for the present month, and your account of the progress of the association, page 179, are agreeable responses to many an anxious wish of mine to "know how we were getting on during the last few months;" and though the report is far from being so good as it ought to be, yet I cannot but confess that it is as good as I expected. As to the Magazine: while I consider it absolutely necessary that we should have an organ of our own, I cannot flatter myself with the hope that, in this age of cheap literature, we shall ever realise a *direct* profit from it; yet, we must maintain it, and cannot do without it. As a publication, it must commend itself to all who read it; and it has so much of my esteem, that I am almost prepared to say, with another dear brother, that whatever is in it "is right."

The trifling increase in our numbers is a subject which I think demands more serious regard. I do think it highly probable that the twenty shillings entrance-fee last year might hinder some, but not all, even of the few—the 129 who have entered since it was reduced. I believe the increased fee was but at best a good subject for false friends and open foes to make a noise about; and now that it is reduced, the same false friends and foes will exercise, and do exercise, their influence to prevent brethren joining, until, from either age or infirmity, they shall become the recipients of our bounty immediately on the expiration of their first twelve months. At all events, such is the object here; and if such should be

the case in other circuits, as doubtless it is, I think it is time to direct attention to the arrangement of some plan, to be considered and determined on at our next aggregate meeting, whereby this systematic sapping of our foundations may be stopped, and our enemies driven to alter their tactics or be quiet.

At our next aggregate meeting, our association will have been in existence four years, with open arms to receive, without any restrictions, all who thought it right to unite themselves with us. During this time, I think it not unfair to suppose that every local preacher in the land has had, or might have had, knowledge of us; and now, after four years' unheeded invitations, judging from the apparent apathy exhibited, and looking at the item for annuitants—which, by the bye, must necessarily increase, unless we anticipate and thwart the designs of the interested—the question still is, What must be done?

The plan which suggests itself to my mind is, that the rate of entrance should remain as it is—say ten shillings to all applicants under fifty or fifty-five years of age; after fifty or fifty-five let there be an advance of something like five shillings on the entrance fee, and a further advance for applicants of sixty, sixty-five, and seventy respectively, without any alteration in the subscriptions under any circumstances whatever. Some such arrangement as this, I think, would keep the door open to all who sincerely wish us well; while, at the same time, those who are only waiting to make a gain of our liberality, would have the chance by paying a trifle for it.

I likewise think that the outlay in circuits such as this (which, as a member of the association, I almost feel it a disgrace to belong to) should undergo some revision. I am ashamed of my schedule every time I make it up. We have only seven members; and since we formed ourselves into a branch, nine months ago, we have no increase nor prospect of any, and we have received £10 13s. 6d. from the association over and above what we have paid; and our expenses will not decrease, but, on the contrary, may, and most probably will, increase.

I think where adverse influence is the undoubted cause of such a discrepancy between the debit and the credit of a circuit, and where local preachers so credulously and blindly subordinate themselves and their future prospects to a spirit of partisanship, or to hopes built upon possible contingencies, there should be some rule to apportion, in some degree, the benefits of the association to the contributions. I see difficulties in such an arrangement. It might press

heavily where one would not wish it; but individual advantage must give place to public good. It is a public good that we contemplate, and to secure that good prudence must guide our zeal; for though "charity suffereth long and is kind, and is not easily provoked, but beareth all things, hopeth all things, endureth all things," and never fails, it is ours to see that charity itself is not imposed on.

If you think these few lines likely to elicit the views of brethren better able to advise, I shall be glad, and remain, dear brother, yours truly,

Geo. SMITH,
Secretary to the Malton Branch.

USEFULNESS OF THE MAGAZINE.

Stourbridge.

MY DEAR BROTHER,—I have taken the Magazine from the commencement, and have devoted some time to get it into circulation. I have now nine subscribers. It was through the instrumentality of our Magazine that our branch of the Mutual-Aid Association was formed; and I feel persuaded that if we were to exert ourselves and double the circulation, there would be a considerable increase of members and friends. My opinion is, that our prosperity as an association will depend very much upon the circulation of our Magazine.

Wishing you every blessing, I remain, my dear brother, yours sincerely,

PETER TREWIN,
Secretary of the Branch.

DIED.

March 16, 1853.—John Deaville, of Uttoxeter, aged 79, in great peace. Claim £2. He had been on the Annuitant Fund 26 weeks.

March 25, 1853.—Very suddenly, Robert Lowe, of Bakewell, aged 38. Claim £8.

April 8, 1853.—Richard Haynes, of Greens Norton, in the Towcester Circuit, aged 74. Claim £8. He died in the full triumph of faith. Had been on the Annuitant Fund 75 weeks.

April 5, 1853.—George Blyton, of the Lincoln Circuit, aged 56, in the joyful hope and confidence of a resurrection unto eternal life. Claim £8. He had been on the Sick Fund three weeks.

April 11, 1853.—John Osborne, of Ilkeston, aged 73. Claim £8. He lived well, and died happy. Had been on the Annuitant Fund 111 weeks.

March 7, 1853.—Charlotte Smith, Northampton, aged 48. Claim £4.

February 25, 1853.—Mary Ann Embleton, North Shields, aged 36. Claim £4.

March 17, 1853.—Jane Colwell, of the Stroud Circuit, Aged 36. Claim £4. Her end was peace.

March 17, 1853.—Sarah Smith, of Bridport, aged 56. Claim £4. She died in peace.

April 9, 1853.—Mary Clarke, Norwich, aged 72. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JUNE, 1853.

Essays, Scripture Illustrations, &c.

EVANGELISATION.—HOME WORK, AND OUT-OF-DOOR
WORK.

"Preach the gospel to every creature."—MARK xvi. 15.

THE Greek term rendered *gospel* in the English New Testament is represented in our language by various derivatives from it, which are so thoroughly Anglicised that few readers are unable to appreciate the sense of passages in which they are embodied. The *gospel* (εὐαγγέλιον) is the good news of God's grace and mercy to man in Jesus Christ; an *evangelist* (*Anglice*, gospeller) is a preacher of the gospel; to *evangelise* a town, a neighbourhood, a country, the world, is to publish in and through it the glad tidings of the gospel, and offer to the inhabitants salvation in the name of Jesus; the work of *evangelisation* is, therefore, that of bringing the nations of men within hearing of the sound of the gospel, carrying to them the words of eternal life—making the glad tidings known to them; and, whether they will hear or whether they will forbear, declaring unto them the whole counsel of God.

A world evangelised, then, is *not* a world converted; for to evangelise is not to convert. Men chosen of God are commanded to do the former: but God only can do the latter. This is a distinction of considerable importance—one that takes away all ground for ceasing to obey the command on account of want of success in converting men from the error of their ways. Our Lord does not command his disciples to go and convert all nations, or every creature, or to Christianise the uttermost parts of the earth: the law is simply "Go—and preach," and in another place "As ye go, preach!" His is the law, and for the *result* he is responsible,—not the messenger, the evangelist, whose duty is plain and indisputable, as well as imperative. No circumstances of opposition or failure can exonerate him from his duty: want of success, and even the occurrence of apparently evil effects upon himself, his friends, or his auditories, can never

render the divine law inapplicable to him and inoperative; and so long as this simple, single duty of evangelisation is faithfully performed, no power in heaven or in earth can make him responsible for the results.

This seems to be plain and intelligible, and also in accordance with the principles of eternal rectitude. In giving the command Christ *left the result out of sight*. He concentrated attention upon the work which he imposed upon his followers, and gave them no instructions to attempt to accomplish any specific object beside. He instituted one means to accomplish one purpose; the one means was a preaching ministry; the one purpose was the publication of his gospel to every human being: and he gave no indication whatever as to the amount of proximate or ultimate success that should attend this one means; nor did he condescend to inform his disciples whether in the end this one great purpose would be fulfilled by the agency then called into existence.

Inferentially, however, we learn a good deal from Scripture on points connected with this subject. The accounts of the proceedings of the apostles shew to us that the *legitimate* result of preaching the gospel is the conversion of the soul,—the turning of men from darkness to light, and from the power of Satan unto the living God. This patent fact, taken in connection with the wonderful adaptedness of the gospel provision to all man's spiritual wants, has induced the opinion very generally entertained that if a man see no fruit to his labours—have no seals to his ministry—it is inferential evidence that God has not called him to the work of an evangelist. It is not safe, however, to decide this question on that ground alone. Christ was not so unreasonable as to command his ambassadors to be successful: they are required to preach—to *go* as they preach, and preach as they go, and all his servants are expected to be faithful and obedient. The *result* is in the Lord's own hands.

But our Divine Master has told us some things which, whether legitimate results or not, will assuredly follow the preaching of the gospel according to his original commission. Bonds, stripes, imprisonment, hatred, treachery, torture, and death—these are the portion of God's faithful ambassadors to a rebellious, ignorant, and depraved race. This is foretold beforehand, to the end that none may accept the office of evangelist who is unprepared to endure "hardness" for the cause of Christ, and that personal perils may furnish no ground for excuse to the man who has once felt resting upon him the "woe" of neglecting the call of God to this work, and may be no allowable cause of discouragement concerning himself or the progress of gospel truth.

The preceding reflections seem to lead to the affirmation of several important propositions:

1. Whether men be converted or not, the earth must be evangelised.
2. Success or no success, Christ's ambassadors are required to continue to preach the gospel.
3. However limited their means and opportunities, it is the duty of evangelists, at least, to attempt to go to "every creature"—every man, woman, and child in the world.

4. No circumstances of peril, hardship, privation, or suffering, are allowed to be sufficient causes for stopping the progress of the world's evangelisation.

5. The duty being faithfully discharged, the responsibility and the results are in the hands of God; and the converse of this may be true,—in proportion as the duty is partially or wholly neglected will the responsibility and results rest upon those who profess to be God's ministers to men.

These are first principles, the observance of which seems necessary to the vocation of an evangelist.

Putting out of view for the present the condition of many heathen nations in this the nineteenth century of the promulgation of the gospel, let us look at the aspect of things among ourselves with reference to this great work.

Why is not England thoroughly evangelised? The fact is indisputable, that there are millions in this country who never enter a place of worship—never hear the gospel—and are living in a lamentable state of ignorance with regard to God and Christ, and the life eternal which the gospel reveals. In our February number, page 49, we cited a number of statistics respecting crime and profligacy in the metropolis, which presented an appalling picture of depravity and religious destitution; and in some degree it was a faithful portraiture of all the other large towns of the empire. Even our rural districts—comparatively free from the corruption and contagion of town vice—have their peculiar features of profligacy and immorality, exhibited in an utter indifference to religion, and a reckless abandonment to licentious and degrading pursuits. There is no need to repeat here those fearful particulars already recorded in the article referred to—none to contrast again therewith the amazing amount of systematic effort continually put forth in every variety of form to stem the horrid tide of depravity. We desire to concentrate attention just now upon the evangelistic agency alone, and its bearing upon our religious condition.

In Great Britain there are not fewer than 60,000 persons wholly or partially devoted to the work of preaching the gospel. These may be set down in general terms as belonging to the churches of England and Scotland, 20,000; Wesleyan, 15,000; other branches of the Wesleyan family, 12,000; Independents, Baptists, &c., 13,000. Taking the population at 21,000,000, there are thus about 350 persons (including children) to each preacher. One would think that in such circumstances it would be easy to declare to every living soul in Great Britain, once a year, the message of the gospel, not merely in the great congregation, but personally, individually, one by one. Why is it not done? and why should it not be done? The machinery for foreign operations has been reviewed, wound up, and set agoing for another year during the month just closed. Is it out of season to inquire now what can be done to forward the home work?

It is plain, that building churches and chapels, and setting up stated services and ministries, will not meet the wants of the people, nor accomplish the end contemplated in the original command. The carnal mind

will not voluntarily subject itself to religious teaching and restraint; yet the popular mode of operation seems to assume that it will. Accordingly, church and chapel accommodation is augmented in one district after another, and astonishment succeeds, that the people still keep away. Thus it is always, and thus it ever will be, while such a system is exclusively or mainly adhered to. We talk of the ungodliness that abounds—of the multitudes that refuse or neglect to call upon the name of the Lord “in his temple;” and St. Paul himself gives us our answer—“How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?” If we wish all the people to join in public worship, it is plain that we must adopt those measures which are calculated to give them an interest in it. They must hear of the glad tidings, and desire the salvation-words which are taught in our sacred edifices, before they will be persuaded to attend. “And how shall they hear without a preacher?” Certainly they have preachers; for all the land is possessed by the church, parcelled into dioceses and districts, parishes and circuits, curacies, causes, chapelries, and societies; and scarcely a human being lives in these realms over whom some preacher does not claim the right of ecclesiastical supervision. They have preachers, then—all the filth and offscouring of our courts, and lanes, and alleys; all the ragged who shun the respectably-dressed church-goers; all the dirty who are afraid to touch the scoured and painted respectably-pewed “house of prayer;” all the openly vicious and profane who detest the salutary restraints of religious decorum; all the idle who will not, and all the diseased and helpless who cannot, go the length of a street to save their souls; all the scoffers who hate Christ and his word; all the teachers of infidelity who defy God and condemn his ordinances; and all the oppressed, starved, down-trodden poor who have wit enough in their ignorance to connect the iniquity of their oppressors with the religion they profess, and so avoid both them and their holy day pursuits:—all of them have preachers though they never see them, though they never hear them, never know them.

“How shall they preach, except they be sent?” saith the uncompromising logic of the apostle. How shall they preach Jesus to the ragged and dirty, the vicious and the idle, the diseased and the helpless, the scoffer and the infidel, the oppressed and the starving, if they do not go to them? Christ understood his own command: the apostle knew the meaning of the words he used: they did not say—“Go, plant churches, build chapels, institute services, arrange prayers, compile hymn books, make your worship attractive, orderly, respectable, and let the *people come* and hear you!” No, no! The command was at first and is now—“Go!” “Go ye!” “Go preach!” If all the rest be left undone, this must be done: this alone is imperative—“Go, preach!”

Verily if the command is to be obeyed in our day, some of us must change our tactics.

But how?

The primitive disciples do not appear to have put this question to our Lord. They had had the best of teachers in himself. They had seen him

itinerating through the villages of Judea and Galilee, teaching as he went, and, from the mountain's brow, on the sea-shore, in the house and in the ship, by the well-side and in the corn-field, dropping the words of life and salvation in the ears of every listener and passer-by. They knew the message—"Repent; Believe; Be saved; The kingdom of heaven is at hand:" and they understood the command, "Go—preach the gospel to every living creature." Yet God had to permit them to be scattered by the fires of persecution before they obeyed; and *then* they "went everywhere." Then, following the example of the Lord, they went wherever men were to be found: Philip accosted an Ethiopian eunuch in his chariot on the high road: Peter passed "throughout all quarters," and found a temporary home "in Joppa with one Simon a tanner:" Paul opened his commission to the Areopagites in the refined city of Athens, "in the midst of Mars' Hill:" and everywhere the apostles as a rule went into the places of public resort in order to make known the gospel of the grace of God. This was doing the work of an evangelist. They did not wait to convert one city before they went to another. Drawn by the Spirit of God, or driven by the fury and hate of men, they went on and on, doing the work ordained by their Blessed Master, and leaving the result with him.

Our home work can only be accomplished after the primitive fashion. After centuries of united, settled, systematic operations, there are hundreds of thousands of heathens in our very midst, who are as much beyond the reach and influence of our concentered Christianity as if they dwelt on an island in the Indian Ocean. Who will affirm that the staid, settled, church-going system will ever produce a different state of things? An inroad must be made: the gospel must be carried to these lost ones; and the honour and integrity of every man professing a call to preach are deeply implicated in the question. *We* are concerned to lay the matter before our brethren the local preachers.

The local preachers are found moving in every class of society,—connected with their pursuits, conversant with their habits, familiar with their pleasures and their trials, their virtues and their vices. Each of them has his stated work in connection with the operations of the religious body to which he belongs, and of regular sermonising has as much, perhaps, as he ought to undertake. But when this is fulfilled his vocation is still upon him; and as often as he crosses the path of one ignorant of Christ it is his duty to speak words whereby the "lost one" may be saved. And surely the daily life of a local preacher affords ample opportunity for the exercise of the gift of God, even in this way, beneficially and successfully.

But the world's emergencies demand something more; and it is something in entire accordance with the primitive practice that is wanted. Every court and alley needs penetrating by the living voice of the living messenger of Christ: every cottage and lodging-room requires visiting—not with a tract or a book only, but with the oral message of mercy. The marts, and fairs, and pleasure-grounds, the places of public resort and concourse, the busy highway and crowded thoroughfare, are fine fields for enterprise, into which incursions should be made at every favourable

opportunity by the scripturally-called evangelists. Their commission remains unfulfilled so long as a single human being is to be found ignorant or neglectful of the great salvation, and multitudes of such are on our right hand and on our left every day we live. Who among the brethren are ready to commence a new career of evangelisation, occupying their leisure evenings and intervals of business, and their spare Sabbaths, in scattering seed "by all waters"—speaking of the love and compassion of the Divine Redeemer to "every creature," and going wherever a tender and compassionate heart would lead them among the wretched and the profane? Here is work for every one—home work and out-of-door work. Mere sermonising will not do for this; such a course need not involve an extra amount of study; but the good man out of the good treasure of his heart should bring forth things new and old;—fresh from his heart his thoughts should bubble up in words of fire and flame, of pity, love, and tenderness, and the Great Message should be ever on the tongue. No elaborate essays, no dry disquisitions on doctrinal points, no hairsplitting even on terms which express experimental religion and practical holiness, could be tolerated in such an enterprise. Men must be dealt with as men who understand their own language, and the most plain and direct methods of reaching their hearts and consciences, their feelings and sympathies, should be adopted without hesitancy.

"Go ye therefore into the highways, and as many as ye shall find bid" them come to the king's feast. The marriage of the king's son is nearer at hand now than it was eighteen centuries ago: anon, the door will be shut, and some will be too late—some one, perhaps, who might have been warned and saved, if a certain brother who knew him had spoken, when his heart prompted, the word of encouragement, of love, of pity, of reproof, or of exhortation, that the Blessed Spirit was waiting to seal as his *own* word, and cause to germinate, and grow, and fructify. How many such will rise in judgment with this present generation at the last day, and charge their damnation upon the neglect of some of God's own messengers? The inquiry gathers fearful significance from the merely routine character of the local preachers' labours generally, in comparison with the fulness and freeness—the universality of the original commission. For, it is not that they refuse to preach, or neglect the duty laid upon them by human arrangements; ordinarily, they do as much as is required of them—*nay*, more! but it is because, having fulfilled their *plan*, they too often delude themselves with the belief that they have rigidly obeyed their Master's world-comprehending behest. The Lord arouse some of them to a deep conviction of the expansive nature of their commission, and its terrible bearing upon themselves if neglected or misperformed!

There are many glorious exceptions without doubt—many who have been burning and shining lights, both in the world and in the church, and, in consequence, have had to endure perils among false brethren, as well as oppositions of ungodly men. But their souls are the happier for their trials, because in the name of Jesus they triumph always, and look joyfully forward to the possession of a brighter crown.

The conviction has long been growing in our own minds, that if the proper work of evangelisation be not taken up and carried on in full accordance with Christ's intention when he first instituted the gospel ministry, by those who, in their corporate capacity, have the government of the religious action of the church in their hands, God will adopt some other means to accomplish his purpose: and if he do not lay them aside, he will, by disaster and disruption, by adversity and persecution, drive them out into his harvest-field, and by scattering them to the four winds, and permitting a sword to be drawn out after them, cause them to flee from city to city, from nation to nation, from island to island, with their lives in their hands, and the words of salvation on their lips, until every land and every tribe of our race is evangelised, and the "gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

Summer is now upon us. Long evenings and clear skies suggest occasions for imitating the example of the Saviour and his apostles, and following up this practice of the early Methodist preachers. We were gratified, after commencing this article, to receive from a valued correspondent a communication embodying a few suggestions on preaching, which will be found in a subsequent part of this Magazine. Our gratification will be enhanced if we find that anything we say or publish is provocative of efforts in the great and glorious work of evangelisation, and we shall be happy to record, for the edification and instruction of others, the experience of any who may enter upon it in the way indicated.

POPISH AGGRESSION AND PROTESTANT DUTY.—PART II.

No. XV.*

THE DISSOLUTION OF THE MONASTERIES.

BEFORE proceeding to discuss the yet remaining statute upon the subject of mortmain and charitable uses, we crave permission to make a few observations upon the dissolution of the monasteries and religious houses in the reign of Henry VIII. All the lands possessed by these establishments were in addition to the tithes, to which the working clergy had a legal right by immemorial usage, except so far as in many instances the former had acquired the right of presentation of benefices, to which they had succeeded to a vast extent. It was part of the Popish policy not only to amass the land of the kingdom, but also to have the appointment of the clergy (with the approbation of the Pope) in their own hands. The extent of the tithes at one-tenth of the clear produce of the land of the country was fully equal to one-seventh of the value of the whole fee-simple. In many inclosure acts of modern times, where land has been substituted for tithes in kind, one-fifth even has been set apart for this purpose. All this was locked up in the dead hand of mortmain. In addition, the monasteries and religious houses had already, despite repeated attempts to restrain them, become possessed of a very large proportion, probably one-fourth, of the remain-

* In No. XIV. of this series of articles, the reader is requested to notice the following corrections:—At page 152, line 21, for "levy" read "buy." Page 153, line 12 from bottom, for "seizure" read "seisin."

der, generally the richest and best cultivated land of the country—"the great gulf," says Mr. Justice Blackstone,* "in which all the lands of the kingdom were in danger of being swallowed up." The evil and the danger arising from it were most imminent, and the quarrels of Henry VIII. with the Pope, in which all the power of the monasteries and religious houses was thrown into the hands of the latter, so impeded the imperious monarch, that he determined to strike a blow at their very existence. Nor can he be justified in the manner in which he executed his design.

Some writers have attributed the measure to his great avarice; others to his insatiable lust: and that to these vices he committed himself most unscrupulously cannot be doubted, for a more bloody, heartless tyrant never sat upon the British throne. In character as well as in action, perhaps, he bore a more striking resemblance to Herod the Great,—who infamously and impiously murdered all the children of Bethlehem of two years and under, in hopes of destroying the Christ, whom he deemed to be a temporal rival,—than to any other monarch on record. Yet it will appear by an inspection of the early Acts of Parliament of his reign that the grand and original ground of quarrel between him and Rome was, that the Pope claimed to exercise ecclesiastical jurisdiction within the realm of England, and to levy money under the names of tenths, first-fruits, and the like, as he had succeeded in doing in the nations on the Continent. Happily for the country, Henry refused to allow of this; and as the monasteries and religious houses favoured the Pope in this aggression, Henry resolved to put them out of the way. The difficulties he had to encounter were many, but he approached the subject with the subtilty for which he was famous. He had to encounter the prejudices of many of his own people, beside those of the body whom he attacked; and, bad as he was himself, he enlisted the sympathy of the public with him, by grounding the act upon the notorious immorality of those establishments. He first attacked all those establishments whose revenues were under £200 a year, and by this means warded off, to some extent, the animosity of the greater and more powerful establishments.

Having resolved upon the measure, Henry procured a bill to be brought into Parliament (27 Henry VIII. c. 28), which recites, "Forasmuch as manifest synne, carnal and abominable living is daily used and committed in such little and small abbeyes, priories, and other religious houses of monks, canons, and nuns, where the congregation of such religious persons is under the number of twelve persons, whereby the governors of such religious houses and their convent, spoyle, destroye, and consume, and utterly waste as well their churches, monasteries, priories, principal houses, farms, lands, tenements, and hereditaments, as the ornaments of their churches, and their goods and chattels, to the high displeasure of Almighty God, slander of good religion, and to the great infamy of the king's highness and the realm if redress should not be had thereof. And albeit that many continual visitations hath been therefore had by the space of 200 years and more for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet nevertheless little or none amendment is hitherto had, but their vicious living shamelessly increaseth and augmenteth, and by a cursed custom so rooted and infected, that a great multitude of the religious persons in such small houses do rather choose to rove abroad in apostacy, than to conform themselves to the observation of good religion; so that without such small houses be utterly suppressed, and the religious persons therein committed to great and honourable monasteries of religion in this realm, where they may be compelled to live religiously for reformation of their lives, the

* 4 Com. p. 10.

none else be no redress nor reformation in that behalf. In consideration whereof, the king's most royal majesty, being supreme head on earth under God of the Church of England, daily studying and devysing the increase, advancement, and exaltation of true doctrine and virtue in the said church, to the only glory and honour of God, and the total extirpating and destruction of vice and sin, having knowledge that the premises be true, as well by the account of his late visitations, as by sundry credible informations; considering also that divers and great solemn monasteries of this realm, wherein (thanks be to God) religion is right well kept and observed, be destitute of such full number of such religious persons as they ought and may keep, hath thought good that a plain declaration should be made of the premises, as well to the lords spiritual and temporal, as to others his loving subjects the commons, in this present parliament assembled: Whereupon the said lords and commons, by a great deliberation, finally be resolved that it is and shall be much more to the pleasure of Almighty God, and for the honour of this his realm, that the possessions of such small religious houses now being spent, spoiled, and wasted for increase and maintenance of sin, should be used and committed to better uses, and the unthrifty religious persons so spending the same be compelled to reform their lives."

The statute then goes on to enact that all monasteries, religious houses and their cells, which have not more than £200 a year, should be given to the king, and confirms all grants of abbey lands made by the king to those to whom the king had given or should give them.

It must be confessed that if the heavy accusations contained in the recital of this act were true, other reasons than "the amassing of land" were sufficient in a moral and national point of view to justify the suppression of such dens of vice. Judging from the tendencies of human nature, and the manners of the times, there is too much reason to fear that such a measure was imperatively demanded on more grounds than one. There was a measure of justice, however, to be attended to, which in this instance was not entirely overlooked; but how far it was effectuated, even for the time, we are not able to say; but it was provided that "the chief head and governor of every such religious house" should be pensioned during life; and that the "covents" [members] of such religious houses should be permitted to live religiously abroad with some "convenient charity disposed to them during their lives;" or should be "committed to such great honourable monastries" wherein "good religion was observed." It was meet that they should not be turned helpless and destitute upon the wide world, to swell the crowd of paupers for whom no legal national provision had yet been made.

It is not unlikely that the greater monasteries were not averse to this attack upon the less powerful and wealthy members of their community, upon whom they probably looked down with scorn and contempt, little dreaming that the wedge whose point had riven a splinter from their rock would soon rend the whole system to pieces—never, we trust, to be established again in this realm.

Three years passed on; but in the fourth the "great honourable monastries" and abbeys shared a similar fate, without the provision for their inmates which the former enactment interposed. This final stroke was accomplished by 31 Henry VIII. c. 13. It contains no recital respecting vicious habits or neglect of religious duties. The former act admitted them to be "great and honourable;" but the recital states that they had of their own free voluntary mind, and without constraint, surrendered all their property into the hands of the king; and the act proceeds to confirm his title. One cannot help suspecting that these surrenders were about as voluntary as the act of a prisoner mounting the scaffold at the request of Jack Ketch to be hung. Historians, while they have

admitted the evil and the absolute necessity for a remedy, are unanimous in branding the act as one of the most heartless cruelty to turn so numerous—and in general helpless—a class of persons destitute and houseless upon the world. If it were really so, no language can too strongly condemn the inhuman act: nor are we at present able distinctly to aver that such was not the case. Perhaps it has been taken for granted rather too hastily. We regret that at present we have neither the time nor the means to fully investigate this matter; yet we are not without hope that the case has been unduly exaggerated, if it have any foundation at all in truth.

The statute recites that the monasteries and abbeys were *voluntarily* surrendered. It can hardly be supposed that these surrenders were made without previous negotiation; and charity would hope that some arrangement was made for the support of the occupants during their lives. The object would be thereby obtained so much the more easily; and although, with parliament against them, resistance was hopeless, it does not appear that the power of parliament was brought to bear upon the matter till after the religious houses had actually surrendered their possessions, the parliament having only confirmed them to the king. Not that Henry cared much for the parliament respecting anything upon which he had set his mind. That he thought it necessary to conciliate the Lords and Commons is plain. There are a few words in the first act which speak volumes, and no doubt spoke volumes to those whom he found it necessary to conciliate. It confirmed all grants of abbey lands made by the king to those to whom he had given them. The first act dissolving the lesser monasteries thus paved the way for the concurrence of the houses of parliament in the later measure. Nor were they disappointed. The spoil was prodigious in extent and amount; and this distribution of it seems to have been one of the greatest strokes of policy in the king, who thus secured the services of his great people against the attempts of the pope; for unless the Pope's influence were kept out of the kingdom they could not hope long to enjoy the broad lands they had chiefly purchased by their confirmation of the king's measures. Many noble families certainly enjoy the benefits then obtained to this day; and as Rome acknowledges no Statute of Limitations to her rights, real or pretended, their interest still lies in throwing their weight into the Protestant scale, and in resisting every act of Popish aggression.

We have not attempted to blind ourselves to the nature of these transactions. We wish to view them in their true light; and were we to take up the dogma of Rome, that the end justifies the means, we should say no justification was needed. We believe—but on other grounds, more consonant to the true principles of justice—that the dissolution of the monasteries and other religious houses, great and small, was both justifiable and absolutely necessary for the maintenance of this kingdom in its integrity and its independency of Rome, irrespective of the question of Protestantism and Popery; for Henry, in the doctrines and ceremonies of religion, continued to the end of his reign as much a papist after the dissolution of the religious houses as before; and it is not merely a question, but highly probable, that had it not been for this measure we should have remained under the dominion of Rome to this day. Protestantism might have obtained to some extent, but Popish law would have become established in the land. Our great *political security* lies mainly in this, that *no law made by any foreign power can have force within this realm*. Rome insidiously sought to undermine and destroy this great national principle by her agencies, of which the acquisition of land and the establishment of monasteries and religious houses was one powerful arm. Philip of Spain afterwards attempted its re-establishment by the proudest invading force which ever left the shores of a hostile country. A gracious and

ever-watchful Providence destroyed them both. "He blew with His wind, and the sea scattered them: they sank as lead in the mighty waters." Since that time the country has breathed freely. And oh! brethren, prize the inestimable privileges you enjoy; use them as you ought; and the blessing of the God of the Bible will be upon you who look to it, and it only, as the written revelation of God to man, alone able to make wise unto salvation. In the spirit of your dying Saviour, pray for them that despitefully use you and persecute you—pray for the Pope!

LIGHTS OF OTHER DAYS.

It is a well-known sentiment of a modern writer, that "history is philosophy teaching by example, and example is nothing less than the voice of God in human action." If so, we must be prepared to concede, that although opposing principles are at work, and men of might stand forth as the defenders or opponents of such principles, yet the permissive providence of God is seen alike in raising up the contenders for truth and the defenders of error, in order that each may play his part upon the drama of the world's stage; and that Truth, instead of shrinking from the contest, may take a proper position, and battle with the error against which she is arrayed. During the struggles which succeeded Luther's bold attacks upon, and defiance of, Roman power, we may trace the hand of God in raising up other men who, though like the great Reformer, they saw the evils and errors into which that apostate church had fallen, and were as desirous as himself of working out her reformation, yet, by differing circumstances, were led to opposite conclusions as to how that desirable object was to be achieved; and thus, while he on the one side aimed at her destruction because of her abuses, there were those who endeavoured to raise within herself a vital principle of action—tending, as perhaps they confidently hoped, to improve her piety, increase her usefulness, and consolidate her hold upon the hearts of mankind.

All reformations are in themselves reactions. Abuse and corruption creep into institutions, which in their origin were praiseworthy, and perhaps godlike; but, alas for the depraved character of our fallen humanity! such institutions become the vehicles by which ambitious and selfish men subserve their private interests, until the evils are so obvious, and the corruption so glaring, that reformation becomes an absolute necessity, and any toleration of the existing system an impossibility. And yet, even in this assumed state of things, differences may arise as to the best method of working out the desired change; and two individuals of equal abilities may arrive at different conclusions, while each has the same end in view—the one conceiving that to reform he must destroy; the other as sincerely hoping that the reformation needed may be effected by conservation, and attempting to restore original purity on the primitive model.

Luther, after a long struggle, decided upon the former course, and experience has proved to us that he was right in so doing. *Rome was too bad to be mended*—and yet we are not justified in anathematizing those who, taking different views, arrived at other conclusions; and even though the systems they established may have proved detrimental in their working, the fault may consist not in a want of sincerity on the part of the originator, but rather in the abuse of his design.

The present paper has for its subject a dutiful son of the Church of Rome, raised by God's providence to play a part in the world's history of no secondary character—the founder of an order which still exists, an object of terror, detestation, and distrust, yet struggling, it is said with increasing success, in the teeth of obloquy and reproach.

The year of grace 1521 found Europe in a state of commotion and perplexity. War was raging in various parts; while, in the church, the mighty influence of polemic controversy was exercising the passions of mankind. Charles the Fifth of Germany had committed himself to the cause of Rome, and was breathing vengeance and slaughter against the servants of the Most High.

when his arm was restrained, and another actor appeared upon the stage, whose influence is still felt throughout the entire globe. Francis the First of France threw down the gauntlet of opposition to Charles, and sent an army into Spain, under the command of one of his generals, whose rapid successes admitted of no check, until he found himself resisted by the city and fortress of Pampeluna. There a chivalric and brave soldier, a youthful scion of an ancient family, the junior of thirteen children, held out against the French, and in despite of intestine discord. Driven at last, with a few faithful followers, into the citadel, while the French were in possession of the city, his valour raised the courage of his troops, and a resolution to die in defence of their trust was agreed upon. Leading his followers to the ramparts, they performed prodigies of valour, until a ball, striking one of the buttresses, broke off a portion of the stone, which struck the youthful leader's right knee, while the rebound of the ball broke his left leg. He fell senseless into the arms of his men, who at once capitulated. Struck with admiration at his devoted and heroic conduct, the French procured him such attendance as the case demanded, and conveyed him under escort to his paternal home, prostrate, debilitated, and helpless. Stretched upon the couch of sickness, enervated by fever, and disabled by wounds, he reviewed the past and looked gloomily forward to the future.

His previous aspirations had been made up of knight-errantry, romance, and chivalry; his devotion had partaken partly of a chivalric, partly of a religious character; his vows had been paid conjointly to the lady of his choice and to St. Peter; but now, in his solitude, the tales he had formerly delighted in no longer served their purpose, and, discontented with the world, he turned to the few books which were to be obtained, and spent his days in perusing the "Lives of the Saints," and books of a devotional cast. This course of study turned his thoughts at once into a new channel. Doubtless there were convictions of sin mingled with his ruminations; and had he been visited by one capable of directing his mind, he might have been, like Luther, led to Calvary—but no such adviser was at hand, and he was compelled to turn his thoughts inward. Finding there no rest, his chivalric nature led him to vow allegiance to imaginary saints, and thus, by blending knight-errantry with his devotion, he pledged his future life to the service of the Virgin Mary. For such a course he seems to have been peculiarly fitted. No amount of physical suffering could wring from him a cry of anguish; for, even though a surgical operation of the most painful character was rendered necessary on account of his wounds, he merely clutched his fists convulsively, but allowed no expression of agony to escape his lips. Such was the man who came to the rescue of Rome—such the character of one who, according to his Romish biographer, "Christ by the call of his providence raised up against Luther, and binding him, and by him, all his future followers to the service of the Pontiff, was setting himself in opposition to the licence and the rage of heretical perversity."

Recovering from his wounds, the subject of our sketch bade farewell to the world, parted with his old comrades in arms, set out on a pilgrimage to the Holy Land, and sought secretly and alone the solitary abodes which previous hermits had cut in the rugged rocks of Montserrat. There he bewailed his misdoings, confessed his sins for three days, gave to a beggar his rich habiliments, clothed himself with sackcloth, girded himself with a rope, hung his rich armour and his sword before an image of the virgin, and kept vigil during whole nights before her shrine. Hoping that his vow had been accepted, he commenced an itinerant course, begged his bread from door to door, and, entering into a Dominican monastery, gave himself up to still more rigid penance. Irretrievably lame, and in excruciating pain, he had travelled from place to place, striving to ease his conscience by exercises of the utmost severity—remaining day by day seven hours upon his knees, flagellating himself three times a day, redoubling his macerations, eating his bread mixed with ashes, and girding his loins with a chain of iron; rising at midnight to pray, and suffering his nails and beard to grow wild, as a testimony of his abstraction from the world. Severe as all this asceticism was, it failed to satisfy his heart; his spiritual appetite still craved after what it did not possess; the internal conflict was eating up his entire soul; no teacher was at hand to direct his inquiring thoughts into a proper channel; and the unhappy votary plunged into deeper recesses, fled further from the only

source of Christian consolation, retired into a cavern into which the light of day never entered, except through a fissure in its side, passed days and even weeks without eating food, and was found exhausted, and in a swoon, at the edge of a torrent. Haunted with the idea of suicide, and groaning in anguish of spirit, he cries and rolls upon the earth, until at length his heated imagination presents to him the vision of the Trinity and the figure of the Virgin Mary, who smiled approbation upon him, and thus saved him from despair.

How similar was Luther's condition when in the convent at Erfurt! but the Bible met his case, and healed his sorrowing soul. That sovereign balm was not at hand to afford comfort to his less-favoured competitor, and different results were produced. For, as D'Aubigne well observes, "Luther turned to Christ; this man only fell back upon himself. Brothers in affliction, had they met they had become united. They were not permitted to meet, and from that moment followed courses diametrically opposed to each other."

And here lies the distinguishing difference between Protestantism and Popery—the one holds forth the Book of Life as the sole and sufficient teacher in cases of this description; the other, by directing attention to the lives of saints, and the rhapsodies of the excited fancies of some of her votaries, throws up a barrier between the reception of the truth as it is in Jesus and the sinner's soul, and leads his thoughts far away from the only source of consolation, to seek in outward manifestations, or internal delusions, comfort and satisfaction. Luther was a polemic, who reasoned acutely, logically, theologically. He appealed to reason enlightened by Scripture, and not to the licentious imaginations of the heart. His competitor was a slave to fancy which raised up in his imagination fervid thoughts, which at last became realisations to him, or special revelations from heaven, that in his case rendered study unnecessary.

His model of Christian knowledge was an old woman, who had told him in his anguish that Christ would yet appear to him; and on one occasion, we are told, he sat down, and bending his eyes upon the stream running at his feet, fell into an ecstasy—fancied the mysteries of faith were all revealed to him, and consequently, henceforth, there was no more need of testimony, or of Scripture.

Luther, when he cried to God in his agony, was humbled on account of sin, and this it was that tormented him. This man, on the other hand, revelled in the luxury of ghostly ambition. Luther read and cherished his Bible, and from it derived consolation, and joy, and hope. This man was seven hours daily on his knees, scourging himself, and abstaining for days from food, and yet was comfortless. Luther rested on Christ; this man on his own devotion. The one, with Bible in hand, pointed to the strait and narrow path which leads to heaven; the other to thought and action, believing the salvation of the church consisted in the maintenance of an earthly domination.

(To be continued.)

A SUGGESTION ON PREACHING.

It is to be feared that in many cases exceedingly wrong ideas are entertained respecting the office and work of a preacher. To illustrate the point I will introduce a case. I some time since received a letter from a friend, stating his belief that he was assuredly called to preach the gospel, and intimating that his way was hedged up in that section of the church with which he was connected, and under the circumstances he sought advice. I immediately wrote to him, asking him whether, in the town in which he lived, he was not surrounded by hundreds, even thousands, of sinners; and urging him, wherever he met with such, to preach salvation to them; at the same time informing him, that if he would only enter upon the work, there was no power either on earth or in hell that could prevent him. That friend appears to have entertained the notion that he could not be a preacher unless he had an opportunity of holding forth the word of life in a church or chapel, and from a certain stand called a pulpit, to a number of religious professors who might be collected together for the set purpose of hearing him. Whether the advice given was or was not followed, I cannot say; but I feel the

satisfaction of having pointed out to that friend his scriptural course. The great purpose for which the Christian ministry was instituted, was, that truth—scriptural truth—might be presented to the minds of all men—"every creature." Though there are tens of thousands of professed preachers in our own country, millions of the people scarcely ever have truth presented to their minds, and for this reason, that they "love darkness," and will not come to the light. One might have thought, that when our places of worship are, generally speaking, not half filled, the church universal would have been roused to a perception of its own radical error of imagining that the world would come to it, and that preachers of the gospel, especially, would, to a man, have understood that if they would disperse the darkness in which the minds of the masses are enveloped, they must themselves go as so many lights into the midst of that darkness. The thing is as clear as sunlight. "Go out, and compel them to come in, that my house may be filled." To inform awakened and inquiring minds is highly important; and it is a part of the work in connection with Messiah's kingdom, in the performance of which the church does well to be occupied, to awaken up the non-inquiring and the careless especially: the more deeply depraved and abandoned, should, however, be the first concern. This, also, is a part of the work belonging to the church, but more particularly to preachers—a class of men supposed to be aroused from that lethargic state of mind in which the church is too often found, and whose spirits are pressed with the fear of a *woe*—"Woe is unto me if I preach not the gospel." What! and do you mean to say that all men called to preach feel thus? I mean to say they *should* feel thus, and that they ought to make the thing a matter of prayer till they *do* feel thus, and till that feeling becomes a continual fire burning in their breasts, and the poet's experience is realised—

"I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them
Who have not yet the Saviour known;
Fully on these my mission prove,
And only breathe to breathe thy love."

Then there is London, with its hundreds of thousands pursuing death;—what is to be done for London? and, indeed, for the neglected of all our large towns, and also of many rural districts?—What is to be done? Why the thing is plain enough:—present truth to the mind. Let the truth be *earnestly, disinterestedly, affectionately, prayerfully, believingly, and perseveringly* presented to the mind of every sinner, with no object in view but the glory of God and the salvation of souls;—the duty of the church as to the unconverted will then be done—she will be clear of blood-guiltiness, and the sinners she thus seeks to benefit will be left without excuse.

There are different methods of presenting truth to the mind, and how it may most successfully be done in the most necessitous cases is the question which these times require to have solved. Any man of observation must see that the building of churches and chapels will not meet the cases contemplated: at the same time I wish it to be understood that I would not abolish a single method of presenting truth to the mind that may now be in existence. Cannot some other means be added to those that now exist? Cannot some master-stroke be given, or some plan adopted that is not now at work, or, at any rate, in only a feeble way? In addition to ordinary preaching, the distribution of tracts, visiting from house to house, &c., why should we not see a numerous class of unpaid agents raised up, whose special work it should be to make their attack upon the *ungodly* as they throng our leading thoroughfares, idle away their time in gossip, or murder it in pleasure-taking, sight-seeing, sinful recreation, tippling, &c., on the Sabbath day? In the case of London, imagine a thousand only of such men, who with a single eye should be found every Lord's day, with a bundle of tracts in their hands, moving along in the crowd of unconverted wherever they might be found, and as they move along publishing salvation to both goers and comers, and telling them of the wonderful mercy and love of God in Christ Jesus, and the terror of his vengeance for sin.

We once heard of a preacher who used to make it his practice simply to relate a passage of Scripture to such as he might meet with. On one occasion,

seeing a woman drawing water at a well, he went up to her and repeated, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." The truth thus presented was the means of the sound conversion of the party addressed. Why should it not, when "the word of God is the sword of the Spirit?"

A friend of the writer was once going along the street in a certain town on the Sabbath day, when he was met by a woman bearing a piece of meat which she had just been purchasing. My friend accosted her: "You eat that meat to-day; you *may* be in hell to-morrow." The meat was cooked for her family, but the woman herself dared not eat of it; and such was the effect upon her mind that she became a truly converted character. Many similar instances of good, from words "fitly spoken," have come under the immediate observation of the writer.

No doubt a peculiar sensation would be produced, and all kinds of opinions would be passed upon such a proceeding, but I firmly believe that success to a great extent would be the result, whatever might be said, and whatever opposition might be offered. It would be the spectacle of the church adopting a scriptural method—of disciples following the instruction of their Master—"As ye go." Mark, reader! not as ye fix on a certain place, or hold forth the thing in a certain building, but, "As ye go, preach, saying, The kingdom of heaven is at hand," May the Lord raise up and send forth the men who shall yet—

"As burning luminaries, chase
The gloom of hellish night"

from among the neglected masses of our population! I think I have suggested a field of usefulness for local preachers, which, if cultivated and sown in prayers and tears, will afford a rich and glorious harvest. I have entered on the work in my own circuit, and am anxious that a simultaneous effort should be made throughout the land.

N. Y.

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. VII.

GLASNEVIN CEMETERY, DUBLIN.—IRISH FUNERALS.

It is now some six years since, that, during a brief sojourn in the metropolis of our sister isle, I went with a friend to see the Roman Catholic Cemetery of Glasnevin.

It is situated at some little distance from the city, and occupies one of those most lovely sites for which the neighbourhood of Dublin, and, indeed, Ireland itself, "The Emerald Isle," is so justly celebrated.

The cemetery had been opened for interments about thirteen years, and already some 62,000 corpses had been deposited in the silent tombs within its walls.

I was, indeed, astonished at the immense multitudes of tombs, headstones, and monuments of the dead crowded together in some parts of this receptacle for man's outer body.

This cemetery contrasts rather strangely, and somewhat painfully in one respect, with similar places I have seen in Old England. I believe I may safely affirm that every one of the thousands of stones and monuments herein is either in itself a cross of some variety or other, or possesses that distinguishing characteristic of Romanism prominently upon it.

This gives a curious monotony to the place; for although human ingenuity seems to have been racked to discover and apply every variety of cross, and to torture what is in itself so exceedingly simple into all manner of complicated forms and combinations, yet its radical simplicity necessarily produces, after all, a great sameness in the objects which in every direction meet the eye. Immense numbers of the "*stones*" are themselves shaped into the form of the cross, and are of all varieties of material, from the most costly marble to the plainest stone, and even wood.

There are a few good tombs and monuments in the place; but still it wears a general air of meanness, quite in contrast with some of our metropolitan cemeteries.

There are also "Honourable" and "More Honourable" among the portions of the ground where human dust is permitted to mingle with its parent earth; although, from its being devoted only to Roman Catholics, the invidious distinction which yet disgraces English cemeteries is of course not found—viz., the division by a wall or fence of the portion devoted to Dissenters from that appointed to members of the Established Church—a division which, if the Bible be true, will certainly not exist beyond the grave. But here all who are not united to "Mother Church" are excluded altogether.

In one part a spot is fenced off and surrounded by a "moat," the entrance to which is by a bridge and gate, kept locked. This spot is the *sanctum sanctorum*—the "Most Honourable" of all. On a mound in the centre rises a tomb, erected as we were informed for the reception of the mortal remains of Ireland's idol, Daniel O'Connell, which I presume have long since been consigned to this, their last resting-place, though, at the time I visited it, he was actively pursuing his course of "agitation." Death and Time, however, have laid this champion low. Around and near this great man's "mausoleum" the breaking of the ground, or even the opening of a grave, is attended with considerable expense,—so great is the honour of lying near O'Connell's bones!

The cemetery is laid out with roads and paths, and is of vast extent.

One singularity I was struck with. It was this—the paths were for the most part bordered by espalier trees (of what species I do not know, but, apparently, of some soft-wooded kind—not fruit-bearing), trained much as apple-trees are trained in our gardens, only that for a considerable distance they were so engrafted and joined, the branches of one to those of others on either side, as to appear to be but one tree. I presume this is accomplished by keeping the young trees in close proximity during their growth.

Returning from the cemetery towards the city, we met several funeral processions, which were a novelty to me, though I had often heard of their singularity before. First came a hearse bearing the body—or, in some cases, a car, or even a cart—which was followed by a long line of closed cars (in appearance much like some of our London cabs) and open Irish jaunting-cars, extending, in some cases, to more than a quarter of a mile; and I am informed that often there are much greater numbers than I saw following the corpse, though I counted, in one instance, forty of these vehicles, and in another sixty-five, mingled together indiscriminately, without order, regularity, precedence, or solemnity. In one thing only they all agreed: they were well crammed, both within and without, with persons of all ages and of both sexes, earnestly, and often uproariously, engaged in conversation, dressed in every variety of garb it is possible to conceive. No mourning was apparent, either in manners or dress, though, for want of the washing process, sombre countenances were plentiful enough. I was informed by my friend, that not unfrequently above one hundred cars will follow a corpse to its last resting-place—the great object and desire of the poorest Irish peasant, or dweller in the town, being to secure a "*good waking*," and a long train of followers to the "*burying*."

In the evening I spent a pleasant and profitable hour with the family of one of the many excellent and philanthropic gentlemen of Dublin, and heard much of that great work which is going on in the Protestantising, I might say Christianising, of the people. The blessed news much delighted my soul.

The young ladies played, for my amusement, a great variety of pleasing Irish airs,—some of them peculiarly sweet and plaintive. They also sang some hymns in the Irish language, and much interested me by giving the literal meaning of various passages of scripture in Irish.

Among other Irish airs I was favoured to hear on this occasion, was one which is generally used at the Irish "*wakes* and wailings" over the dead. There are several such in common use. The one I heard was known as the "*Ulster Air*."

The parties present at these wailings, I was informed, generally sing *extempore* words to these airs, composed from the circumstances attending the particular case. For this purpose the native Irish tongue seems to be peculiarly

adapted. Interpreted into English, the substance of some of these extempore productions would be similar to this:—

"Arrah, thin, and why did ye die?"

"Sure, thin, and isn't yer ould mother left behind?"

"Och, thin, Patty, and didn't yer hisband use ye well?"

"Arrah, thin, and wasn't yer cottage jist thatched?"

"Sure, thin, and ye might have waited till yer praties were dug," &c. &c.

After spending a few minutes in these discordant wailings, groanings, and extempore effusions, all becomes quiet. The invited or attending guests proceed to drink whiskey and talk over the news, smoking and swearing without any reverence or solemnity, till all of a sudden a fresh burst of wailing issues from the lips of some one present, and the note is caught up and echoed by the whole assembly, till it again gradually dies off, and drinking and smoking are once more resumed; and thus the night, or often more than one night, is spent in "*honouring*" and "*bewailing*" the departed.

Truly, Popery has left its deluded votaries most awfully in the dark.

J. H. G.

"DOUBLE YOUR DILIGENCE."

[DEAR SIR,—The Wesleyans, as a portion of the family of God, members of the household of faith, are in the habit of using many "familiar words," significant and important. How often these are in their mouth, every class-leader is able to testify. To collect some of these for consideration and illustration, may be auxiliary to the promotion of the piety of some of the readers of *our Magazine*; and if you should think so, I will try to contribute a few short articles with this object in view. I make no pretension to literary acquirements, nor do I write now for the sake of appearing in print; but a word in season, and fitly spoken or written, may tend to comfort, quicken, or edify some of the members of the "household of faith" and "family of God;" and to accomplish such an object, I confess I am emulous. If my communication should not prove acceptable, I shall not be much disappointed. I wish to feel that "I am less than the least of all saints," though

A MEMBER OF "THE HOUSEHOLD."]

ONE remarkable feature in the character of Wesleyan Methodism is the connexional principle. We are united societies; hence, go into whatever part of the country we will (I had almost said the world), we find Methodism, in its services, usages, and sayings, identical. We feel quite at home in a class, or prayer-meeting, or love-feast, anywhere; there are certain modes of expression which are current in them all; and in making that which is at the head of this article the subject of a few remarks, I bring no strange thing to the ears of any of the family—it is familiar to all. I am a leader; an elderly female member of my class is often wont to express herself in these words, assigning as a reason her increasing infirmities, her growing feebleness; she must soon quit the present life, and appear before God; she has a great deal to do, and a short period to do it in; she must therefore "double her diligence."

This feature in the experience of this pious elderly lady, is one common to Methodists. One of the sources of the success of Methodism during the past century has been, its indomitable energy, its untiring activity, its quenchless zeal. The Methodists have been a pious, united, and working people. Methodism offers a field of usefulness to every class of persons, whether they possess one, five, or ten talents, and invites and urges them to "occupy till the Lord come;" and while the great object of their existence as a church has been kept before them, they have been owned and blessed by God as his instruments in the spread of scriptural holiness through the land and through the world. Have they lost this spirit of enterprise—of warm and warranted enthusiasm? Has it evaporated in love for high-sounding titles and splendid temples? Has Methodism been dandled upon the lap of worldly policy, worldly prudence, and worldly mindedness, until, shorn of its strength, instead of subduing the Philistines, the Philistines have subdued it, and Samson has become weak as other

men? What is to be done? What remedy can be applied? Why, preachers and people, leaders and members, "one and all," must at once "double their diligence!"

To double our diligence, supposes that we are diligent to some degree; it means to be twice as diligent as before, compatibly with the injunction of the apostle, "giving all diligence, add to your faith," &c. See that Christian! Through the grace of God he has realised a state of peace and spiritual enjoyment; happy in himself, he ardently longs for the happiness of his fellow-men:

"The various forms of human woe
Excite his softest sympathy."

"The love of Christ constrains him." He has been making strenuous efforts in their behalf, but sees no fruit. He has been sowing his seed beside all waters; but the tender blade does not make its appearance, as the pledge of the stalk and the full corn in the ear. Shall he, therefore, "cease to do well," "be weary in well doing," give up in despair? No, my dear brother! by no means; harvest time is not come yet; "in *due season*" you shall reap if you faint not. The diligent hand maketh rich; your own soul shall be watered. Wherefore, the rather, "double your diligence."

The Christian enjoys the favour and friendship of God, but he is deeply sensible of the existence of "roots of bitterness," which are the prolific source of weeds that are troublesome, and make him feel how unfit he is for communion with God, or for employment in his service. He wonders at the divine forbearance and compassion, and acknowledges himself "a debtor to mercy alone." He is desirous of walking in the light, but the nearer he approaches to it—the more he lives in it—the deeper insight he gets of his own heart, the more extensive and permanent are his convictions of the existence of evil within, the more vivid and intense are his views of the divine purity and divine law. "I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts: woe is me, I am undone." Holiness is written in every development of the divine character, and clear as a sun-beam in the divine law. The voice of God, of the Son, and the Spirit—the voice of enlightened conscience within, of providence without—all call to and urge the absolute necessity of holiness. Shall he realise its possession? He has made efforts, but failed; must he give up? He has looked for it in the prayer-meeting, in the class-meeting, in the sanctuary, and in the closet, but still has never realised it. He has been unspeakably happy while contemplating it, and felt as if near its possession, but it has eluded his grasp. He is almost ready to conclude it is of no use. "Hope deferred maketh the heart sick." Nay, my friend! Give up when you are not far from the kingdom! "Strive to enter in at the strait gate." "The kingdom of heaven suffers violence." "Double your diligence," and the prize is yours.

The Christian that allows an opportunity of getting or doing good to pass unimproved, does not most certainly double his diligence. If *trivial* matters are permitted to keep us from any of the means of grace, this is a sure proof that we are not doubling our diligence; nor can the person who makes a practice of coming to the house of God habitually late—disturbing the worshippers, and distracting the mind of the minister—suppose that he is doubling his diligence. On the contrary, there is evidently a want of earnestness, of self-denial—a manifestation of apathy and lukewarmness, against which the Christian is solemnly warned; to avoid which, and enjoy the life of piety, he must "double his diligence."

Fellow Christians, brothers and sisters, let us not sleep as do others, but let us work while it is called day. Whatsoever our hand findeth to do, let us do it with our might; let us *so* run the race that is set before us, that we may obtain. The interest of our souls, both here and hereafter, as well as our usefulness in the Lord's vineyard, is involved; the eyes of the world are upon us: iniquity abounds; error is rampant; infidelity, in all its phases, is insidiously but surely spreading; souls are perishing; the Master calls; his eye is upon us; He holds the crown. Oh, let us be faithful—to Him whom our souls loveth, to his truth, to our own souls, to our beloved Methodism, to the church, and the world; a full reward, a glorious crown shall be given to every faithful servant—to all "who thus double their diligence."

ONE OF "THE HOUSEHOLD."

Biography.

A LOCAL PREACHER'S LABOURS AND DIFFICULTIES IN FORMER TIMES.

AN AUTOBIOGRAPHICAL SKETCH, BY JAMES RADFORD, OF EYE, IN THE PETERBORO' CIRCUIT, NOW IN HIS SEVENTY-THIRD YEAR.

I HAVE many times been requested to record something of the Lord's dealings with my soul, but have hitherto declined, thinking there was nothing in my religious life worthy the notice of the public; but being more earnestly requested of late, and seeing something of the same kind in the LOCAL PREACHER'S MAGAZINE, I have at last complied, and pray that it may be the means of encouraging some of my local brethren in their important undertaking.

I was born February 2nd, 1781. My early years were spent in farmers' service, and at times the Spirit of God strove with me. In 1798 I returned home to my father to learn the art of gardening, at Connington House, the residence of J. Heathcote, Esq. In the summer of 1800 it pleased the Lord to bring me to the knowledge of the truth as it is in Jesus, and on the Christmas Day following I received my first ticket of admission into the Methodist Society from Mr. Thomas Ellis, who had been a travelling preacher, and was accustomed to tell some interesting anecdotes of Mr. Wesley. In Mr. Heathcote's establishment there were nineteen men-servants, besides women, and all of them decidedly opposed to that which is good; so that I had much opposition to contend with, and no one to help me on: but I had strength according to my day—the Lord was with me. Finding they could produce no impression upon me by ridicule, my fellow-servants tried stratagem. They gave it out that the squire had ordered a great quantity of ale to be drunk in the hall above the usual allowance, with the intention to make me drunk. The ale was brought in, but I would not drink: they pretended to go and tell the squire, and, waiting awhile, came back, saying the squire said if I would not drink I should not work. I said, "I will not drink, and so good night." Not knowing whether the squire had given the order referred to I thought I would ask him, and if he had, would beg his pardon and tell him the reason I did not comply. Having an opportunity of doing this in the garden, I was soon afterwards called into the parlour, where stood the squire and the butler. I repeated my statement at the request of the squire, and turning to the butler, he said, "Is that true, Cook?" (the name of the butler), who answered, "Yes." The squire asked him what end they had in view, when Cook replied, "He has become a Methodist, and we wanted to make him drunk." The squire said, "Oh! then you may prepare to leave my service this day month, for no one shall be persecuted for his religion in my house."

In consequence of this circumstance my father was exceedingly angry; so much so that he turned me out of my home, and I was obliged to give up my place in the squire's establishment. I consequently went to St. Ives, and engaged myself with a nurseryman.

Some time after this (1807) I began preaching the gospel of Christ; and by and by had my name—not on a plan, as now, because there were none—on a piece of paper, which every local preacher had given him by the superintendent, and which was presented for examination at the local preachers' meeting.

A year or two after, being appointed to preach at Elsworth, a village six miles from St. Ives, I had to pass by my father's door: I thought I would call and inquire as to the health of the family, but expected to be refused admission. When I went in they were amazed, and invited me to have some breakfast. They then asked me where I was going. I said, "To preach at Elsworth." They said, "You can't preach: you have not been to college." I said, "No; but the friends say I can, and I am going to try." My father said, "I shall go with him;" and so said my mother. I cannot describe my feelings. When we came to the place, my father seated himself before me. I took for my text Romans i. 16;

and when I looked at him his face appeared the picture of horror. I trembled exceedingly. As soon as I had done, he cried aloud, "Get out of the way, and let me come to him." The congregation stood astounded. I seemed to be nailed to the pulpit. He then said, "Ah! this is pretty: you have been telling this congregation who I am, and what a vile sinner I have been all my life. You might have told me this alone. But it is all true; and, by the help of God, I'll break off my sins and lead a new life." As we were walking home, conversing on the state of his feelings, my mother said, "I am sure I felt as bad as you; but I dare not say so, lest you should be offended; but as we have lived many years together in sin, we will live the remainder of our lives in the service of God." I thank God, they did so. My father lived many years after this; and I can bear testimony to the sincerity of their repentance, and their earnest devotedness to God, and have no doubt that I shall have the unspeakable felicity with them to

"Range the sweet plains on the banks of the river,
And sing of salvation for ever and ever."

There were many souls brought to God on that occasion, and I have letters by me from some who are now gone to glory.

The St. Neot's circuit, in which I then was, at that time included what are now called St. Neot's, Huntingdon, Biggleswade, and Hitchen circuits, and extended from Stevonsage, thirty-one miles from London, to Sawley, eight miles below Huntingdon. There were four travelling preachers, and it was called a four weeks' circuit. But there was very little local help, there being only eight local preachers in the circuit. Our journeys were long—reaching from twenty to thirty miles. We generally had to preach three times on a Sabbath at three places three or four miles apart, being fourteen miles from home when we had done. I find, in 1811, I preached 128 sermons, and walked 769 miles. In the villages we had very mean accommodation. Many a time I have taken my dinner in my pocket, eaten it on the road, and drunk of the brook by the way; and at several places, if we could get away without being either insulted or assaulted, we did well. The general cry was, "Here comes the Methodist parson; let's duck him or smother him with mud." Many times I have returned home with my coat covered with mud or rotten eggs, and once with my face all bloody from the blow of a brick. Yet in all this God gave his blessing with his word, and converted sinners to himself. Sometimes in going down the street you might hear such language as, "Look! here's the parson, let's go to the house, or the corner of the street, and have some fun." Some of these I have seen come to make sport, have been arrested by the Spirit of God, fallen down upon their knees, and in the language of the publican cried out, "God be merciful to me a sinner!" We carried Methodism into several fresh places about this time. One of them I will mention—Worboys, six miles north of St. Ives. I had been preaching at Great Ravely in the morning, Ramsey in the afternoon, and arrived at Worboys at night. I took my stand under some trees where two roads meet, and as I was going to give out a hymn, a child, about twelve years of age, came to me and asked what I was going to do. I said, "I am going to preach." "Then," said she, "you need not stand here; you may have Mrs. King's meeting-house (the Baptist); I will fetch the key." I set the town-crier to work, and in half an hour we had upwards of 100 people to hear me. The text was Genesis xxiv. 49. When I left that circuit they had built a chapel, and there were fifty members in society. About this time (1814) I came to live in this neighbourhood. There was no chapel at Peterborough, or Stilton, or Whittlesea; no preaching at Yaxley by us; a very small place at Crowland and Eye: now there are two chapels at Peterborough, two at Eye, two at Whittlesea, a good one at Crowland, two at Stilton, and soon there will be another at Yaxley. I bless God the prospects are bright around us.

With regard to the cultivation of my mind—previously to 1800, perhaps there was no young man more destitute than myself. I could not write, nor scarcely read at all. In 1799 I learned to write in a somewhat singular manner. I got a box two feet long, a foot and a half wide, and two inches deep, and filled it with sand. I then wrote in the sand with my finger from an old book my master lent me. Afterwards, I found a slate on a dunghill, and with a hammer I broke off a corner to make a pencil. I also found a leaf of old Dr. Dill's spelling-book,

on which there was the alphabet. I tried to imitate the letters upon the slate, and after a great deal of scratching and rubbing out, I managed to make them. I then proceeded to *ab* and *ac*, &c., and then to little words; and I remember how pleased I was when I first wrote my name. After I became serious, I saw the necessity of reading and writing better, in order that I might read the Scriptures for myself, that I might know why and wherefore such and such subjects were brought to my ears by those who preached the gospel; and I think I may say I did not admit one doctrine unless I thought I saw in it the word of God. It was my practice in the long evenings of the winters of 1802-3 to go up to my room, take the bed-clothes, wrap myself up in them, and then sit till two or three o'clock in the morning reading and writing, so that in the two winters I filled more than twenty quires of paper, and burnt many pounds of candles. I used to deny myself one meal a day in order to buy candles and paper.

I find by happy experience the advantage of being early indoctrinated into the great fundamental truths of our holy religion; and I would advise all my local brethren, especially the younger of them, not to rest short of a well-grounded knowledge of scripture facts and doctrines. It is thus that I have been saved from being led away by cunning and sophistical reasons against the truths of religion. I am an old man now: my memory is like a leaky vessel; my judgment is weak and feeble; my energies are partly paralysed; my physical strength is going apace, and I shall soon be done: nevertheless, the foundation standeth sure, having this seal, "The Lord knoweth them that are his."

"Fixed on this rock will I remain,
Tho' my heart faint and flesh decay,
This anchor shall my soul sustain
When earth's foundations melt away;
Mercy's full power I then shall prove,
Loved with an everlasting love!"

I have by the assistance of God travelled, not always walked, to preach on Sundays, 19,355 miles, and have preached 7,240 sermons; and now I shall soon quit the field and give my place to another.

I dare say you will see my mental attainments are of a very humble character, and my path through life has been of the lowliest order, so that I cannot tell but I might have ended my days in a union-house. I am therefore truly thankful to God, who put it into the hearts of Christian friends to institute the Local Preachers' Mutual-Aid Association. May God prosper it, and every person who aids in this blessed work of love!

Science and Literature.

Astronomy.

NOTICES FOR JUNE, 1853.

BY G. C.

"Count o'er those lamps of quenchless light,
That sparkle through the shades of night;
Behold them! can a mortal boast
The power to number all that host?"

"For what art thou, O child of clay,
Amid creation's grandeur? Say!"

"Yet fear thou not! the sovereign hand,
Which spread the ocean and the land,
And hung the rolling spheres in air,
Hath even for thee a Father's care!"

"The space in which the systems
composing the universe move is illimitable.
Were we to attempt to assign its limits,
what could we imagine to be beyond?"

The number of worlds is infinitely great: it is inexpressible, indeed, by numbers. A ray of light traverses 180,000 miles in a second of time: a year comprises millions of seconds; yet there are fixed stars so immeasurably distant, that their light would require billions of years to reach our eyes. We are acquainted with animals possessing teeth, and organs of motion and digestion, which are wholly invisible to the naked eye. These creatures, in the same manner as the larger animals, take nourishment, and are propagated by means of ova, which must, consequently, be again many hundreds of times smaller than their own bodies. It is only because our organs of vision are imperfect that we do not perceive creatures a million times smaller

than these. What variety and what infinite gradations do the constituents of our globe present to us in their properties and their conditions! There are bodies which are twenty times heavier than an equal volume of water; there are others which are ten thousand times lighter, the ultimate particles of which cannot be known by the most powerful microscopes. Finally—we have starlight, that wonderful messenger which brings us daily intelligence of the continued existence of numberless worlds, the expression of an immaterial essence which no longer obeys the laws of gravitation, and yet manifests itself to our senses by innumerable effects. Even the light of the sun we cleave asunder into rays, which, without any power of illumination, produce the most important alterations and decompositions in organic nature. We separate from light certain rays, which exhibit among themselves a diversity as great as exists amongst colours. But nowhere do we observe either a *beginning* or an *end*.”—*Liebig*.

“I am the *beginning* and the *ending*, saith the Lord.”—*Revelation*.

The *Sun* rises at London and Greenwich on the 1st at fifty-one minutes past three, and sets at four minutes past eight. On the 21st he reaches his extreme north declination, rising at forty-four minutes past three, and setting at eighteen minutes past eight. There is no perceptible variation in the length of the day to the end of the month. On the 6th there will be an annular eclipse of the sun, but it will not be visible in Europe. In his progress through the signs of the zodiac, the sun passes out of Gemini (the Twins) on the 21st at twenty-three minutes past one P.M., and enters Cancer (the Crab), when summer commences.

The *Moon* rises on the 1st at nine minutes past two, and on the 6th at thirty-nine minutes past three in the morning; she changes on the evening of the same day at three minutes past eight. She sets at one minute past nine on the 7th; about midnight on the 12th. On the 19th, being nearly full, she rises at twenty-seven minutes past six, attains the meridian (due south) at forty-two minutes past ten, and sets at sixteen minutes past two in the morning. She enters her last quarter on the 28th at thirty-six minutes after six, A.M. There is a partial eclipse of the moon on the 21st which commences at thirteen minutes past five in the morning, and terminates at fifty minutes past six, but it is invisible in every part of Great Britain.

Mercury becomes well situated for observation towards the end of the

month. He passes the sun on the 13th, his course among the stars being eastward; is near to Venus on the 22nd, setting on the 23rd at eighteen minutes, and on the 30th at thirty-one minutes past nine. On the latter day he remains one hour and thirteen minutes above the horizon after sunset in the north-west by west part of the heavens.

Venus is an evening star throughout the month, and sets on the 1st at half-past eight; on the 15th at nine; and on the 30th at thirteen minutes after nine, when she reaches her perihelion, or that point of her orbit which is nearest to the sun. She is moving eastward among the stars, and daily increases her apparent distance from the solar orb as seen from the earth. She is directly over the bright star Procyon on the 30th.

Mars and *Saturn* are near together, and may be seen in the morning before sunrise throughout the month; they are near the moon on the 4th, and nearest to each other on the 18th.

Jupiter is a fine object every clear night, rising on the 1st at thirty-nine minutes after eight, on the 15th at thirty-six minutes past seven, and on the 30th at twenty-nine minutes past six. He is near the moon on the 20th.

June is not the most favourable month for observing the fixed stars, because of the continuance of twilight through the whole of the night. If the evening of the 1st be fine, however, a person placed in a position from which his eye can sweep the whole horizon may about ten o'clock observe the following bright stars:—Beginning at the pole star, and moving the eye towards the east, the splendid and beautiful star Vega (Alpha Lyræ) appears E. by N. at an altitude of 48 degrees. Passing the east point of the heavens, E. by S. is Altair (Alpha Aquilæ), the brightest of three which form nearly a straight line 15 degrees above the horizon, and point directly to Vega. A little west of due south, 58 degrees high, is Arcturus, one of the most remarkable stars in the whole heavens, and the brightest in the constellation Bootes. Above Arcturus, near the zenith, is Alpha Draconis, and below him nearly due south is Alpha Libræ, at an altitude of 24 degrees. Carrying the eye westward, at S.S.W., 25 degrees high, is Spica, or Alpha Virginis, a star of the first magnitude, but not so attractive as in April and May. Still farther west, W. by S., is Regulus, the brightest star in Leonis, 28 degrees high; and at an equal distance beyond the western point, W. by N., appear Castor and Pollux, about 12 degrees high, while at about the same altitude, N.N.W., Capella (Alpha Aurigæ) shines brilliantly in the

midst of the northern twilight. At a considerable elevation above Capella the prominent stars of the Great Bear shed a pleasing radiance over the north-eastern part of the heavens.

"I love to watch the bright stars, one by one,
As rushing through the veil of early night,
By tiny rents, they struggle into light,
Breathless, untired, their radiant race to run.
Watch! ye will see each mount its golden throne!

Pierce, with a steadfast gaze, the ether gray;
And ye will see out-pring each sparkling ray;
Shining as when the world was young they shone!

How much I love to stand
And watch the quaint-named band
With dim imaginings, for they will look
Upon the mysteries of our Future's sealed book.
C. TOULMIN.

Natural History.

NOTICES FOR JUNE, 1853.

BY G. C.

"Now have young April and the blue-eyed May
Vanish'd awhile, and lo! the glorious June
Comes like a young inheritor; and say,
Although his parent months have pass'd away;
But his green crown shall wither, and the tune
That usher'd in his birth, be silent soon,
And in the strength of youth shall soon decay."
PUCOTER.

In this, the month of flowers, wild roses and honeysuckles abound in every hedge, while in the recesses of the woods the butterfly-orchis, and many allied plants of this curious species, may be found. The limestone rocks are festooned with the singular-looking flowers of the beautiful bee-orchis, which as they tremble in the breeze, may be mistaken for the insects after which they are named. Butterwort, sun-dew, the water-violet, the lovely forget-me-not, and the brooklime, ornament the beds and banks of our brooks and marshes; and the sea-shore is enlivened with the yellow-horned poppy, the eryngo or sea-holly, spurge, and milkwort.

The white water-lily, which has been named the queen of British flowers, is in its glory in June, and the common yellow flag is a splendid object at this season in the marshes. Many kinds of iris ornament the gardens, and the poppies are all in flower, particularly the large white or opium-bearing poppy. The ferns of our woods and wastes unroll themselves, and, where they grow in great masses, as in Epping Forest, present a most magnificent appearance, with their large and beautiful fronds waving in the breeze. The scarlet pimpernel, or shepherd's weather-glass, is in flower at this season. It has been often observed that if this flower does not unfold its petals in the morning there is sure to be rain in the course of the day, whence its popular English name.

Most of the grasses flower in June, and form at this season a very interesting study. Many will be surprised to learn that there are nearly fifteen hundred species of grass, and that above three hundred kinds are common in the pastures of our island.

Trees shed their blossoms freely, and the wayside hedges, so lately covered thick with the milkwhite and pink-edged flowers of the fragrant hawthorn, are now tinged with a russet brown, and at the close of the month the mighty forests and the thick embowered woods are clothed in all the glory of summer garniture. Those who love the sombre silence of a full-leaved forest should seek it before the middle of July, when the glades and avenues that nature makes are shadowed or overarched with deepest summer verdure.

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who worship thee."

Few birds sing after the first week in June, the silence of the country is therefore often intense. The young birds are mostly hatched, and the parents, both male and female, are too much occupied in attending to them to sing. Many birds, however, may be seen. The shrike, or butcher-bird, pursues its prey; the red-start and pied fly catcher are heard sometimes; the goldfinch builds its elegantly-formed nest of grass, mosses, and lichens elaborately woven and lined with wool, hair, and thistledown, or the cotton that falls from the willow and poplar. The blackcap hatches in June. The insect tribes of every kind and description are most abundant, and afford ample opportunity for study to the entomologist. Vipers are often seen in the woods during this month. Though their bite is venomous, it is said to be cured by taking abundance of salad oil, and rubbing the wounded part with it. In moist and damp places frogs and toads abound. The water-newt or eft will be seen in clear water, and the water-rat, the little English beaver, is very busy. The aviaries teem with countless myriads of industrious occupants, and the swarming of bees, begun in May, continues throughout this month. Sometimes three or four swarms will be sent forth from one hive in the course of fifteen or eighteen days.

"Tis summer, 'tis summer, the wild birds are singing,
The woods and the glens with their sweet notes are ringing;
The streamlets are gliding all lovely and calm,
And the zephyrs come laden with fragrance and balm.
Then oh! let us bow to the Merciful Power,
Who lives in the sunbeam, the tree, and the flower,
Let us bow to that God who gave summer its birth,
And who scatters his treasures all over the earth."

Authors and Books.

American Slavery. A Lecture, by George Thompson, Esq.

The Ultimate Ground of Missionary Operations. A Lecture, by John Howard Hinton, M.A. London: Houlston and Stoneman.

MR. THOMPSON'S long connection with the Anti-Slavery Society, and his acquaintance with its actual working in America, eminently qualify him to depict all its horrors, and verify the statements contained in "Uncle Tom's Cabin." And we are pleased to find that, while he is not indifferent to evils which have always been associated with the system, his repudiation of it is on higher ground. Slavery is not merely a cruel institution: it is *impious*; and its impiety chiefly consists in robbing God of his offspring and man of his birthright. The lecturer delivers himself in unmistakeable language on this part of his subject; and then proves, from high legal authorities and decisions of the courts of the United States, that the slave is not regarded as an intelligent, reasonable, responsible, soul-inspired being, such as God made: but a mere piece of merchandise, a chattel, a thing to be bought or sold, cut up or burnt, or in any other way kept or destroyed, at the mere whim and caprice of his owner. If "man has no right to hold property in man," then it is not a question with us whether the accounts we receive from time to time be exaggerated or not. The treatment may vary according to circumstances; but we have no guarantee that every evil that man can devise will not be perpetrated upon these helpless victims.

The history of slavery furnishes abundant proof of the horrid cruelty associated with it; and the array of facts presented by Mr. Thompson are a terrible answer to those who say that "the system is not so bad as it is represented to be." Even if it could be proved to be less abominable than it is, we should be disposed to unite with those who cry, "In the name of the God who made them, and the humanity they form a part of, loose them and let them go."

Mr. Hinton's lecture suggests weighty and important considerations, which deserve the attention of all. Want of space prevents us treating the matter as we could wish; but as we conceive there is great danger of the commission of Christ to his church and the claims of the heathen being overlooked by many in the present day, we shall take an early opportunity of returning to the subject. Mr. Hinton gives the following as a sort of summary of his subject:—"Let us now briefly retrace our steps in this dis-

cussion. We set out with inquiring after the ultimate ground of missionary operations. The most proximate one is benevolence. But benevolence does not derive a gratification sufficiently ample to render this satisfactory. The second is duty. But neither is this satisfactory. It is too cold and unscriptural. The third is sympathy with God in a grand scheme of moral probation. And here, if I mistake not, the heart can rest. We would preach the gospel to every creature—not so much expecting that every one should attain salvation, for that will not be; not merely to acquit ourselves of an obligation, for every duty needs its animating motives; but that every man may be made acquainted with the glorious truths to which God has made man's heart to respond; and for his response to which time, judgment, and eternity are waiting."

The Four Witnesses: being a harmony of the Gospels, on a new principle. By Dr. Isaac Da Costa, of Amsterdam. Translated by David Dundas Scott, Esq. London: James Niebet and Co.

IN the preface we are informed by the author that this work was communicated to the public first in a series of lectures, in confutation of Strauss's "Life of Jesus." But it is now published independent of that controversy, and forms a valuable volume of evidence upon the authenticity of the Gospels. He makes no attempt to cause the different writers to utter the same things; but their variations of style and manner of delivering their testimony are urged as proofs that there could be no collusion between them; and their credibility is tested in a way that commends itself to our common sense, and is calculated to strengthen our belief in the veracity of the witnesses. Dr. Da Costa has served the cause of truth well, and has displayed much acuteness and discrimination in sifting evidences, and discovering coincidences.

Atheism considered Theologically and Politically in a Series of Lectures. By Lyman Beecher, D.D. London: John Cassell.

THE author of these lectures is the father of Mrs. H. B. Stowe, and doubtless that fact will attract many to become readers of his work. But he need not plead his relationship to that gifted lady in order to obtain public attention. Dr. Beecher is one of America's "master minds." He has done much to advance the cause of religion, and indoctrinate and train her sons in truth and virtue in that country. The sketch which we gave in a former number of the remarkable

family of which he is the head, precludes the necessity of enlarging now; and Mr. Cassel, in his introduction, has also referred to him in a way that leaves us nothing to add.

The lectures are—1. The Being of a God; 2. Causes of Scepticism; 3 and 4. The Perils of Atheism to the Nation; 5. The Attributes and Character of God; 6. The Necessity of a Revelation from God to Man; 7. The Old Testament favourable to Free and Independent Governments; 8. The Identity of the Old Testament with the New; 9. The Bible, a Revelation from God to Man; 10. The Proof of the Reality of Miracles; 11. Objections to the Inspiration of the Bible; 12. Prophecy; 13. The Decrees of God.

All these important subjects are treated with a cogency and eloquence which are calculated to attract attention, and carry conviction to the minds of those who have been imposed upon by the sophisms of the false philosophy taught by the pretendedly liberty-loving declaimers against the Bible and its God. With all the ardour of an earnest republican, Dr. Beecher perceives that no form of government can be upheld for the general weal where order is not respected; and shows the necessity of virtue and intelligence to perpetuate national liberty. In opposition to the impudent assumptions of God-denying demagogues, it is proved to a demonstration that their abominable system would destroy liberty and break up society, while Christianity necessitates universal freedom, and advances the highest interests, and promotes the real happiness of man. The introduction by the enterprising publisher greatly enhances the value of the work.

Mr. Cassell has graphically exposed the dangers with which the operatives are beset in a sketch of his own life, and shown how, after being led away when a mere lad, he was enabled to escape from "the snares of the fowler," when the truth had made him free. We trust that his "simple story" will be read to profit by hundreds of our poor misled mechanics and artisans, and that, like him, they may be "brought out of darkness into light."

The Coming Struggle among the Nations of the Earth: or, the Political Events of the next Fifteen Years, described in accordance with Prophecies in Ezekiel, Daniel, and the Apocalypse. Showing also the Important Position Britain will occupy during and at the End of the Awful Conflict. London: Houlston and Stoneman, Paternoster Row.

THE above is the title-page of a pamphlet of which thousands upon thousands have been printed, whilst every effort has been

made, by means of advertisements and gigantic placards throughout the United Kingdom, to obtain for it universal notoriety and a vast circulation.

The author's opinion seems to be, that we are just at the close of a prophetic period when short and sharp work may be expected among the nations, especially those of Europe and Asia. Like many of his predecessors, and some of his cotemporaries, he writes in a style as absolute and decisive as if he had sat in counsel with the Most High, or been commissioned to reveal the secrets of heaven in reference to earth and its political revolutions and military conflicts. A study of the prophecies is the main reason given for the creation of this panorama of war and destruction and change. The prophecies are in the word; they have been misunderstood; locked up from man's understanding,—the key of them is here, if our anonymous author is to be trusted. "Dr. Thomas, of America," says he, "was the first to find the key." He has borrowed it of Dr. Thomas—he holds it in his hand—he introduces it into the prophecies;—instantly the bolts fly back, the door opens, and out comes the canvass on which everything is so clearly delineated, that all must be dunces indeed who are not at once convinced of the correctness of the delineation. But that is not all;—"The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John." Railroads, electric telegraphs, the spirit of commerce, and the progress of science,—what are these? Do they indicate anything? Look at the *political* dial if you want to understand the times; and don't you see what's coming? Turkey's crescent has long been waning—Russia has been advancing with gigantic strides towards an empire more than European—France is moulded by military despotism—England is gradually absorbing the East, and is shut up to a policy of conquest—the Papacy is in the throes of convulsion. Can you not see the fulfilment of Nebuchadnezzar's dream, Daniel's vision, and John's revelation?

Listen to the oracle:—"Fleming was the only one who succeeded in describing any part that was as yet unfulfilled, and his mighty mind almost wrenched the secret from the grasp of the future; but it was only a partial idea he obtained of the truth: the elements that were to be engaged in the final conflict had not at the time he wrote assumed the position by which the time of the end could be recognised; and this, together with his adherence to the stereotyped but false theories of commentators, led him far

astray."—"The fondness of theologians" for the allegorising method of Origen originated those theories; but light has come at last. "The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years." The ten powers of Daniel's image are "to be destroyed on account of their civil and spiritual despotism,—crimes which can never in the moral government of Jehovah pass unpunished." "Friends of liberty" are "the saints" against whom "cruelties and crimes are perpetrated by the horns;" and "the two witnesses" are "civil and religious democracy." Britain, we are told for our comfort, "is not within the bounds of the image territory," and will not participate in the plagues threatened. Moreover, "the Anglo-Saxon race, of which she is the head and representative," is destined to be occupied in "opening up the pathway for the entrance of the reign of peace and love," and "of carrying forward the religious, moral, and social progress of the world."

One prudent verb qualifies much of what the author otherwise advances with superlative boldness. "We imagine that the following will be the principal coming events." That word *imagine* is well slipped in. Men may *imagine anything*; and nowhere can a luxuriant imagination revel with more freedom and gusto than in the region of unfulfilled prophecy. Well, what are the imagined things set before the reader of this prolific pamphlet? Here they are—"The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia"—"War between France and Austria; overthrow of the latter, and consequent destruction of the Papacy"—"The conquest of the Horns or Continental Powers by the Emperor of Russia"—"Britain rapidly extends her eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews." But what of Ireland, England's practical difficulty,—the stone of stumbling, and the rock that wrecks our cabinets? "Ireland has failed to gain her independence, because *she is destined to be saved!*"

The author complains that theologians, misled by Origen, "assert that the events to take place at the time of the end are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the church, and the regeneration of the world." Such a supposition ill accords with what he *imagines* will take place. Yet he pleads that "the great moral contest of spiritual freedom and social

morality must be sustained," and that England and America must unite in carrying it on. "In a very short time the conflict will begin. The 'powers that be' cannot long remain in their present relations, and the moment approaches when the dreadful moral volcano must burst." Well, "the great moral contest of spiritual freedom and social morality," and the "moral volcano," however "dreadful," do not smell much of gunpowder and blood. Yet it is in relation to this "contest" and this "volcano" that "the Russian army is gathering on the frontiers"—that "France has fallen back to that form of government whose only tradition is war and conquest"—that "Turkey is trembling, and all Italy is in a smothered flame."

Such is the material that is projected from the press like bombs from a mortar, and thrown into the midst of our population, to the number of about half a hundred thousand. We have quoted enough to satisfy ourselves; are our readers satisfied? The world has had panics enow: let us attend to sober duty in a sober spirit, trusting in the Lord our God. We are indeed in the midst of a *moral and spiritual* conflict; let us maintain the cause of Immanuel and his redeemed with all our power, and *wait* the issue with calmness and confidence.

Home Thoughts: a Monthly Magazine of Literature, Science, and Domestic Economy, especially adapted to the use of Families. London: Kent and Co., Paternoster Row.

THE great success which attended the publication of "The Family Friend" has induced various parties to attempt something in the same line. Of all that we have seen, we consider "Home Thoughts"—five numbers of which have been issued—the most deserving of commendation. Some of the stories are nonsensical enough; but for the most part the matter is interesting and instructive. Sketches of history, biography, and domestic economy, together with games of chess, &c., and including all the variety of design and description for a lady's work-table, abound, with numerous illustrations. We doubt not but that "Home Thoughts" will find a welcome in many a home.

Daily Prayers for Christian Households; with Forms for Special and Private Occasions. By the Rev. T. L. Gledows, M.A. London: Aylott and Co.

BESIDE the prayers for private and special occasions, the author has given forms of morning and evening prayer for two weeks. What is to be done

at the end of that time we are not told. Whether these are to be repeated every fortnight, or being used once it is expected that imparted strength will enable the family to do without such "crutches," we do not know. As a pious attempt to lead the whole family to take part and feel interested in the devotions, we unite in prayer with the author that "the Divine blessing may attend this humble endeavour to lead some to pray with the spirit and with the understanding also."

Wellington and Uncle Tom: or the Hero of this World Contrasted with the Hero in Jesus Christ. London: Simpkin, Marshall and Co.

WE have here a happy thought beautifully developed. Nothing that we have seen brings out more forcibly the true dignity and moral heroism of Uncle Tom. It contains lessons worth learning, and none would grudge the outlay of threepence in its purchase.

"Money:" How to Get, Give, Lend, Save, and Bequeath it; a Practical Treatise on Business. By Edwin T. Freedley. Partridge and Oakley.

WHAT Adam Smith's "Wealth of Nations" was to the statesman and the political economist, this book seeks to be to the workers, tradesmen, and merchants—the common bees in the hive of human industry. No thoughtful youth can read it without advantage; no experienced tradesman will peruse its pages without admitting the urgency and force of its reasoning; no merchant but may glean information and suggestion from its homely, yet scientific and philosophic truths: for there is a science as well as philosophy in labour and trade. It is the want of knowing this experimentally which has ruined thousands, given low ideas of commercial pursuits, and made men discontented with honourable toil, which after all is heaven's true panacea for the ills of life, and the only curative for the myriad wants and miseries that afflict alike civilised and savage society.

But men are awakening, even among the masses, to the dignity of labour. "Thou shalt earn thy bread by the sweat of thy brow" is rapidly becoming acknowledged in the light of a blessing and a promise, instead of a curse. This is the true condition of man,—to live by labour; to rise by individual and collective effort superior to difficulty; to conquer and bend circumstance to his resolute and righteous purpose; to gather strength from habit, energy and enterprise from success; to be the master rather than the slave of time, and place, and contingencies. In short, to use the language of poetry upon what many consider a very prosaic subject, to exhibit

"The fix'd and steady mind, treading
All occurrence to his own advantage."

This is not a mere treatise upon money getting; the student of human nature will find in it many wise and important maxims, and many apt and forcible illustrations. The book may be read with advantage by all classes, and from its cheap and yet respectable getting up, is worthy of the extensive sale which it will no doubt receive.

A Dictionary of the English Language; Exhibiting the Origin, Orthography, Pronunciation, and Definitions of Words. By Noah Webster, LL.D. London: Office of the Illustrated London Library.

WE had intended writing a lengthy review of this valuable work, and coupling with it an attempt to set forth the advantages of studying the English language in all its parts. The want of space and numerous other engagements prevent this, and we must content ourselves with saying we so highly approve of it—considering its completeness in all that a dictionary ought to contain—that we could wish it in the possession of every one of our readers. With some we know it would require an effort to raise the means of purchasing it, but by a little prudence and economy the thing might be accomplished, and we doubt not but that it would be esteemed an invaluable treasure.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL AID ASSOCIATION.

IRELAND, the statesman's difficulty, the Protestant's puzzle, the philanthropist's problem, the victim of superstition and oppression, the refuge of baptised barbarism, the market of political fanaticism, the nursery of wit, and the home of

frolic and humour: Ireland, at once the scourged and pitied both of God and man—who can fail to think with interest and emotion of Ireland? The island of saints and heroes and bards—the land of legends and of song—the "emerald isle,"

fruitful in soil but fickle in climate—famine-smitten, death-stricken, paralysed Ireland! It has poured out its hungry swarms upon Britain, and its emigrant myriads upon America and Australia. Its depopulation is proceeding with unabated progress. Its people continue to stream from its shores, escaping at once from priestly despotism and physical desolation. Curiosity and pity are alike awakened towards a land and a people whose physical and social phenomena are of so singular a character.

Curiosity may gratify its cravings—pity may indulge its instincts: pens have written, and presses have cast into print, whatever can be told about Ireland—all that is known about the land and its people. Whatever can be known of its geography; its history, political and religious; its geology; its zoology, botany, climate, and scenery; its institutions; its topography; the manners and customs of its people; its arts, manufactures, and commerce—has been to some extent declared. Books on these and all collateral subjects have been published. Information and amusement in abundance have been supplied; and those who want to know something about "Ireland and the Irish" have but to read. There is no lack of books on these subjects.

Every one who can, however, likes to see things himself; and he who feels a pleasure in seeing, feels a pleasure in telling others what he has seen. The same things make a different impression upon different persons, and every one tells a different tale about what he has seen, and therefore communicates pleasure to others by his own way of describing what they have heard described before. Moreover the same incidents do not occur to different individuals; and, if they did, they would make a different impression upon one person from what they would upon another, and be narrated in a different manner by one from what they would by another. It is this that throws an air of novelty over the descriptions given by tourists and travellers of objects that many before them had described both with falseness and accuracy.

The following pages will be limited to what is intimated in the title they bear, or admit but little if any deviation from it. They will narrate personal incidents, and objects and occurrences that impressed the mind of the writer during his recreative excursion.

The British Organisation of the Evangelical Alliance had appointed its annual conference for 1852 to be held in the Irish metropolis, to commence on Wednesday, August 25th, in the large room of the Rotunda, Dublin. Being an ori-

ginal member of the Alliance, I felt a strong desire to attend its sixth annual conference, to be held in such proximity to a stronghold of popery. Arrangements had been made by the railway companies on both sides of the channel for the accommodation of English tourists visiting Ireland, by the issue of "Irish tourist tickets" from various stations in England, available for one entire month from the date of issue, for given fares, covering the whole journey from the place of transit to Holyhead, Dublin, Cork, the Lakes of Killarney, and back. Here was a fair chance for seeing something of "Ireland and the Irish" at a frugal rate of expenditure for travelling, with a guarantee for every reasonable attention, at moderate charges, at the hotels and lodging-houses on the route. The inducements to make the tour were irresistible.

Proceeding from a midland town on Monday, August 23, I went to Chester, where I remained for the night. On the following morning I rose early, intending to proceed by the seven o'clock train. I had bespoke breakfast; but at half-past six the maid was just kindling the kitchen fire; so I paid my bill and made my way to the station without breakfast, notwithstanding the assurance she gave me that breakfast would "be ready in a minute."

Having obtained my "tourist ticket" as a "second class" traveller, I took my seat, and soon after seven o'clock we were steaming away from Chester—the most perfect sample of an ancient British city now existing—along the line towards Bangor and Holyhead. Nearly a quarter of a century had elapsed since last I travelled along the northern coast of Wales upon one of the best turnpike roads in the world. But how different the speed of travelling! Eight miles an hour was not a slow rate of driving at that time; and now we were borne along, free from the impediments of steep hills, at the rate of between twenty and thirty miles an hour.

The morning was hazy,—unfavourable for viewing the scenery. No object at a distance was distinctly visible. My attention, consequently, was not attracted by anything until we reached the Conway tubular bridge, which, as I had not yet seen it, I was glad of the opportunity of seeing, although it was but a glimpse of it with which I could indulge myself. A tedious ferry used to be the only means of crossing the water when I became acquainted with this country thirty years ago. When a suspension bridge was thrown across the stream, it was thought a great achievement. But the tubular bridge has eclipsed its predecessor as a

trophy of engineering skill, though each in its own line proclaims the triumph of art over nature—the sovereignty of mind over matter. The masonry of the tubular bridge and of the other railway works at Conway is in beautiful harmony with the fine old castle and town walls,—the latter being in an admirable state of preservation. The gateways and walls of the town are still entire, equal to those of Chester and York; only there is not a walk along the walls as there is along those of the two English cities. There is not another specimen of an ancient British fortified town so complete as this. Whoever has seen York, Chester, and Conway, has seen all that can be desired for acquiring a true idea of the fortified towns and cities of Britain as they were in days of yore.

Leaving Conway, we were not long in gliding along the line to the base of that tremendously rugged promontory, Penmaenmawr, on the southern side of Beaumaris bay. We skirt its base, with the projecting rocks overhead on one hand, and the sands of Aber and the open sea on the other.

On reaching Bangor station I found a train ready to start for Caernarvon. My ticket permitted a break at this station; and as so many years had passed since I was in this neighbourhood, I longed for a sight of that favourite little old town again; so at once procured a ticket and took my seat, leaving my luggage at the station. I found few persons remaining who were in business when I was in the habit of visiting the place. Nearly all were either dead, or broken, or scattered. One old customer, a local preacher, had failed, and had since gone the way of all flesh, leaving three sons,—one of whom is a commercial traveller, the other two dispersed. An individual who was at one time the most influential member of the English Wesleyan Society in the town, having speculated in railways, by which he had involved himself in difficulties, had removed to England, leaving an honourable and lucrative situation, and a position of high respectability and usefulness.

In looking over the town, I found considerable improvements,—additional houses, and other buildings, and a timber pier for the convenience of steam-boat travellers, the number of whom is large and increasing. When I had looked over the town I ascended the bank northwards to a lofty crag above the Penrhyn Arms Hotel, whence I had a complete panoramic view of the town, port, and harbour, the Menai Straits, the isle of Anglesea, and the distant mountain ranges of the county. A picnic party was on the rock, with others, enjoying

the surrounding prospect. Thoughts of home stole upon me as I gazed upon the scenery and rejoiced in what I saw. Taking out paper and pencil, I sat down and wrote letters to some of the beloved ones there, which I took with me to Bangor and posted at that place, which, small and insignificant as it is, bears rank as a Welsh city.

At five o'clock, or somewhat later—the train being nearly an hour behind time—I went on from Bangor to Holyhead, passing through the magnificent tubular bridge that spans the Menai Straits. The evening turned out wet. I was anxious to reach Dublin; so got immediately on board the steam-packet, and took a sofa seat in a reclining posture, as near the centre of the vessel as I could. We were soon under weigh, and made a tolerable voyage, notwithstanding the roughness of the sea; but did not reach Kingston harbour until beyond half-past ten o'clock. We took the train instantly for Dublin, and reached that city by a little after eleven. The rain was falling plentifully—every passenger was wanting a car—the number at liberty was not large; a scramble was made, and those who had most impudence and confidence were served. It was my lot to wait till there was not a car to be had. I went about the streets in quest of one, and after some loss of time, was successful. The secretary of the Alliance in Dublin, Mr. Foley, had sent me the address of a boarding-house to which he recommended me, in compliance with my request,—my wish being not to add to the difficulty that must necessarily be felt in procuring gratuitous hospitality for so large a number as might probably attend the Conference. I was taken to the street and the number given by the secretary, but found not the *name* that he had given. Unfortunately the number was incorrect; and there was I, poor, weary, sick, half-famished stranger, in the street of a large metropolitan city of a strange land, at near midnight, and drenching rain descending;—what a plight! A commercial boarding-house at a short distance was pointed out to me. "Take me to it," said I to the driver. He did so. A pull at the bell was speedily answered. I told my tale, and asked whether I could be accommodated for the night. I could if I would accept of a top room. Anywhere was acceptable for temporary refuge, and the house appeared respectable, as did also the neighbourhood. Nor was the appearance of the inmates forbidding. I got tea, in which I was joined by a gentleman who had arrived before me, but who had been one of my fellow-passengers aboard the steamer. On going to bed I found the accommoda-

tion very inferior to what might have been expected from the external appearance of the house, which was large and promising. The stairs were without carpets or coverings of any kind; the bed-room had but little furniture, and that little was very old and ill-looking; the curtains hung in tatters, the coverlet was dingy, the windows were dark with dust and dirt, the very urinal was broken and foul; but the room had been newly white-washed and painted, and the sheets were clean. The latter circumstance gave me comfort and joy, and made me indifferent to the hardness of the bed and to everything else. Committing myself to my heavenly Father's care, I tried to make the best of circumstances, thankful to have escaped from the rain, darkness, and discomfort of the streets, and to find shelter in a quiet habitation.

WEDNESDAY, August 25.—I arose refreshed and thankful. At the breakfast-table there was a grave-looking elderly gentleman, who had come from England to attend the Conference of the Alliance; so, after domestic worship, we walked together to the Rotunda, chatting as we went. Presenting me with a pamphlet on Popery, written by himself, he informed me that he was a supernumerary Wesleyan minister, residing in Yorkshire, whence he had come, in order to meet the members of the Evangelical Alliance in this Popish city. This led to a disclosure of our names and residences to each other, and a consequent mutual recognition as members of the Wesleyan family, followed, however, with a degree of reserve, arising from a frank avowal of opinion on certain controverted points of polity, upon which our views were found to differ. We had not come to Dublin, however, to prosecute a Wesleyan controversy, and we therefore refrained from annoying each other by an unnecessary obtrusion of our clashing sentiments. We walked quietly on together, reached the Rotunda considerably before the devotional service commenced, and took our seats—each as if by instinct—on opposite sides of the large room in which the Conference was to hold its sessions.

The length of the journey, and the discomfort of crossing the sea, deterred many from attending the sixth annual conference of the British Organisation of the Evangelical Alliance. The dread of Irish Popery, too, would probably deter others. There were present, however, about two hundred members and friends, comprising a few eminent men who are firm and decided advocates of Christian union, and of this Protestant confederation. The Rev. Dr. Blackwood, of Ventnor, presided over the devotional

exercises, and delivered the "annual address"—a most admirable one—which was published in the *Christian Times* newspaper of September the 3rd, and in the October number of *Evangelical Christendom*. When the devotional exercises were over, John Henderson, Esq., of Park, near Glasgow, the munificent originator of the working men's Prize Essays on the Sabbath, was elected to preside over the business proceedings of the day.

At a quarter to three o'clock the Conference adjourned. Dinner was provided for members and friends at Jude's Hotel, to be ready at four o'clock, at a charge of two shillings each. Tickets were supplied gratuitously to ministers. The secretary, placing a ticket in my hand, I tendered payment for it, which he declined taking, saying, "the dinner is free to ministers; are not you a minister?" "I am a preacher, but not called a minister," was my reply. "That's all one," said he; "we make no difference." I felt no scruple about accepting of the proffered hospitality on that ground, so took the ticket, and dined with the rest at the hotel. And an excellent dinner we had; such as I know not how the good host could supply at a charge of two shillings. Mock-turtle soup, roast mutton and beef, fowls, &c., followed by tarts, puddings, and cheese, with the finest vegetables in season, were served up. The expectation of the proprietor, no doubt, was, that there would be a consumption of wine to yield him a profit, for every guest was furnished with a couple of wine-glasses. But if such was the expectation, it was doomed to disappointment, for not one in ten present took wine. Good beer was supplied to all who chose to have it.

After dinner, my fellow lodger introduced me to a gentleman with whom he was going to sojourn as a guest during his stay in Dublin, and one of whose daughters was the wife of a Wesleyan minister travelling in England. This gentleman invited me to dine at his house on the following day. A refusal would have been rude; and though I do not covet hospitable attentions, I cannot despise them. I therefore frankly accepted the proffered kindness. The dinner was not protracted, as there was to be a *conversations* at the Rotunda in the evening, and most of the company would want to attend to business of some kind during part of the brief interval. I took the opportunity of returning to my lodgings, discharging my liabilities, and seeking the lodgings that had been recommended to me, which I found without much trouble, and obtained a bed-room there. A warm-hearted friend

of mine, who is a zealous and successful local preacher, a young itinerant minister of our Connexion, and a young gentleman who is the son of a highly respectable Wesleyan, were inmates at the same place, forming a tourist party. There were also two Scottish ministers who were there as *free* guests.

The *conversazione* was numerously attended. Tea and coffee were served

in an ante-room in very rough style, and of poor quality. The meeting was presided over by the Hon. Mr. Justice Crampton, who delivered a first-rate Protestant speech. Several other able and interesting addresses were delivered, commanding the profound attention of the audience.

(*To be continued.*)

Poetry.

IN JESUS.

WHERE shall my soul a solace find,
To calm the tempests of the mind,
And leave all anxious care behind?
In Jesus.

Oppress'd with sin—a painful load—
I seek redemption through his blood,
The favour and the peace of God,
In Jesus.

While sin's remains my soul distress,
Where shall I find abiding peace,
And perfect love and holiness?
In Jesus.

When earth and hell my soul assail,
And my weak faith begins to fail,
The promises for me avail
In Jesus.

When rack'd and torn by anxious care,
I to the mercy-seat repair,
And find deliverance always there
In Jesus.

When called to bear reproach and shame,
And suffer evil for his name,
My refuge still I find the same,
In Jesus.

When death removes companions dear,
And I am left a mourner here,
Where shall I find a friend still near?
In Jesus.

When clouds and darkness hide my way,
Where shines the bright, the cheering ray,
That turns my night to glorious day?
In Jesus.

Soon shall I from this world remove
To gain the better land, and prove
The joys of everlasting love
In Jesus.

And when I hear the trumpet sound,
To wake the nations under ground,
Where shall my spirit then be found?
In Jesus.

And when my Saviour there I see,
I'll praise him through eternity:
My portion shall for ever be
In Jesus.

M. C.

Nottingham, May 3, 1853.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

ORIGINAL CORRESPONDENCE OF THE LATE MR. WM. DAWSON.

ON THE DEATH OF A BELOVED CHILD BY ACCIDENT.

Barnbow, Nov. 1, 1826.

MR DEAR MRS. —,—I called in at Mr. —'s yesterday, when I heard the truly painful account of your dear child, and I did, and do, in a little measure sympathise with you. I know I cannot fully enter into your feelings. I cannot realise the pangs of your heart, and the piercing stings that would force their pungent points through your tenderest nerves. But, blessed be God! "there is balm in Gilead; there is a physician there." There is a perfect providence that watches over your numbered hairs: and if a *sparrow* does not fall without his knowledge, surely your *lovely immortal* was the special object of his notice. There is, no doubt, a considerable degree of *mercy* mingled with the bitter cup of apparent judgment. Nay, I think I say too little when I say a considerable degree of *mercy*. Was not *mercy* a *principal ingredient* in the cup which your Father gave you to drink? *Mercy* to the *darling child*, that it now suffers no more, and will suffer no more for ever. *Mercy*, that would not permit the little voyager to launch into the deep of a troubled sea of temptation and suffering, but permitted it to land on the shores of perpetual safety and happiness, when it had been but a few months on the ocean of life. *Mercy* to take it from *your* arms and bosom into *his own*, where it is eternally beyond the reach of mistake, misery and death; and where it drinks with growing delight of the rivers of pleasure that flow from God's right hand for ever.

And not only is the bitter draught mingled with *mercy* to the *child*, but to *yourself* and partner. Perhaps you were in danger of loving the little image of its parent too much, and your eyes were turned too much *downward* upon it, when they should have been directed *upward* to your *Lord*. The Lord is jealous of his honour, and at the same time desirous that you should prosper in your *best interests*. He has in some measure connected *his honour* and *our happiness* together; and therefore whilst God for his

own honour might permit the painful stroke, yet *love, special love* to the parents' souls, permitted, if not directed the blow. It is certainly amongst the inscrutable dealings of his providence; but we dare not say that he has erred in the business: and if it drives your souls nearer to God—if you feel Christ more precious—precious in his blood—precious in his promises—precious in his communications and his offices,—then the design of infinite wisdom will be answered in you, and infinite love will see its gracious purposes fulfilled, and the advantages to your souls will be increasing and eternal.

My dear friend, do not pore entirely on the *dark side* of the dispensation; do not let your mind dwell too much upon its aggravating peculiarities. The distress of such reasonings must be very acute, and they will lead to the verge of thinking and feeling in a way which will encourage unbelief and murmuring itself. I trust your friends can say what the writer of Job's life says, when he had lost all his sons and daughters in one hour:—"He fell upon the ground and worshipped, and said, Naked came I out, &c. . . . In all this Job sinned not, nor charged God foolishly." The Lord help you to go and do likewise; and I trust he does help you to do so; and I am sure he will help you to do so.

He has never left you to sink yet. He has never yet "been a barren wilderness, or a land of darkness," to you. He has never shut his eye to your tears, nor his ear to your prayers; and though he may not exactly have fulfilled your wishes, his *denying* your request was equally the effect of his wisdom and love as his *answering* those petitions which you know he has done. Then hear him say to you now, "What thou knowest not now thou shalt know hereafter." And in this view we may fully adopt the sentiments of Dr. Byrom, and say,

"With steady pace thy course of duty run.
God nothing does, nor suffers to be done,
But what thou would'st thyself, couldst thou
but see
The end of all events as well as he."

Be still, then, and know that he is God. Clouds and darkness are round about him; yet righteousness and judgment are the habitation of his throne.

O! how different will your views and

feelings be when you see your child and converse with it in heaven! Ah! my dear sister, what will your feelings be when you read the pages of Providence in the light of eternal day? How interesting will those subjects be, which are now involved in impenetrable darkness! You will gaze—and pause—and wonder—and adore. You will read on again, and new sensations will thrill through your soul at fresh developments of the wisdom, power, and love of Him into whose hand all power is committed, both in heaven and earth; and your happy spirit can no longer keep silence, and you will sing in “praise and ecstasy and love,” “He hath done all things well.” O! may I assist you in the glorious employment, and share your swelling joys.

And, my dear friend, when we come to the page of that volume headed 1826, with what—I had almost said—anxious solicitude shall we read the records of that year, especially as we advance towards *October*. “Now,” will you say, “I shall see why my child came to what we called on earth ‘an untimely end.’” And when the beams of the glory of Him who sits upon the throne fall upon the page, and with our vision strengthened to bear the light, and we read this subject in the lines and truths recorded there,—we shall turn our eyes and thoughts to Him who sits upon the throne, and to the Lamb; and I cannot now imagine either the *feelings* or the *tune* with which we shall join the chorus of the many angels around the throne—the living creatures, and the elders, and the ten thousand times ten thousand and the thousands of thousands who say with a loud voice, *Worthy is the Lamb that was slain*, to

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: and the four living creatures respond, *Amen*; and the four-and-twenty elders fall down and worship Him that liveth for ever and ever.

“Thus may we bear some humble part
In that immortal song;
Wonder and joy shall tune our heart,
And love command our tongue.”

But my paper intimates that I should begin to draw towards a conclusion. I have had my heart wounded by the death of that dear friend, and brother, and child, Mr. Stoner. He was preaching on Friday evening, the 13th October, from *Jonah* ii. 9, and quoted those words—“Yet forty days, and Nineveh shall be destroyed;” and with solemn emphasis repeated, “Yet forty days—yet forty days,” &c., and added, “and perhaps in ten days your preacher may be a corpse;” and so it proved. He was seized with dysentery on Saturday, which turned to the typhus; and on Monday evening, October 23rd, before twelve o’clock, he bade the world adieu. He had no wish to live. He said he had finished his work. And the last work in which his voice was employed was earnest prayer that God would save sinners; and he cried out, “Lord! save sinners! Lord! save sinners! Lord! save them by thousands!” He then laid down his head, and fell asleep in the Lord. Such was the end of that holy and useful man; who was not many months turned 32 years of age. He has overtaken his old school-fellow, Mr. —; and may you and I overtake them both: and there may we meet your partner, and family, and friends, in the wish of the heart of yours sincerely, W. DAWSON.

Religious and Philanthropic Intelligence.

MAY MEETINGS.

At no time have the religious gatherings at Exeter Hall and other places in the metropolis been more numerous attended than during the present month.

The great facilities afforded by railway communication, and the increased desire to participate in the generous festivities of the month induced hundreds and thousands to come from the provinces. We trust that their visits do not end in personal gratification merely; but that each one returns with renewed determination to help forward the “work of the Lord,” and stimulate others to increased activity in “labours of love.”

We may not devote a large portion of our Magazine to reports of the proceed-

ings of the various missionary and other benevolent meetings held during the past month: all that we can hope to do is by a brief notice to call the attention of our readers to the importance of seeking information for themselves in the published reports. Many are the advantages resulting from these annual gatherings, beside the augmentation of the funds. Here almost all “sorts and conditions” of men are brought into contact and made to feel alike their dependence on the same God, their obligations to the same gospel. Here, too, persons of different denominations hear of the success which has attended the labours of other sections of the church, and feel constrained to bless “whom the Lord hath blessed.”

The fraternal intercourse and helping hand given on these occasions tend to keep down party spirit. Under these aspects we think that the "May meetings"—followed as they are by others of the same character throughout the kingdom—have an immense influence for good, enabling the whole family of the faithful to become "partakers of each other's joy."

We cannot give the names even of all the meetings that have been held. Some of those we refer to may not be considered the most distinguished, but our preference is induced because they are most likely to be overlooked, and because the labours of the active agents are most like those of the majority of our readers. The reports of the great societies will be sure to be circulated, while others equally approved by God may be unnoticed.

The Sixteenth Anniversary of the Town Missionary and Scripture Readers' Society was held on the 25th of April, at Freemasons' Hall. The treasurer, Sir John Dean Paul, occupied the chair. The report presented many lamentable proofs of the need of missionary efforts, not only in our towns but among our villages. Some distressing cases of degradation and vice were given. Seventeen new districts have been supplied with missionaries during the year: one to some large brick-fields, and another to visit the gipsies in Dorsetshire and elsewhere. A summary of the results of the labours of the fifty-eight missionaries employed was given as follows:—Number of visits, 218,830; to the sick and dying, 29,862; death-beds visited alone by the missionaries, 344; meetings held, 5,400; children sent to Sunday-school, 886; persons induced to attend public worship, 966; hopeful conversions, 373; induced to join churches, 114; scriptures sold, 3,937; tracts given away, 190,945. The income amounted to £4,582 11s. 9d., being an increase of £216 9s. 10d. over that of the previous year. Cannot our brethren take a lesson from the enterprising labours of these missionaries? Let them at least be stirred up to maintain their own missionary character.

Baptist Home Missions.—The report of this society, which was presented at a meeting held in Albion Chapel, Moorfields, April 25, presided over by Sir G. Goodman, M.P., states that great numbers of the communicants have emigrated during the year; but notwithstanding nearly 400 persons have been added to their fellowship. There has also been an increase in the number of Sunday-school attendants, although from the want of day-schools, and the resolutions of the National schools not to permit any of their scholars to go to other Sun-

day-schools, they feel it hard work to maintain their ground.

Baptist Irish Society.—This society was the first to establish schools for teaching in the Irish language, and it rejoices that in those places where God has been wonderfully working of late (the island of Achill, the district of Connemara, &c.) and leading the people to embrace the truth, the first efforts to instruct the children in the word of God were made by its instrumentality. Hopeful signs are appearing for poor Ireland. We expect more from such institutions as these than from all the efforts of the Establishment.

The Wesleyan Missionary Meeting, presided over by James Heald, Esq., was well attended, and described as one of the best meetings ever held. The income exceeded that of last year by £2,650 19s. 9d. A high tone of enthusiasm characterised some of the speakers, and they spoke confidently of "good things to come." It would have been gratifying had there been a larger sprinkling of other denominations present to show that Methodists were still recognised as "the friends of all—the enemies of none." A new feature was exhibited in connection with this anniversary. A love-feast was held and numerously attended in City-road chapel; and such was the delight experienced, that it is thought desirable to repeat it next year, and so make it part of the annual services. We are sure the more of love there can be infused into any public body, the better it will be adapted to fulfil the purposes of the God of love; and most sincerely do we desire that there may be more of the love of Christ, the love of souls, and the love of the brotherhood manifested and enjoyed in all our public and private church proceedings, henceforth and for ever. This will be indeed a perpetual love-feast.

The British and Foreign Bible Society. The jubilee year of this noble institution has been hailed with satisfaction by all denominations of Christians. Efforts are being made to signalise the event by raising a large sum of money, and generous have been the contributions already presented. On the day of the meeting (May 6th) a thousand pounds were sent in an anonymous letter, and the secretary stated that the jubilee fund had reached £17,000. It is well that after 50 years' existence it continues to enjoy and to deserve the support and advocacy of all true Christians. Never was there a time when its friends were more numerous or more warm-hearted, and we trust that it will continue to bless with its messages of salvation the nations of the earth. For a report of what it has done and is doing we must refer to its own publica-

ness, most sincerely desiring that every one could obtain a copy of the paper read at the jubilee meeting in March last.

Church Missionary Society.—The report states that the income of this society for the past year is £120,932 3s. 11d., being an increase of £2,257 13s. 9d. over the income of the last year. The number of clergymen employed, foreign and native, was 172. The number of native agents of every grade, 1,150. The result of this agency was 112,000 converts, and 50,000 under Christian instruction.

Sunday School Union.—On May 5th the Lord Mayor presided over a very crowded meeting at Exeter Hall, and pointed to some of the advantages resulting from Sunday-schools to all classes of the community, and urged union among the promoters of such invaluable institutions. Intelligence of the spread of the operations of the society of a very gratifying character was afforded by the secretary; after which the meeting was addressed by Mr. Robinson, Drs. Archer, Beaumont, and other speakers.

The Anti-State-Church Association.—The annual public meeting of this body was held on Wednesday, May 4th, at Finsbury Chapel, which was crowded on the occasion, there being a numerous body of Members of Parliament, ministers, and country friends of the society on the platform. The secretary read a brief report, which referred to the change of sentiment gradually being effected in the public mind, to the gratifying results of the general election, and to the votes of the House of Commons on Mr. Scholefield's amendment on the Maynooth question, and the third clause of the Army Reserves Bill. This last measure would strike a blow to ecclesiastical domination in the colonies, which would presently be felt at home.—The Rev. J. Burnet moved a resolution, declaring that the Legislature outstripped its promise in meddling with religion, supporting it with characteristic humour.—J. P. Murreough, Esq., M.P. for Bridport, seconded it, declaring himself to be a Churchman who did not want State support.—Rev. J. J. Brown, of Reading, moved a resolution, recognising the importance of the movement as carried on by the association, and spoke with great point and force, and amidst much applause.—He was followed by Apsley P. Hall, Esq., M.P. for Southwark, who described the vexations to which he had been subjected in the ecclesiastical courts.—Edward Miall, Esq., M.P., also spoke at great length, describing what separation of Church and State meant, how it was to be effected, and the great encouragements which were now held out for continuing the agitation with a hope of

success.—Lawrence Heyworth, Esq., M.P., Rev. E. S. Pryce, of Gravesend, Charles Jones, Esq., and Rev. W. Griffith, also spoke; the meeting, which was a very effective one, being closed at about ten o'clock.

Ragged School Union.—This truly valuable institution held its annual meeting under the presidency of the Earl of Shaftesbury, on Monday, May 9. The immense benefit which has resulted from its operations was referred to with satisfaction by its principal promoter, the noble chairman; and as the various speakers dwelt upon what had been accomplished, as well as what remained to be done, it was obvious to all that Ragged Schools were among the greatest of national blessings.

Young Men's Christian Association.—We regard this as one of the very best institutions of the land, and have enjoyed much pleasure in our connection with it from its commencement. Here there is more of the evangelical alliance spirit and active co-operation than is even found in the Alliance itself. We hope shortly to bring the principles and operations and claims of this society before our readers, in reviewing its last report and the lectures delivered in its behalf in Exeter Hall: we can only now refer to its breakfast meeting held in Freemasons' Hall on Tuesday, May 10th. It was truly gratifying to see such a crowd of young men, with here and there a fair friend or two, coming together at six o'clock in the morning to enjoy Christian intercourse. Some two years ago we described such a gathering. Last year we were not able to be present; but from all we could hear and as far as we could judge, this meeting exceeded in interest any previous one. A thoroughly manly and Christian speech was delivered by the chairman, Gurney Hoare, Esq. He was followed by Mr. Miller, vicar of Birmingham, who spoke with a catholicity in reference to all Christians which showed that his heart was in unison with the Saviour's prayer, "that they all might be one." He also gave some practical hints, which we trust our young friends will store up in their memories and set out in their lives.—The chairman then introduced Dr. Butler, from America, who stated that he spoke in the name of the young men of the far side of the Atlantic, and wished them "God-speed." He had attended many meetings in London, and felt interested in most of the questions discussed, but of all the meetings he had attended, with none was he so much delighted as with the Bible-class meeting of this association, which he had attended on Sunday last, at their rooms in Gresham-street.—A venerable

looking man, from Geneva, Dr. Malan, was next introduced, and the mild, benignant smile which played upon his face seemed to excite enthusiasm in the meeting: he was greeted with loud applause. A few pointed remarks, urging upon young men the importance of reading and studying, and "hiding in their hearts" the word of the Lord, and on the necessity of inward religion to save them from error, were given, and the man of God concluded with wishing them every blessing for this world and the next.—Mr. Edward Corderoy was then introduced, and delivered an address which we will not attempt to characterise; suffice it to say, that we wish a copy of it could be put into the hands of every young man in the kingdom, and feel assured that it would be of great advantage.—Mr. Smith, of Dublin, was last of the speakers on the occasion. It was a rich treat to hear so much sound philosophy, correct teaching, practical morality,

and genuine Christianity brought before young men in so brief a space of time, and our desire was that by some better medium than gutta serena tubing the sound might be carried out to all the young men of the land. We hope to hear that branches of this most useful institution are formed in every part of the country. We are sure that the honorary secretary, Mr. Tarlton, will be glad to afford information to any who may address him, with reference to their formation, at the offices of the association, Gresham-street.

Anti-Slavery Meeting.—It is impossible to describe this meeting. Never did we see Exeter Hall so crowded. The great attraction was Mrs. H. B. Stowe, and loud and oft were the hurrahs of the assembled thousands when she made her appearance, and as allusion was made to her "Uncle Tom's Cabin." We advise everybody to get the June number of the "Anti-Slavery Reporter."

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

THE very numerous and heavy claims which are made on the funds of the association ought to excite serious solicitude, and call forth determined effort on the part of all the members. We have on more than one occasion tried to provoke some of the branches to arouse them from the seeming indifference and apathy into which they have fallen; and in the instances in which an attempt has proved successful, not only have friends been enlisted as contributors and subscribers, but times of social and spiritual enjoyment have been realised, to the rejoicing of many; and we have had the hearty thanks of individuals who but a short time previously had said, "It is useless to attempt anything here." It is really painful for us to utter anything like rebuke to our brethren, but truth compels us to say that almost everywhere we find the people more ready to *give* than they are to *ask*. The specious yet paltry excuses which are sometimes put forth as reasons why meetings cannot be got up or collections made would have a paralysing influence on our own efforts, but that we hear the cry of distress from the sick, the aged, and the dying, and feel that "Our Father who is in heaven" calls us to duty and approves our labour. Certain it is that more must be done if we would sustain our association in a state of efficiency; and sure we are that there would be no difficulty in raising

£20,000 as a reserve fund, if only the brethren everywhere would exert themselves as they ought. How can it be expected to prosper if circuits continue to draw, quarter after quarter, three or four times as much as the contributions of the benefited members, while few of them ever seek aid from persons in their own locality, and neglect to distribute the appeals that have been prepared. We know that in some places there are unwarrantable attempts made to injure us in the estimation of those who would otherwise come to our help; but this should only lead to more resolute effort, in a becoming spirit, to make known our *real objects*, and thus cover our opponents with confusion. Only let the brethren everywhere *feel interested* in the prosperity of the association—so much so as to pay their own contributions regularly; see that their secretary sends his schedule at the proper time; that the acting secretaries carry with them appeals to give away, and collecting cards to receive the donations and subscriptions of their friends—introducing the subject wherever and whenever they can; seizing all opportunities of pressing the importance of holding meetings and making public collections;—only let the same activity and earnestness be shown in this as is put forth for the mission cause (and why should there not?) and we shall then rise higher and higher, and be above all

danger. To encourage others to "be instant in season and out of season," we call attention to our own experience of the liberality of friends a few days since.

We were telling one friend, an honorary member, that his subscription was due, and commending the association as deserving continued support, when another friend near, who heard the conversation, asked if he might subscribe, and on being assured that he might, and could commence his contributions at once, he very generously handed us his guinea as the year's subscription. The same day we went with the friend first referred to, to call on some persons of the neighbourhood, and while there the subject was again introduced: before we left the house a scheme was devised by which ten guineas were *guaranteed* to the funds. It was simply by entering the names of persons to contribute such a certain sum, and also to get up a tea-meeting and give the proceeds. In this way in a few moments, by a little free conversation, a promise to be performed of ten pounds was secured from persons who worship in a small chapel where it would be thought a good thing if a collection of two pounds on ordinary occasions was raised.

Brethren, we must be in earnest, and become ingenious for this worthy cause.

We have to call the attention of the members to the following resolution passed at the last aggregate meeting:—

"That all motions for the consideration of the aggregate meeting be forwarded to the committee at least three months before such meeting; and that they be sent to all the branches, and advertised in the Magazine at least one month previous to the annual assembly."

Frome.—The friends in this place agreed to hold a tea-meeting on behalf of the association, on condition that the honorary secretary would preach for the chapel funds on the Sunday previous. April 10th was determined on as the most suitable time, and the neat chapel, which had been closed a short period for painting, &c., was well filled with devout and attentive congregations. The occasion was improved to make known the objects of the association, and invitations were given to attend the tea-meeting the next day. Monday 11th was a day of preparation. Tables had to be fixed, and everything "set in order" in the chapel, before the trays, supplied by the ladies, could be spread out with their ample provisions. Some of the brethren looked on with faint hopes, expecting only "small things;" but when the hour of tea arrived, things assumed a more cheering appearance. A respectable number sat down to tea, and was

augmented afterwards by those whose avocations would not permit them to attend early enough to enjoy the social meal. After singing, reading the Scriptures, and prayer, Mr. Henry Coombs, Baptist, kindly consented to take the chair, and cheered the hearts of the friends by the utterance of some excellent Catholic sentiments, showing that he was baptised into the right spirit, and could rise above party distinctions to appreciate real worth wherever he found it. For the local preachers he expressed the utmost regard, and prayed that they might be more abundantly blessed in their labours than they ever had been. He concluded by commending the association to the support of all who thought that the Lord's servants should not be left in beggary or destitution.—Mr. S. T. Prior, one of the earliest and most active members—who had removed from Shepton Mallet branch to reside in Frome—gave an interesting account of the labours of the local ministry, the prejudices with which they had to contend, the obstacles thrown in their path, and the unkind treatment which they were sometimes called to endure; but how, amidst all, God put honour upon them, and blessed their labours. His own experience in Cornwall and Somersetshire was rich in incident, and furnished material to illustrate the various topics which he introduced. The attention of the meeting was given for more than half an hour to our brother's energetic address.—The secretary of the branch, Brother Higdon, referred to the state of the branch, and in forcible and appropriate terms enforced the claims of the sick and disabled brethren in the circuit.—The honorary secretary was listened to with marked attention, while he set forth the nature and objects, and enforced the claims of the association.—A brother, who had been long a recipient of the benefits, entreated his friends not to let it be said that he was drawing money which had to come from circuits where he was unknown. He hoped that, as they had some love for him, and would not like for him to have gone to the union house in his distress, so now they would help those who had helped to keep him from it. The Hymn of Christian Brotherhood was sung, and it was gratifying to see Conference friends and Reformers shaking hands in recognition of their family relationship. The chairman, too, claimed kindred with us, and desired that some of the verses might be repeated. A pledge was given that more energy should be put forth in our good cause; and that a better meeting, if possible, should be got up next year. For the proceeds we refer to the cover of the Magazine.

Barnstaple.—We had the pleasure of taking tea with old friends among the local preachers in this place, and had a delightful meeting; the more so, as previously a little misunderstanding had partially alienated the minds of some of the brethren. All false impressions, however, were removed; and although pressing local affairs prevent the holding of a public meeting at present, we are rejoiced that the zeal of our friends has been quickened on behalf of the Magazine and the association, and we expect that a thorough good meeting will be got up in the fall of the year.

TO THE EDITOR OF THE LOCAL PREACHERS' MAGAZINE.

Penzance, May 20, 1858.

MY DEAR BROTHER,—Allow me to call the attention of the friends of the Local Preachers' Mutual-Aid Association to the following pleasing intelligence:—We have made arrangements for holding a series of meetings in July through the whole county of Cornwall, and are much gratified in being able to announce that our respected friends, the honorary secretary, with our ex-president, Mr. English, will attend as a deputation, to bring before the Cornish people, and especially before Cornish Methodists, the claims of our association on their sympathy and aid. I would embrace this opportunity of calling upon all the branch secretaries in the county to communicate with me forthwith, in order that all the branch committees may hold a central meeting to arrange the times and places, and all other arrangements. I venture to suggest Camborne. "A word to the wise is sufficient." My brother Cornishmen, let me remind you of our motto—"One and all" to the help of this great and good work; join us—help us with your might, and let the meeting be held shortly, say the first week in June, in order to give a hearty Cornish welcome to our very excellent deputation. I am yours truly,

JOHN RICHARDS, Secretary,
Penzance and Marazion Branch.

DONCASTER CIRCUIT.

THE anniversary of this excellent and benevolent institution was held on Monday, April 26th, in the Wesleyan School-room, Priory-place. W. Nelstrop, Esq., Ackworth House, near Pontefract, president, was called to the chair.

The chairman, after a few preliminary observations, said he had often had the pleasure of addressing meetings of the association with great gratification, but he felt something to-night like a feeling of depression. He had been thinking,

while seated there, that Mr. Carter and himself had attended two or three meetings of the association which had been crowded in every part. But here, if he might judge by the attendance, there appeared to be less feeling and sympathy with the objects of the association than there were in almost any other town. Why should it be so? He was astonished why there should be any opposition manifested towards such an institution as this from any quarter, and especially from a source—without blinking the question—they knew it did proceed from. This association deserved the support of the whole Methodist connexion—not only of the people, but the preachers themselves. He declared that it was his deep conviction—and this was not the first time he had stated it—that the Methodist connexion was under greater obligations to the local preachers than to all the richest men in the connexion put together. (Cheers.) A great many people thought there was something precious and treasurable in a good name. They thought so. It was the universal opinion of the public—the thinking and religious public—that a good name is invaluable and beyond the price of gold. (Hear and cheers.) A good character and a good name were to be chosen in preference to great riches. It was not always easily attained: not in a few weeks, or months, or years, but it sometimes took a man his whole life to earn for himself a good character. (Hear, hear.) And having laboured hard to obtain it, he knew how to value and appreciate it. And yet there were individuals to be found who were cruel enough, in order to attain their base and selfish ends,—wicked enough to rob the poor local preacher of his character. This institution had from its commencement, whatever individuals might say to the contrary, been endeavouring to earn for itself a good character. It had been minding its own business. He had declared to his friends that he knew nothing in this association injurious to Methodism, and he had felt his honour insulted because some of those individuals had almost doubted his word. It did something last year by paying the sick and superannuated members more than £1,200. It had fed the hungry, clothed the naked, and it now appealed to him to be going on more rapidly than ever in its work of benevolence. (Cheers.) If they proceeded at the rate which they had done they should spend this year at least £2,000. Notwithstanding all the opposition—notwithstanding all the bad names that had been attempted to be palmed upon it, this association had lifted up its head in triumph, and under the

divine blessing had prospered, and would go on prospering. The other week they held a meeting near Leeds, which was crowded and presided over by one of the aldermen. He had such confidence in this association that he was sure if its principles were fully known they would enlist their sympathy and secure their support. Whilst there were individuals who rendered the greatest opposition to this association, there were those who considered it permanently established, and who believed it would prosper. That sentiment came from a high quarter, and he joined cordially in it, and hoped it would spread throughout the length and breadth of the land. Before he sat down he would just allude to one particular objection which had been urged against this association, which was that it was kept up by paid secretaries and other officers in connection with it. This objection was a libel upon the institution. He would guarantee that there was not an association of the same magnitude in the kingdom whose business operations were carried on at a less expense than the Local Preachers' Mutual-Aid Association. The people who were opposed to them thought that they spent a great deal of money at the aggregate meetings. They were mistaken, for what they did spend was not from the funds of the association, but out of their own pockets. At the first meeting £14 was paid out of the funds of the association for expenses incurred by the aggregate meeting, but it was done in mistake, for it was never intended that the expenses of going to the aggregate meeting should be defrayed from the funds of the association.

Mr. Joseph Marsden, the secretary, then read the report.

Mr. Carter moved the adoption of the report. He was glad to have an opportunity of meeting his friends in Doncaster for the third time on an errand of this nature in connection with this institution, which he rejoiced to find had obtained in the Doncaster circuit a large accession of friends. He did not know any institution that could be more truly Christian in its character than this. If they considered the men who constituted the association; if they considered the work in which they were engaged, and the object they had in view in carrying it on, they would find that it recommended itself to our judgment and conscience as harmonising with the teachings of the religion which they all professed to have embraced, and which they all declared they loved. Look at the men. Who were they? Were they not the men who had obtained the grace of Jesus Christ, and had become pious, moral, and Christian, and therefore worthy and honourable

men? Were they men that should be condemned, despised, and disregarded—held in no esteem? This institution consisted of men who had been called to exercise the talents which God had entrusted them with in the service of His kingdom. They were men occupying various spheres in life, from the very lowest to almost the highest, and bearing a high and honourable character. There was the day labourer, the mechanic, the shopman behind the counter, the master of the shopman, the handicraftsman in the mill or factory, in the mines deep in the bowels of the earth—all grades of men—men that ply on rivers, men acting in the counting-house, in the banking-house, men acting upon the judicial bench, and even members of the senate. They were men who knew the sentiments, sympathies, besetments, struggles, heart-heavings, and distresses that made up the sum of human experience, and who could therefore bring the gospel of Christ and its truths and its morality to bear upon all classes, circumstances, conditions, and experiences; and who were therefore blessed of God as successful labourers in His vineyard. These were the men who constituted this association. He regretted that there should be such a thing as a difference of view upon what was confessed to be a comparatively minor matter, and that it should so operate upon the minds and hearts of men as to alienate them from such an institution as this, so as to make them feel not merely indifferent, but inimical and opposed. And what did this association do to merit such opposition? Was it damaging the interests of society? Was it ruining other institutions of the Church of Christ? Was it diverting Christianity from its proper course? Before God he solemnly declared he had not seen any such effects, nor was he cognisant of their existence. He did not believe that any one of those effects had resulted. But what the institution had done was this—it had comforted the hearts of some thousands of poor labourers in the word and doctrine of Christianity; it had cheered and relieved them in their affliction and sorrow, and consoled the widow when her husband had been snatched away from her by the hand of death. Was it to be despised! It had afforded decent interment for the remains of its deceased members, and made the widow's and orphan's heart glad. He had been in London, and seen the general secretary ten days ago, and had obtained from him information down to a more recent date than that given in the report that had just been read. There were fifty-six members on the sick list, thirteen of whom were receiving relief according

to the new rule. On the superannuated list there were seventy-six, seventeen of whom were allowed 2s. 6d. per week by the general committee; and the rest were receiving 4s. Since the last October meeting there had been 31 deaths, 14 of them being members' wives. The money received since the last aggregate meeting was £1,390 6s. 1d. Paid to the branch associations for sick, superannuation, and deaths, £1,015 5s. 11d. There had been contributed £500 by those who never expected to derive anything from the funds of the association. Mr. Carter then dwelt upon the advantages of the institution at great length, which our limited space precludes us from reporting.

Mr. Rhodes seconded the adoption of the report, which was unanimously agreed to.

Mr. M. Wilton, after alluding to the religious improvement effected in many country villages, moved—"That it is the opinion of this meeting that the labours of the local preachers have exercised an important influence in promoting the progress of Methodism." The local preachers had been instrumental in introducing Methodism into 14 villages in this circuit.

Mr. G. Merrill seconded the resolution. He pictured with force and effect the vicissitudes and privations endured by local preachers—their exertions to spread the principles of Methodism; and he regretted that any one should look upon the association with antagonistic feelings.

The motion was carried unanimously.

Mr. W. C. Plant moved—"That this association, having for its object the relief of local preachers in sickness and old age, is entitled to the sympathy and support of the Wesleyan people."

Mr. W. Wragg, in a speech redolent with humour, seconded the resolution; which was agreed to.

Mr. J. Marsden, after commenting upon the usefulness of the association, and the un-Christian-like opposition with which it had to contend, moved the following resolution:—"That this meeting recognises the Divine Providence in the rise and progress of this society, and pledges itself to prayer in its support." He contended that the labours of lay agency had been instrumental in raising the moral and religious character of the people.

Mr. J. Killingrey seconded the motion, and he regarded this as the most Christian and God-like institution of the day.

Mr. Isaac Marsden supported the last resolution. It was calculated that there were about 15,000 local preachers in the Methodist connexion, who preach above one million sermons during the year. During the existence of Wesleyan Me-

thodism no less a number than seventy millions of sermons had been preached by local preachers. Supposing that prayer had been offered and a chapter read before and after each sermon, it would make 140 million prayers and chapters. Mr. Marsden then reviewed the benefits of the association, and the effects of the labours of local preachers.

A vote of thanks having been awarded to the ladies for presiding at the trays, the meeting separated.

OBITUARY NOTICE.

It is with painful emotions we have to record the death of BROTHER WILLIAM ROGERSON, of the Royal Observatory, Greenwich. He had been ill for some time, but no danger was apprehended, and he continued his labours up to a short period before his death, which took place suddenly on the morning of Tuesday, 26th April. To few men have we been more indebted for exertions to sustain the interest of the Magazine than to our dear departed brother. He was always to be depended on, and his contributions were always in time. What he did was done cheerfully, and without fee or reward. This perhaps ought not to have been permitted, for since his decease we have discovered that the salary which he received was too little to meet the necessities of his family, some of whom have been and still are in a painfully afflicted state. We have been promised by a friend a brief memoir for the Magazine. It is well for us to know that though his course on earth is ended, mortality is swallowed up of life. We are glad to learn that some friends have kindly undertaken to open a subscription list for the benefit of his widow and family, who are left almost in a state of destitution. Mr. English, of 4, Kent Terrace, Deptford, will be glad to receive contributions on their behalf.

DIED.

March 24, 1853.—William Lewis, of Run-corn, aged 73. Claim £8. He had been on the Annuitant Fund 78 weeks.

April 5, 1853.—Edward Banfield, of the St. Ives Circuit, aged 59. Claim £8. He left abundant testimony that he is gone to be with Christ. He had been on the Sick Fund 5 weeks and 6 days.

April 26, 1853.—William Rogerson, of Greenwich, in the Deptford Circuit, aged 56. Claim £8.

May 9, 1853, of disease in the spine, John Fox, of Preston, aged 46. Claim £8. He had been on the Sick Fund 6 weeks.

April 21, 1853.—Mrs. Kirk, of the Belper Circuit, aged 36. Claim £4. She died in peace.

April 26, 1853.—Mrs. Purdy, of the Kingswood Circuit, aged 73. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JULY, 1853.

Essays, Scripture Illustrations, &c.

OUR SUNDAY SCHOOLS.

From the limited capacity of the human mind, and the contracted and defective character of human knowledge, it necessarily follows that every man is liable to err in his estimate of the value of things. The elements of happiness and the means of progress are various. We may not be cognisant of them all; and in our contemplation of some we may fail to recognise others, or whilst over-estimating some we may under-estimate others, and so, by a defective process, or from defective premises, draw false conclusions. From a partial knowledge of a complicated machine, a man may erroneously attribute to some of its parts results which are mainly effected by other and unobserved parts of its varied mechanism. From defective analysis a chemist may suppose that he has discovered all the constituents of a substance, whilst some important element eludes analytical investigation, or some supposed simple is, in fact, a compound.

To the foregoing limitation and defect may be attributed the great difference there is in men's views of the cause or causes of general happiness and advancement. The cause assigned by one is the spirit of commerce—by another, the spirit of freedom—by another, the spirit of inquiry—by another, the spirit of religion. Then the progress of religion itself is placed to the credit of different agencies by different men, just as their prejudices, tastes, interests, habits, and connections may influence their minds in favour of this or that system of appliances. A separated ministry—a lay ministry—the established church—the dissenting communities—Methodism—Sunday Schools—each of these agencies obtains the credit of having caused the religious progress of the past hundred years.

Now, we believe that God has been pleased to make use of them all

in carrying on his great work in the world, especially in our own country. We doubt whether religion would have made equal advances in the absence of *any* of them. But we believe that our Sunday Schools have been inferior to no other agency in the *breadth* of their operations, and in the depth and permanence of their effects; and that their importance in the moral and religious economy of our race can hardly be overestimated.

We are not about to represent Sunday Schools as on a parity with the ministry of the word of life. We admit the superiority of this to those. The Lord hath ordained the perpetual ministration of the word as an ordinance of life and salvation to the world. Next in importance and value to the public preaching of the truth as it is in Jesus, we do not hesitate to place our Sabbath Schools. The grounds of this judgment respecting them are, their character and capabilities, and their actual results.

Sabbath Schools are not to be classed with secular academies, literary and scientific institutions, and mechanics' halls and institutes. The aim of all these is to communicate *secular* learning, to train and furnish the intellect, to store the mind with natural facts and truths, and with the facts of history and the opinions of men; matters of high importance and interest, and all bearing upon the general happiness and welfare. But the aim of Sunday Schools, however humble their pretensions, is much higher. They teach, indeed, the art of reading, and so put the key of secular knowledge into the hands of youth; but that is their lowest object: their great aim is to teach God's truth; to familiarise the mind with divine revelation, and to guide and discipline the heart; to lead the young to Christ, to teach them true religion, and so to train them for heaven.

Sacred associations connect themselves with the Sunday School, and distinguish it from all other kinds of schools. It is held on the Lord's day, the *holy* day, the day of rest from secularity and of exercise in spirituals; the "day which the Lord hath made" and pre-eminently blessed; the day of sanctuary-service, of solemn convocation, of gospel ordinances,—public preaching, prayer, and praise; the day of privilege and of grace. It is marked by spiritual and impressive duties—praise and prayer at the opening and close, and solemn addresses on spiritual subjects. It is conducted by persons who fear God, and who are connected with some branch of the visible church of Christ. It is a church-institution—a recognised appendage of the church—an auxiliary to the church—and is, or ought to be, a catechumen institute—a *nursery* of souls.

The corner-stone of the Sunday School was laid by the blessed Redeemer himself, in that gracious utterance, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark x. 14.) The officious disciples, ever dull of apprehension and slow to learn—as ignorant of the philosophy of the human mind as they were of the nature of Messiah's kingdom—bestowed not a thought upon the young, and felt greatly annoyed when the people brought little children to their Master, and deared him to touch them. Always forward

to show something of *authority*, they rebuked the people and wished them to be gone with their little ones : but Jesus welcomed them, and blessed them. Yea, he "was much displeased" that any who followed him and called him Lord, should attempt to obstruct the access of the little ones to him : and, to rebuke their officiousness, whilst pouring light upon their ignorance, he takes occasion from the occurrence to enunciate a great and fundamental law of his kingdom,—“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

His passion accomplished, and his victory over death and hell achieved, he commissioned his ambassadors to evangelise the world, pledging and declaring his presence to be *with them* “alway, even unto the end of the world.” (Matt. xxviii. 20.) A solemn ministerial *charge* is given by him to one of them in the presence of them all, and therefore intended for them all, and for all who should be called of him to execute the evangelical mission throughout all time : and the *first* item of that charge is, “Feed my lambs.” (John xxi. 15.) Then follows the *second*,—“Feed my sheep.” The charge in both its parts, is based upon *their love* to Christ, unto whom it comes. “Lovest thou me ?” Such is the appeal. “Feed my lambs.” Such is the charge. “Lovest thou me ?” is again demanded. “Feed my sheep” is the impressive repetition, with its beautiful and instructive variation, of the Saviour’s injunction. The flock of Christ must be tended and fed :—but the *first* and tenderest care must be about the *lambs* of the flock.

The conduct of Christ himself, then, and the character of that ministerial charge which fell from his own lips, alike point out the duty of caring for, instructing, and training the young, in the doctrines and practice of evangelical religion. And no where can this be so effectively done, by others than their own parents, as in the Sabbath School. The day, the place, the associations, all are suitable. The persons who teach are, or should be, persons of religious experience and habits, acquainted with divine truth, and therefore competent to present it to the minds of the young. They know Jesus, and therefore can declare his character ; they have the love of God shed abroad in their hearts by the Holy Ghost, and therefore can speak of it so as to be understood by their youthful charge. They are accustomed to use plain speech, and therefore express themselves in language within the comprehension of children. The Sunday School, therefore, is in possession of advantages far above the pulpit, for bringing young children to Jesus, and for feeding his lambs.

The actual results of the Sunday School system of England, are not by any means to be taken as the measure of its capabilities. Incomparably more than has hitherto been effected by it may be effected. Yet, who can declare all that has been effected in this country by Sunday School agency ? Inquire into the history of any Christian church that has long had a well-conducted Sabbath School. Has not a considerable proportion of its membership been contributed by the school ? Were not some of its most active and zealous officers once Sunday School scholars ? Review the

ranks of the living ministry. Are there not some of the standard bearers of the cross—some of the heralds of salvation—and these not the least courageous and successful, who acquired their first spiritual light—their first glimpse of the glory of Jesus,—their first taste of saving grace at the Sunday School? Go to the abodes of the death-stricken and the destitute—the garrets and the cellars of the afflicted—the haunts and hiding places of poverty and of vice. Talk with the victims of sin and of folly. Some of them attended a Sunday School in their youth. They broke away from the restraints of religion—they cast away the fear of the Lord—they made a fatal plunge into sensuality and its consequent misery, and there they now are in the deep mire, with no standing place for their feet, vainly struggling for life. You reason with them and with their callous associates, “of righteousness, temperance, and judgment to come!” Your words take hold upon them, and your spirit affects theirs, whilst others who hear you are unmoved and untouched. Whence arises this difference? Simply from the fact, that at the Sabbath School, in their youth, there were seeds of truth thrown into their minds that never could be totally dislodged; and now that you are turning up the soil of their hearts, some of those precious seeds turn up, and after long latency, vegetate; and a spiritual crop is produced. Early familiarity with divine truth, facilitates the work of grace, and, at the last hour, a soul finds the Saviour, and magnifies redeeming love.

Let us glance around a wider circle. What has tamed the ferocity of the British populace? What has abolished the spirit of violence? What has cast out the demon of persecution and rage from the multitude? What has swept away so many of our barbarous sports? What has modified the opinions and changed the social habits of society, and totally altered the complexion of our laws, and given a new tone to manners, new laws to taste, and an unprecedented delicacy to morals? The genius of Christianity has done it: and that has been diffused by faithful preaching, by the Christian press, by the counterpoise of church-fellowship and general intercourse, and by our Sunday Schools.

And it is these institutions especially that have laid hold on the masses, and worked upwards, extending in their ultimate influence to the ranks above, and so contributing to those ameliorative changes in our social state and habits which have occurred. Our Sunday School teachers, getting the raw material of society into their hands, even the roughest of it, have, by the blessing of God, moulded and fashioned what they have handled, giving it form and some degree of beauty, and fitting it for higher and more general utility.

We hardly can overrate the importance of Christian tuition and training in early childhood. The mind rapidly takes in and tenaciously retains whatever is first poured upon it. As the empty sponge sucks up moisture, so the mind imbibes whatever it comes into contact with first, whether it be good or bad, moral or immoral, religious or irreligious. But evil is much more readily imbibed by it than good, because its own nature is evil. Its natural affinity is with evil, being itself corrupt and

tending towards corruption. Hence the vast importance of getting into it as early as possible that which is counteractive of its own nature and tendency, and corrective of its own evil. When this is done a great point is gained, a most valuable and effective achievement accomplished. Then begins the war within, the contest of principles in the soul, a contest which may issue in the speedy triumph of grace; and which, when that issue fails for a while, may yet, after even a long reign of sin, revive, and end in the perfect victory of grace over sin, and the everlasting emancipation of the redeemed soul from the tyrannous yoke of Satan.

Irrespective of these high considerations, however, the principles imbibed at the Sabbath School, under the teachings and influence of a wise and gracious person—a living epistle of the truth taught—will tell upon the spirit and behaviour of the scholar, in some degree, throughout the whole of life. Those principles modify the character, having wrought themselves into the texture of the mind, and become components of the mental and moral constitution. They operate, therefore, unconsciously it may be to the individual, and hid from the cognisance of all but the Omniscient Eye; yet certainly and constantly, in habits of consideration, prudence, self-control, submissiveness to law, conformity to order, and a conscientious discharge of general duty. Thus is the public weal, in conjunction with private happiness, advanced.

Some persons of ardent temperament have expected more from Sunday Schools than can, in the nature of things, be brought about by them. They never were, and never will be, the means of wholesale conversions. The spiritual good done by them never was, and never can be, striking and palpable, or ascertained by gauge and measure. They cannot supersede, nor be substituted for, the established ordinances of religion. They cannot abrogate parental obligation, nor set aside the religion and the training of domestic life. But innumerable are the cases of parental incapacity, either from ignorance, or wickedness, or both, in which the Sunday School supplies the parents' lack of duty, and proves immeasurably more beneficent to children than their parents themselves can be.

Whilst, therefore, it is possible to expect too much from our Sabbath Schools, the more probable and common mistake is, the not raising expectation high enough from them, nor aiming high enough by them. They should be seminaries of Bible knowledge, academies of morals, and colleges of religion. Divine revelation, personal experience, and Christian behaviour, should be sedulously and skilfully taught in them. Children know nothing about God—his being, attributes, works, and will—until they are taught these things. They know not that God has given a revelation of himself by men inspired with his Holy Spirit, until informed of the fact. They do not understand their relation and duties to others with whom they have to do, nor to mankind in general, any more than their duty to God, until instruction is given them in such matters. They do not understand the language and style of Holy Scripture, any more than the subjects on which it treats, until their minds are somewhat expanded, and their understandings assisted by familiar explanations. They do not know the nature,

cause, and remedy of their moral and spiritual imbecility—their native depravity, inaptitude to virtue, and proneness to vice—their ignorance and restlessness of mind and heart—their want of happiness, their sense of misery. They do not know the *use* of God's own book; and, if they did, they can make no use of it for themselves, until taught the knowledge of letters, the art of reading, and the use of language. They do not know the nature and value of prayer, nor the nature of spiritual influence—the nature of temptation, and how to resist it. They do not know how to reason aright, how to govern themselves, nor how to “walk with God.” These are the things which are in some degree, and may be to a greater extent, taught in our Sunday Schools. They may be taught by discourse, by exposition, explanation, and illustration—by precept, by catechetical exercise, by example, and by discipline. We forbear to enlarge, simply indicating topics for the reader's calm and serious reflection.

“What manner of persons,” then, ought Sunday School teachers to be? Not worldly-minded, proud, vain, frothy, conceited, choleric, volatile, babbling, flashy, unstable, inconstant, lawless, self-willed, tyrannical, turbulent, discourteous, rude, boisterous, vindictive, malignant, envious—none of these; for those who are so, are unfit for the work: they have yet, by the grace of God, to master themselves, whatever their *intellectual* qualifications may be. How can they teach what they do not know, or what they knowingly fail to exemplify? Their influence is not good, but evil. Their spirits will infect those of the children, already predisposed to receive the infection. They will more than neutralise the good of any instruction, whatever it be, that they may be able to give.

Sunday School teachers should be persons who know the grace of God—who have found the way to God—who know the Saviour—who, “being justified by faith, have peace with God through our Lord Jesus Christ”—who have the love of God shed abroad in their hearts by the Holy Ghost—who “rejoice in hope of the glory of God”—who “walk in the light as he is in the light”—who “follow on to know the Lord”—who “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ”—who “walk by faith, not by sight”—who have “put on the Lord Jesus Christ”—who cultivate “the fruits of the Spirit”—whose “conversation is in heaven”—and who, “whether they eat or drink, or whatever they do, do all to the glory of God.” They must be persons who “crucify the flesh with its affections and lusts”—who “mortify the deeds of the body”—and who “herein do exercise themselves, to have always a conscience void of offence towards God and towards men.” They must habituate themselves to self-control, maintaining the mastery over their appetites and passions—“resist the devil,” and “endure hardness as good soldiers of Jesus Christ.” They must, like their Master, be lovers of souls—especially of the souls of the young, cherishing a tender regard for them, and taking a deep interest in their welfare. They must *know* what they would *teach*. For who can teach what he does not know?

Were any teacher to say, I am not what you say teachers should be, therefore I will give up teaching,—we would cry, with all earnestness to

such—Beware of that snare of the devil! Take heed to yourselves; do not abandon the work, seeing that you are engaged in it; but seek the qualifications you need. The Lord is the hearer of prayer. He giveth wisdom to those who, lacking it, ask Him for it; and “He giveth *more grace*.” What you want, ask; what you would have, seek. If you have not personal religion, you *may* have it. If you have it, but in small degree, you may have an *increase*. If you have but few gifts, you may have *more*. If your gifts are feeble and defective, you may have them strengthened and improved. If they are irregular and inconstant in their exercise, they may become habitual, abiding, and abounding.

We leave these thoughts with you, praying that God may bless you, and make you a blessing, and make every Sunday-school a fruitful field, through Jesus Christ our blessed and adorable Saviour. Amen! and amen!

LIGHTS OF OTHER DAYS.

At the point we have now reached, the similitude between Luther and the subject of our present sketch terminates. They were brothers in suffering, mental and physical. Luther's inward struggles terminated in the exercise of faith, and a knowledge of justifying grace; the other allowed himself to be led into a course of action, the product of impulse rather than of feeling—of *obedience to the church* rather than of obedience to Christ. The discipline of the soldier was called into operation, and the ardent mind of the ragged fanatic sought to institute a system in the church similar to that which prevails in the army, so that rigid obedience to the existing authority was by him made the virtue which was to consolidate the power of the Romish hierarchy, and was to be the solution of the entire question at issue between the contending parties. Let it not be supposed, however, that our hero found no obstacles in his progress. A long course of trial and persevering effort was before him, through the mazes of which he was compelled to wend his way, before even his devotion to the interests of Mother Church found a response of feeling from her lordly rulers. We follow him from the place where, in utter destitution, he begged his bread to Rome—thence onward to Venice; from thence to Jerusalem, filled with an earnest desire and settled purpose to attempt the conversion of the Mahometan population, from which he was restrained by the friendly interference or the violent prevention of the principal of the Franciscan monastery, who possibly was undesirous of raising around himself the deadly animosity of the disciples of the false prophet; and who, observing that the requisite qualification for an itinerant labourer was wanting in the ardent proselyte, redirected his steps backward to the continent of Europe, glad to be quit of a troublesome visitor, whose devotion scandalised the more jovial propensities of himself and his no more abstemious brethren.

In 1524 we find our travelling mendicant in the town of Barcelona, in Spain, a mark for the scorn and mockery of its inhabitants; an object of suspicion, and the contempt of its priests. Nothing daunted, however, he resolves on attempting the conversion of the heretics of the Reformation, but his total want of learning rendered such an enterprise hopeless. What was to be done? He had committed himself to a work—the virgin had accepted his service, and smiled approbation upon him, and should he, a soldier of the Cross, yield for such a trifling cause as this? His resolution was taken: no obstacle so great but that it might be surmounted; and although thirty-three years of age, he sought out a grammar-school, took his place among the children, pursued “knowledge under difficulties” insurmountable by others, and was at length able to read the Latin writings of Erasmus, and the more devotional effusions of Thomas à Kempis.

Dreams and visions interrupted his studies, and in part engrossed his atten-

tion. The distraction of his mind he attributed to the Spirit of Evil, and in order to allay it, he entreated at the hands of his master corporeal chastisement. Whether he received it or not matters little; his self-inflictions were increased both in measure and in number. Nor were his exertions in the cause of Reform confined to his own person; the malpractices of others he denounced, and almost suffered martyrdom in the attempt to stay the proceedings and mend the morals of some licentious nuns; while at the same time he exposed himself to much abuse and still greater peril in attempting the conversion of some professional prostitutes. Leaving Barcelona, he proceeded to the university of Alcala, where he studied logic, physics, and theology.

Having attached to himself some followers, they assumed a garb differing from any other in existence. His disciples begged their daily bread, and pursued a course of conduct similar to his own. His doctrine was that of passive obedience, and his adherents were taught to submit to him, as his soldiers had in former days been subjected to his authority. Their dress and peculiarities attracted the notice of the jealous Inquisition, by the agent of which they were arrested and thrown into prison. Released on account of their submissive obedience, they passed on to Salamanca, where they were again arrested, and again released. From thence they passed into France, and there their leader received the degree of bachelor and master of philosophy. A few anecdotes survive to show the character of the man who was determined on founding a religious order, the sign manual of which was to be *obedience*. In consequence of the excesses of his fanatical followers, he was thrown, as we have already seen, into prison; but instead of appealing to his judges, he rejoiced in the merit of suffering persecution, and in exemplifying his principle of obedience to ecclesiastical authority. When in prison at Salamanca, his conduct was the same; he pretended ignorance, but took care to answer satisfactorily. He behaved himself so meekly, patiently, and submissively, that the orthodoxy of his intention remained unquestioned; while, to crown the whole, so strong was the principle of obedience insisted on by him, that although two of his disciples were confined in a dungeon which the other prisoners broke open and escaped, the two companions were found still in the place where the officers had left them, with the prison doors wide open. After a while these two deserted their leader, but others of more weight, talent, and influence having joined him, the system which he founded began to assume a practical shape, and to command attention.

We have referred to the obedience of this son of the church: a word as to his prudence. His maxim was—not “Be ye wise as serpents,” but rather—“Imitate the old serpent himself; use his arts, study his character, follow out his craft—the end justifying the means. Decoy men into the church with his weapons, if no other will serve the purpose;” and the history of the society of which he was the founder exemplifies this fatal error of the entire system, the name for which has become a synonym for trickery, cunning, and cheater—ecclesiastical, civil, and political.

In 1534 the foundation-stone of this edifice was laid by seven individuals in a subterranean chapel in Paris. They bound themselves by a vow to renounce all worldly possessions, to labour for the salvation of sinners, go on pilgrimages to Jerusalem, and there devote themselves to the conversion of the infidels, in the hope of obtaining the crown of martyrdom; but, if in a given time that was not accomplished, they were to return to Rome, lay themselves at the Pope's feet, place themselves at his disposal, and serve the church as he might appoint.

Their founder now took a journey into Spain—found his fame had preceded him—was received with pride by his family, and was everywhere looked upon as a man called of God to oppose the errors of Luther.

Meeting his disciples at Venice, considerably augmented in their number, they formed the rules of a society, and then went to Rome to solicit the approbation of the Pope. This they obtained, together with money, and what they valued far more, the blessing of his holiness, and were only prevented from passing on to Jerusalem by the breaking out of a war. Their leader declared his conviction that God had so ordained it, and that now they had better perform the latter part of their vow, and devote themselves to the service of the Holy Father, because “the Romish Church was sorely assaulted in those mischievous times by heretics, and had great need of zealous soldiers.”

We pass by other illusory manifestations and visionary phantasies which are said to have occurred to settle the mind of this energetic fanatic. The ardour of his imagination and the one set purpose of his life combined to fill his soul with anticipations of success, while Pope Paul the Third was well disposed to look favourably on the acquisition to the church of an order rising in her very midst, throwing off all desire of personal aggrandisement, and seeking as its one object the extension and consolidation of her power. Its rule was confirmed in 1540, and another vow added to the three of poverty, chastity, and obedience to superiors, and that was one of *special and unconditional* obedience to the Pope. The founder was naturally chosen the first superior—he affected to refuse the dignity—but could not reject the entreaties of those who said, “He had begotten them all in Christ, and fed them with his milk.” Having accepted the trust, he studiously humbled himself before the brotherhood—and then commenced a course of labour, intrigue, plotting and counterplotting, which so far achieved its object, that even during the lifetime of its originator, the society had extended itself on every hand—possessed itself of vast influence—became the very personification of unlimited ambition, and the holder of a tremendous power, dangerous both to governments and to society at large. That some of its members were pious, devoted, and right intentioned, may be admitted; but the system which they defended is a bane to human happiness, a curse wherever it exists, is inimical to human welfare, and dangerous to civil and religious liberty. The exposure of that system must be left to abler and better hands. We have performed the task allotted to us, by briefly reviewing the career of one whose efforts on behalf of Rome will ever render him conspicuous; whose character, devotion, fortitude, and zeal were worthy a nobler object and a better cause, and whose misfortune it was not to have been rightly directed when his mind was susceptible of good impressions; for, as before intimated, had Luther’s consolation been offered to him, the probability is, that the courses of the two individuals would have been identical, and Protestantism might have numbered among her heroes the founder of the Jesuits’ order—IGNATIUS LOYOLA.

SCRAPS FROM A TRAVELLER’S NOTE-BOOK.—No. VIII.

PROCRASTINATION.

“The visitation of God.”

A FEW years since, when I was in the town of G——, I was summoned one morning to attend as juror on an inquest. It was in December, the day after Christmas day. With my fellow jurymen I went to view the body of the deceased. It was a sweet little child, whose clothes had caught fire in the temporary absence of its mother. It was fearfully burnt, and died in consequence. I shall not soon forget the distress of the bereaved mother, whose sufferings were evidently augmented by the remembrance, that some precautionary measures, she had oft and again proposed to adopt for the safety of her child, had been neglected till too late. Death had released the little sufferer. Procrastination had caused the loss of another human life, and wetted another mother’s cheeks with tears.

Returning to the inn where the inquest was held, we were informed that there was another case to inquire into—that of a woman found dead in her bed in the morning. Again we proceeded to the house of mourning, a decent comfortably-furnished cottage. The jurors ascended to the chamber of death, and there a sight burst on our view, which, to this day, has been indelibly fixed upon my mind. The “body” lay upon the bed, which was little disturbed; one arm was lying over the side of the bed, and the head hanging by it black and livid; the eyes swollen and ghastly; the tongue red, and protruding from the mouth. It was a mysterious case. The previous day a son and some other relatives had been with the deceased, but it was affirmed no kind of excess had taken place. The deceased was a strictly moral woman, and a professor of religion. She had taken leave of her friends early in the evening in good spirits and in her usual excellent health, and was seen no more till found in the morning in the state described.

The only verdict which, under the circumstances, seemed fitting was given—*“THE VISITATION OF GOD.”*

The following Sabbath I was engaged in the afternoon visiting the absentee scholars of the Wesleyan Sabbath school, when, happening to pass the church-yard, I observed that a funeral had just taken place, and I overheard the clergyman inviting the numerous bystanders to accompany him to the church, where he was just about to preach a discourse, with a view to the improvement of several solemn visitations which had occurred in the town during the week.

On inquiring, I found the grave he had just left was that of the poor woman above alluded to. I entered the church with him and the mourners, and listened with interest to a solemn and very profitable discourse, in the course of which the preacher, with great feeling, referred to the case above narrated.

“This person,” said he, “has long been known to this congregation. She was my pew-opener, and long time a member of this church. For many years she walked most consistently, bringing forth fruit in proof of her adoption into the family of the children of God. But truth, and a desire to benefit you, my hearers, compel me to state, that, for some time past, her piety had evidently declined, an increasing love for the world was manifest, her conversation became less spiritual, and her walk less consistent. So much was this the case, that a short, a very short time since, I felt it to be my duty, as her minister, to call upon her, and faithfully to warn her of her danger. She then confessed to me that it was too true she had lost, in a great measure, her relish for spiritual things—not her conviction of their importance, but her enjoyment of, and personal interest in, them—in fact, had lost her inward assurance and peace of mind. She had suffered the enemy of souls to rob her of her gospel hope. ‘But,’ she said, ‘I will again, Sir, give my heart to God. I will, Sir, AFTER CHRISTMAS, start afresh for heaven.’

“Ah!” added the preacher, with a solemnity that seemed to penetrate every heart, “*How dangerous is PROCRASTINATION.* God forbid that I should say I have *no hope* in her death. But this much is true, the *Almighty* in his wisdom permitted her to reach the appointed time. She spent it cheerfully in the companionship of her friends, and in good health and spirits. She retired to her bed; what may have passed in her mind after that time is alone known to God himself. All that we know is, that beyond that day, the day she had herself appointed as the time after which she would anew give her heart to God, she was not permitted to pass. Her probation had closed, and the next morning found her lying on that bed a stiffened, blackened corpse, and a jury pronounced her to have died by the visitation of God.

“Here,” said the preacher, “we drop the veil, and only add, that this is another call, another warning, to us. ‘*Be ye also READY, for in such an hour as ye think not the Son of man cometh.*’”

“Behold”—not after Christmas—not next year, or next week—but “*now is the accepted time, now is the day of SALVATION.*”

J. H. G.

PATERNAL DUTY AND PRIVILEGE AS CONNECTED WITH DAILY LABOUR.

“Bring them up in the nurture and admonition of the Lord.”—*EPH. vi. 4.*

THERE are some suggestive thoughts connected with this important subject which I am desirous of placing before those to whom is given the solemn charge of bringing up children for God.

I. *The real nature of paternal duty, &c., and the consequent limits of daily labour.*

“Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” To explain such language as this would seem an insult to the common sense of my readers. If these precious words mean anything, they convey the idea that it is the duty and the privilege of every believing father to educate his children for God. No sophistry can annul this duty; and no artificial arrangement of society should be allowed to obstruct

the exercise of this privilege. I assert without hesitation that the employer who knowingly hinders the ready fulfilment of this divine command by the employed is committing a great evil; and that the parent who consciously and passively bows down before any system of domination, trifling or important, local or widely extended, that opposes the fervent and continual exercise of the paternal office, does not stand guiltless before God. Mammon-seeking customs, gold-hunting employers, hard labour, long hours, and little pay, must not be pleaded as excuses for the neglect of paternal duty. *Hindrances* they are, great and grievous, and may exist to a large extent for a very long period. But the mischief lies in succumbing to them—in not making earnest and rightly-directed efforts for their removal—in plodding on from day to day without protesting by all proper means against their continuance—in spending the best energies of body and mind upon the ignoble problem, "What shall I eat, and what shall I drink." Sincerely do I pity those who are thus burdened with overmuch care and toil. Often, very often, these hard-working men return home from their work too weary and sleepy to do anything that requires moderate thought and energy. Not a few are out early and home late; so that, except on Sabbath days, they scarcely get a glimpse of their children. But so long as they are mere slaves of custom, and scarcely ever make a prayerful, earnest struggle to shake off the trammels that trade or occupation has thrown around them—so long as these Christian men suffer themselves to be tossed about like puppets in the hands of mammon-worshipping capitalists, I cannot, dare not, refrain from blame. Our rights as men, and our dignity as children of God, demand that we be nobly scrupulous in the performance of duty, and disinterestedly jealous of any encroachment on our privileges. And woe to the man who trifles with Christ's poor disciples—who treads them down into the dust in his great haste to be rich. Their tender-hearted Master will surely avenge them speedily; for he is ever standing by, seeing, hearing, and feeling with them and for them. How daring the sinner who assaults those who are walking with God! Is not this rushing upon the thick bosses of the Almighty's buckler?

Fathers have a charter in the Scriptures which entitles them to time and opportunity—not only for self-education, but also for performing, in conjunction with their wives, the chief part in the religious education of their children. Speaking of God's works, of creation, providence, and redemption, the inspired Psalmist says—

"He established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children:
That the generation to come might know them,
Even the children who should be born;
Who should arise and declare them to their children:
That they might set their hope in God,
And not forget the works of God,
But keep his commandments."

And in Deut. xi. 18-19, we read:—"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Now this educational ordinance plainly teaches that the great principle of paternal duty and privilege should, with all energy and vigilance, be brought to bear upon the young minds clustering around us. It is a "law" of divine love—a plan drawn by infinite wisdom; and, when it is cordially embraced and consistently obeyed, a blessing invariably attends the work. "He is faithful that promised." Let us, then, be in earnest. The Father of mercies condescends to instruct his ransomed ones in their duties as parents; and every command he gives implies that they shall have time and opportunity to obey it.

Long days and low wages have been referred to as hindrances; and a persevering crusade must be maintained against them. It is a plain broad fact that few of our rich tradesmen, merchants, &c., who make a profession of religion, have obtained their wealth in a truly honest manner, and by a really scriptural rule. The command "As ye would that men should do to you, do ye even so

to them" is as much despised and rejected by them as was the holy Nazarene himself by the rulers of the Jews. This infallible "ready reckoner" for calculating the amount of labour that should be required of the employed, and the amount of payment that should be given by the employer, is shut up in the Book, while the glittering gold is allowed to find its way into the heart and canker it. Clamorous Free-traders of this class feel no compunction in working men and women like slaves, and in paying them a mere tithe of their proper wages; and grumbling Protectionists have been known to *protect* themselves by employing labourers at the rate of *sevenpence per week and their diet!* Is this giving to servants "that which is just and equal?" It is absurd to pretend that such things are necessary evils. As soon as the time comes when the master cannot keep his standing in business without grinding the face of the poor or doing them some kind of injury, let him, if he makes any pretence to manhood, change either his calling or his country, and seek in another sphere, and with an unburdened conscience, the necessities and comforts of life. Happily emigration is open to the employed as well as to the employer; and the industrious, God-fearing working-man may by this means release himself from his trammels—may obtain in our colonies, or elsewhere, a comfortable livelihood, and become the patriarch whom his descendants shall remember with love and reverence for ages to come. We honour the man—for he indeed is *right* honourable—who leaves his beloved country for ever, in order that he may serve God the better himself, and place his descendants in a position where the temptations and hindrances of incessant toil and poverty will not be felt. Sometimes we read of good men who rise in worldly prosperity amazingly even in our own thickly populated country—men who begin with a solitary shilling, and finish by counting their thousands of pounds, and we are reminded that "what *has* been done *may* be done;" but knowing that in almost all these instances the end has not justified the means; that the best energies of soul and body have been spent in obtaining wealth; that the soul of the individual has been deprived of many things essential to its proper excellence, though not perhaps to its safety; that while in some few instances the coffers of the Church have been replenished by such men, thousands upon thousands of gold and silver sink into utter insignificance when compared with one day's warm-hearted zealous work for the Lord; and that the wealth so obtained is most miserable payment for the mere bodily toil spent in obtaining it, we must surely be doing something worse than dreaming if we resolve to sacrifice to daily labour one hour more than is necessary. Let us rather seek *first* the kingdom of God and his righteousness, knowing that all things needful will be granted unto us.

The long-day system robs us of many Sabbath joys. Too many hours of labour inevitably produce much physical and mental lassitude on the day of rest. Often has the writer observed with sorrow (what he has too often felt) the painful efforts of the working-man to enter with freshness and relish into the services of the sanctuary. He longs to soar away from earth and hold communion with his God, but his over-tasked body clogs both thought and feeling; and if he rises for a little while to the sublime heights of heavenly contemplation, he is soon compelled to descend by the heavy infirmities he endures. The spirit of heaviness often, very often, bows him down, and his beautiful garment of praise trails in the dust. Hood, who hated fashionable sentimentalism most sincerely, was moved with a just horror that "flesh and blood" should be "so cheap" as to be engaged in wearisome, unhealthy, and incessant toil from early morning till latest night at the price of starving wages. But what shall we say of the joyless spiritual famine inseparable from continual depression of spirits and a painful habit of body, which in many instances finds its only period in the grave? May we not well exclaim, "Are souls, immortal souls, so cheap?"

One would suppose this view of paternal duty, and the consequent limits of the hours of labour to be so trite as to need no defence; but there are many who pride themselves upon their religious orthodoxy, who lend a willing ear to false teaching in reference to this subject. These are found in great numbers among the upper and middle classes. Prompted by a diseased and unsanctified imagination, these artists undertake to paint wholesale drudgery in entirely new colours. We are informed in dulcet tones that work is *in itself* the sovereign panacea for all the ills of life. We hear poets, so called, whose heads and hands

were never guilty of really earnest labour, sweep the harp with a flourish, and sing all sorts of rant about the sweets of toil. And many are found who listen with rapture, and drink in the nonsense with as much gusto as if it were the purest philosophy. Let such triflers as these be conducted through scenes where work is not sanctified by the grace of God, and they may see, if they will, how little work of itself can do for mankind. They may see the unhallowed bodily toil of the labourer or the mechanic stunting the growth of his mental faculties—encouraging the brutalisation of his moral powers, and binding him down to animal pleasures, and a few—a very few—intellectual amusements. They may see a vast host of sceptics who affirm that God has now forgotten to be gracious, if, indeed, he ever was so, or he would not allow them to be so miserably crushed by the power of mammon. They may hear oaths and curses, instead of prayers and blessings; filthy and obscene colloquies, instead of profitable conversation. The face of the drunkard will meet them at every turn; for large numbers of these unhappy creatures think themselves entitled to “a little enjoyment” once a week, and therefore spend Saturday night in getting drunk, and the Sabbath day in keeping so.

And what is produced by intellectual toil when unaccompanied with divine influence? Is a pure morality the result? Are clear views of truth its natural consequences? Let the six thousand years of the world's history give their six thousand denials of this groundless assumption. Particular illustrations it is needless to specify: the past swarms with them.

But here comes one with the pompous tread of a prince, and the clarion voice of a herald, to tell us poor misled Bible readers that we are quite in the wrong. Thomas Carlyle; hear him: “Work, never so mammonish, mean, is in communion with nature; the real desire to get work done will itself lead one more and more to truth,—to nature's appointments and regulations, which are truth.” A tremendous sweep this! But we have not so learned our relations to God and each other, and the duties and necessities they imply. As soon may the man whose heart is full of the world hold intercourse with God—as soon may Belial become reconciled to Christ, as the carnal mind derive needful instruction from the works of nature. But supposing the votary of worldly pursuits is compelled by the researches of purer minds to acknowledge what nature teaches, is he a whit the more ready to receive her pure unadulterated teachings?—“her appointments and regulations?” No; for his heart is at enmity against the God of Nature: and if he pretends to listen to her voice at all, it is only when her prophets—falsely so called—prophecy falsely. “The latest gospel,” says this writer, “in this world is, Know thy work, and do it. ‘Know thyself!’ long enough has that poor ‘self’ of thine tormented thee; thou wilt never get to ‘know’ it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual: know what thou canst work at; and work at it like a Hercules! That will be the better plan.” Do we not know that the first thing done for man by the great Spirit of truth is, to open the eyes of his understanding? Yonder stands a poor man who was born blind, and has never seen the light of the sun: shall we insult him with congratulations upon his familiarity with the beauties of nature—the wonders of vision? And yet this is an exact parallel to the erratic course of Carlyle. The psalmist prayed, “Open thou mine eyes, that I may behold wondrous things out of thy law;” and as we cannot understand the *word* of God without divine illumination, so without it we cannot read aright the *works* of God. Before a man can know what to do—what to work at—in order that he may fulfil the great end of his being, he must know himself, in part, as God knows him. Friend Thomas! “take heed that the light which is in thee be not darkness.”

(To be concluded in our next.)

WHAT IS PREACHING?

TO PREACH is to proclaim publicly the will of God—literally to cry aloud. To do this aright, that the truths of the gospel may not be brought into contempt, attention should be paid to pronunciation, gesture, language, order of matter, &c.,

that the carnal fancy of trifling hearers may not be fed, nor attention diverted from the most important subjects. "To speak with an overstrained voice, or with one so low as scarcely to be heard; with a thick and clattering voice, or in a hasty or a heavy, droning manner; to have the voice rising or falling by starts, or to have a dull, uniform pronunciation, without emphasis or cadence; to have an awkward canting tone; or to hem, hawk, and cough between periods," is almost certain to mar the attention and lessen the edification of hearers. On the other hand, "a natural, easy, graceful variation of the voice, suited to the ideas and passions represented in the discourse," will have a tendency to attract the ear and captivate the heart. If bad habits have been contracted, they should be immediately corrected by adopting a "proper method of reading," in which special regard must be paid to "the *points*, the emphasis, and *cadence* of the discourse. The rough, violent, soft, or tender air of expressing the emphatic words ought to correspond with and exhibit the ideas spoken: so love ought to be expressed by a soft and languishing air; anger, by one strong and vehement; joy, by one quick, clear, and sweet; sorrow, by one flexible, interrupted, and low; fear, by one dejected, tremulous, and hesitating; courage, by one full, bold, and loud; perplexity, by one grave, steady, and earnest. In the introduction the voice should be low; in narrative, distinct; in reasoning, slow; and in persuasion, strong.

Disagreeable appearances of the face, and violent or awkward motions of the head and arms, as well as a motionless stillness, ought to be carefully shunned; and, instead of them, an easy and graceful action correspondent to the ideas represented in the words ought to be studied; particularly in the countenance boldness, terror, joy, grief, love, delight, and other passions suited to the subject, ought to appear. He who is anxious to cultivate a right method should study to copy nature, and avoid mimicking others: should attend to his own natural disposition; to the state of his hearers, and what tends most to arrest their attention; should maintain a full composure of mind, be master of his subject, and conscious that he delivers nothing unworthy of immortal souls, or to be taught in the name of God. He should have a thorough experience and deep impression on his own mind of the important truths of the gospel, and of the worth and danger of those to whom he ministers, and of the solemn account he must quickly give of his stewardship. A firm persuasion of these eternal realities will make a man, who is not altogether awkward, pronounce with a natural energy and vehemence, more beautiful and more effectual to arrest the attention of an audience than all the strains of art. After all, as affectation of novelty, or of antiqueness in language and pronunciation, shows a man to be foppish or whimsical, so a preacher's attention to elocution and language, as if these were the principal things and aims to gain himself honour, marks him but a profane trifler with matters of infinite consequence, and a resolute destroyer of souls, starving them to death with sound and gesture, instead of feeding them with that which is meat indeed and drink indeed. It is not every well-delivered discourse that is worthy of a pulpit. If a preacher descant on duties, on privileges, on marks of grace, and the like, without explaining their nature: if in an abstract manner he merely explain, without endeavouring to apply them to his hearers' conscience; if he run on with strings of particulars without supporting them from the word of God, or quote his authorities in so profuse and indistinct a manner as one can hardly see how they answer the point; if he preaches smooth things relative to God's mercy and goodness, or Christ's dying for man; if he explains the divine law as chiefly relating to external vices or virtues, and marks out wicked men solely by the characters of theft, murder, adultery, malice, blasphemy, drunkenness, or any other vices; or if he be much given to handle dry controversies, especially where his humour or honour may be displayed; or if he decks his discourse with wild airy notions, bombast phrases, impertinent illustrations, and strong assertions, consisting of words without solid reasoning, and a pointed address to the conscience, what doth this general arguing reprove? How can the word herein, like a sharp two-edged sword, pierce to the dividing asunder of the joints and marrow, and be a discernor of the thoughts and intents of the heart? How can the preacher be cleared of prophesying deceit and preaching himself, and not Christ Jesus the Lord? Is he not a sounding

braas and a tinkling cymbal? If the time be chiefly spent in prefaces, premisses, and introductions, or in proving what was scarcely ever denied, or what none of the audience have apparent temptations to doubt; if in the haranguing manner he so crowd together his matter that only the learned can trace his method; if in a confused way he jumble together a multiplicity of purposes in an improper order; if in a blundering manner he attempt to deduce a doctrine from a text that has but a very remote connection with it, or even none at all; or offer reasons and arguments quite foreign to the point, and drag texts into his service, which, in their native sense, give him no help; or if he skip from one head or particular to another without any decent transition; or if he retail his impertinent similes or dry criticisms on the original; if, through sloth, he insist chiefly on subjects or particulars easiest to himself, not consulting the edification of his hearers, and, perhaps, at every turn repeat his old sermons; if his subjects correspond not with the circumstances in which the hearers are placed, a rude, ignorant people being entertained with abstruse mysteries, and wicked men having the privileges and duties of saints daily sounded in their ears; or subjects quite foreign to the occasion at fasts, thanksgivings, and sacramental occasions; or if amidst great temptations, manifold outbreaks, terrible judgments, or noted deliverances, scarcely anything relative thereto is mentioned;—how possibly can the man appear an active, prudent, and faithful minister of the Saviour, who knows how to speak a word in season?

A preacher ought to have his understanding dilated by an extensive knowledge of philosophy and history; but, above all, he ought to be "*mighty in the Scriptures*;" to be acquainted with their original language, and have them not only in his memory, but deeply impressed on his heart, that *believing* he may therefore speak. Though the leading truths of the gospel ought to be his grand theme, yet, seeking direction from God, he ought to choose his particular subjects according to the spiritual state of his hearers, according to their capacity, and the sins abounding, temptations apparent, or duties necessary, among them; and according to the providential events of affliction or deliverance, of striving or withdrawalment of the Divine Spirit, and the occasions of fasting, thanksgiving, communicating, &c. The subject being chosen, the method of handling it ought to be natural, distinct, easily taken up and remembered, and having all its parts such and so placed as they may best concur for illustrating one another, and the common point in which they are to meet. In lecturing, one is to point out, and still keep in view, the principal scope of the book or passage; his division of the paragraph or verse ought to be distinct in its parts, and these not too numerous to load the memory or confound the mind; the explication ought to be just, clear, and brief, and may at the end be summed up in a short paraphrase. The practical observations ought to be important and edifying, and to contain such hints as were neither plainly expressed in the text nor the explication, nor are so remote as to have their foundation scarcely visible in the passage. In sermons, after a short introduction, giving a view of the context, or suggesting some striking hint to quicken the attention of the audience, the sense of the text ought to be exhibited in a few words, and, if convenient, by a natural and easy division; but by no means is it to be cruelly hacked into as many pieces as a luxuriant fancy can devise. No doctrinal observation ought to be deduced but what is plain and simple, and clearly founded on the text; for often the text itself is more plain and emphatic than any observation which can be deduced. In explaining the point, neither the general heads nor the particulars ought to be too numerous, that the mind and memory be not confounded with them. In placing the heads and particulars in the most natural order, and where they may best stand for casting true light on the subject, and making the sermon one true whole, the utmost attention and judgment are necessary to be exercised, in dependence on the direction of God. No doubt a sermon ought to be everywhere practical, and its language scriptural, and is nothing the worse if enlivened with frequent addresses to the consciences of the hearers; but a close and well-studied application is proper to finish with. Every inference ought to be natural and important; every mark of trial plain, and clearly founded on God's word. Reproofs ought to be plain, pointed, convincing; addresses warm, awakening, engaging; directions clear, proper, seasonable, weighty, and well enforced. In fine, the excellency of a sermon lies in its having the word of God so managed in it as to enlighten

the mind, impress the conscience, and engage all the affections of the soul. A preacher's life, too, must be correspondent with his instructions, otherwise he becomes guilty of tempting his hearers to believe that all he says is but a "*cunningly-devised fable*;" nor can he deserve the name of a preacher, who does not, by frequent and fervent prayer, cry for the blessing of God on his labours; for "Paul may plant and Apollos may water, but it is God alone that giveth the increase."—*Slightly altered from Wood's Dictionary of the Bible on the word "PREACH."*

THE ORACLES OF GOD.—No. IX.

"THE BIBLE, and the BIBLE ALONE, is the religion of Protestants."—CHILLINGWORTH.

"Holy Bible! what a treasure
Does the word of God afford!"

DISPENSATIONS OF GOD REVEALED IN THE SCRIPTURES.

THE divine revelation, as we have seen, was not given to mankind at one time, nor on one occasion only, but as it was required, at different times, during the long period—according to the common chronology—of more than *four thousand years* from the creation of Adam to the ministry of the apostles of Jesus Christ. And the series of written records of the will of God fill up a period of more than *fifteen hundred years*, from Moses, the first writer, to the last inspired penman, the apostle John.

These divine oracles were given to mankind, also, under several different manifestations of the grace and mercy of God. We find this declared by the apostle Paul, in his instructions addressed to the Christian believers among the Hebrews. He says: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son"—(Heb. i. 1, 2). These divers communications from God unto the fathers of the world, and to the people of Israel, by the prophets, relate, not to one form or constitution only of the church of God, but to its successive conditions; they differ, therefore, in their sacred ordinances, while all carry the evident impressions of their blessed Author, "the Father of lights," and fountain of wisdom.

English Christian writers, borrowing an expressive term from our translation of the Holy Scriptures, have called these several conditions of the worshippers of God, "*DISPENSATIONS*"—(1 Cor. ix. 17; Eph. iii. 2; Col. i. 25). They have chosen this designation because God has been pleased graciously to grant special and appropriate manifestations of himself to his worshipping servants, securing their happiness in the enjoyment of his friendship in this present world, and inspiring them with bright hopes of eternal blessedness. These several *dispensations* it will be proper for us to consider in their peculiarities, to illustrate the inestimable value of divine revelation, and the great importance of studying the Holy Scriptures.

I. PARADISIACAL DISPENSATION.

Our first parents, Adam and Eve, were created in the image and likeness of God, in righteousness and true holiness, endowed with intelligence, enabling them to understand their duty to their gracious Creator, and qualifying them with pure loyalty of heart to love and worship Him as their bountiful God and Father. As a test of their obedience, the fruit of "the tree of knowledge of good and evil" was forbidden to be touched by them; and their continued obedience was required, to be the proof of their faith in the promise of divine protection and blessing; while the fruit of "the tree of life" appears to have been granted as a kind of sacred pledge, which they were to eat in token of their Maker's favour,—as Christians now partake of the Lord's Supper, the significant memorial of the love of God in the redemption of the world by Jesus Christ.

This state of probation of Adam and Eve in innocence was designed to make trial of the integrity and fidelity of human creatures, formed holy and happy, but at the same time entirely dependent on the will of their Creator. For a time, but how long we are not informed, Adam and Eve worshipped God,

enjoyed his favour, and held delightful intercourse with him. But they did not continue thus holy and happy; they transgressed his easy law, and fell into a state of guilt, mortality, and misery. In this fallen condition, however, God mercifully revealed the eternal purposes of his sovereign grace,—having foreseen their defection, and gave the trembling culprits the promise of a great Deliverer, a willing and mighty Redeemer.

II. PATRIARCHAL DISPENSATION.

God's merciful promise to our first parents, while guilty and anxious in his presence, was intended to lead their minds to the exercise of faith and hope of salvation in the Redeemer. They were therefore directed to seek the pardon of their sin, and acceptance with their Maker, by the offering of sacrifices; and this form of divine worship was instituted for their instruction and peace, before they were expelled from the garden of Eden. They believed the promise; and in this appointed way, therefore, "by faith Abel offered unto God a more excellent sacrifice than Cain"—Heb. xi. 4. Others of the ancient patriarchs, before the time of Moses, worshipped God in the same manner, looking forward to the manifestation of "the Lamb of God," thus set forth in a figure and type, "slain from the foundation of the world."

Under this patriarchal dispensation, the principal doctrines inculcated and commonly held were, the existence, perfections, and providence of God, as Creator of the world; personal holiness required in mankind, in obedience to the divine law; faith in an Almighty "Mediator between God and man;" and a future life in a world of blessedness in the presence of God. These doctrines are all illustrated by the accounts which we read of the patriarchs Abel, Enoch, Noah, Job, Abraham, and others.

III. LEVITICAL DISPENSATION.

This form of the divine administration of mercy was established among the Israelites by Moses, with a system of written laws, when he had delivered that people from slavery in Egypt. It was designated Levitical, because the tribe of Levi was chosen of God and consecrated to his service, in a priesthood, by his special command.—(Num. viii. 9, 15, 18, 19.) Aaron, as the head of this tribe, and his sons in succession, were appointed chief priests of the LORD, to offer animal sacrifices for the sins of the nation, daily, in the public worship of God. With these sacrifices was established an extensive system of significant ceremonies, designed to impress the minds of the Israelites with the infinite holiness of God, and his hatred to all sin, with the necessity of personal sanctity in his service, and with the goodness of God in giving the means of obtaining his mercy and favour, through the promised Messiah-Redeemer, as revealed to Adam, Abraham, and Jacob.

The Levitical ceremonies, though divinely appointed, could not take away the guilt of sin, nor could they make him that did the service perfect, as pertaining to the conscience—Heb. ix. 9: they were instituted as instructive types, "shadows of good things to come," yet distinguishing the Israelites as the people of God, and at once foreshowing and preparing the eventful and merciful advent of the glorious Redeemer of the world.

IV. CHRISTIAN DISPENSATION.

Christianity is the most recent as well as the most perfect dispensation of the Divine mercy to mankind, as in this "God was manifested" in the flesh, in the person of Jesus Christ, the promised Mediator and Redeemer. His various characters in this exalted office appear in their glory, as he is "the apostle and high priest of our profession"—Heb. iii. 1; and in this office he perfected and fulfilled all the typical institutions relating to the sacrifices and the priesthood, which are superseded by his one offering of himself, though still fraught with instruction to succeeding dispensations. Our Divine Redeemer magnified and obeyed the law of God and fulfilled all its righteous precepts; he satisfied the demands of the inflexible justice of God for human transgression, "making reconciliation for iniquity;" and thus, by "pouring out his soul unto death," he "put away sin by the sacrifice of himself," presenting "the just for the unjust, that he might bring us to God."

Christianity, unlike Judaism, is distinguished by the simplicity of its sacred

ordinances. These consist in preaching the gospel, reading the Scriptures, and prayer, with singing "psalms and hymns and spiritual songs," baptism and the Lord's supper. These are designed for all nations, and are admirably adapted to enlighten and discipline mankind, teaching the necessity of holiness in heart and life in all its sincere professors, and securing for them, as it thus prepares them to inherit, immortality and eternal life in the celestial kingdom of God.

Believers in Christianity rightly feel intense interest in the bearing which the present dispensation has upon the dealings of God with his people in "the ages to come;" when, it is declared, he will "show" to them "the exceeding riches of his grace in his kindness toward us through Jesus Christ."—Eph. ii. 7. Accordingly, the apostle Paul informs us that there is to come

V. THE DISPENSATION OF THE FULNESS OF TIMES.

The gospel, in obedience to the command of Christ, is to be preached to all nations preparatory to the glory of the latter days, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" when "the righteous shall be recompensed in the earth;" when "the people shall be all righteous;" and when "all shall know the Lord, from the least unto the greatest." Of that glorious dispensation there are many glimpses in the visions of the prophets, and it is many times referred to in the New Testament, under the designation of the day of the Lord Jesus and the day of Christ; while it is particularly said that God "hath purposed in himself that in the dispensation of the fulness of times he will gather together in one all things in Christ;" that not only men, but the earth itself shall be redeemed from the curse; that it shall become "the purchased possession" of the saints, and shall be renewed in righteousness—restored to its original state of blessedness and fruitfulness.

Whether, in that time of universal blessedness,—when there will, of course, be more intimate communion between heaven and earth, and, so to speak, a greater familiarity established between God and his saved people,—any new revelation will be vouchsafed to man with regard to the ordinances that should regulate his intercourse with the Divine Being under circumstances so far superior to those which now exist, it is perhaps not prudent to advance an opinion. Yet it is obvious that in a state so highly exalted and privileged there will be facilities and opportunities of divine communion and holy enjoyment of which, at present, we are unable to form any adequate conception. When this dispensation, however, shall draw to a close, it will be succeeded by one which shall far exceed in glory all that precedes it, and which may with great propriety be termed

VI. THE CELESTIAL DISPENSATION.

Eternal life in a future state is naturally and most eagerly desired by all men. This desire is found to be cherished even among the heathen, independently of the possession of divine revelation. But true religion increases while it satisfies that natural desire of the soul of man. The doctrine of a future state of happy existence was possessed and cherished by all the pious under the Patriarchal and Levitical dispensations; yet it is more clearly and fully revealed and made known by the Redeemer and his apostles. "Life and immortality are brought to light by the gospel." A future state of spotless and unstained holiness, divine intelligence, and perfect, unalloyed, eternal happiness is revealed in the Scriptures, and promised to all believers in the Messiah; it is declared to be a state in which the righteous shall be raised from the dead, and elevated to the kingdom of God. Their bodies, once deposited in the gloomy chambers of the grave, to "see corruption," shall be restored and "fashioned like unto the glorious body of the Saviour, the Lord Jesus Christ."—Phil. iii. 20.

Heavenly mansions are prepared for all the ransomed family of God. And that bright world will be distinguished by the assembling together of all the redeemed, who will experience immortal joy and felicity, in the society of the heavenly cherubim and all the celestial hosts encircling the eternal throne of God and the Lamb, deriving knowledge, holiness, and ineffable delight, from the infinite source of blessedness, Father, Son, and Holy Spirit.

Multiplied are the testimonies of the inspired writers of the oracles of God as they declare the glories of the celestial state. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants

shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. xxii. 3-5.

Divine revelation contemplates, therefore, the noblest objects for mankind, both for time and for eternity; and was given with the ultimate design of preparing believers for the enjoyment of future eternal glory. And this being its unspeakably excellent design, it must be the duty of every one who possesses it, not only to read it in order to learn the will of God, but his privilege to receive its doctrines and promises, to become "wise unto salvation;" and thus to be "made meet to be a partaker of the inheritance of the saints in light," in the consummate happiness of the CELESTIAL DISPENSATION, that hath no sorrow, no pain, no death, no night, no end!

6.

Biography.

TALENTS ABUSED RESTORED TO THEIR RIGHT USE.

ILLUSTRATED BY THE LIFE AND EXPERIENCE OF BROTHER JOHN F-----,
A LOCAL PREACHER; WRITTEN BY HIMSELF.

(Continued from page 200.)

To describe with accuracy the wretchedness of my moral and spiritual condition between this period and that of my conversion would be impossible. In some respects I could not have sunk lower than I did; but the Lord checked me in my career, and in various ways restrained my impetuosity. The hand of Providence, too, cleared my way when it seemed blocked up, and brought me out of deep waters when they threatened my destruction.

Sometime about the month of February, 1844, I was offered employment with lodging and board in the house; an offer which I at once embraced. My habits were still depraved, and much valuable time did I lose in drinking, hunting, earth, and music; and such like pursuits. Diligence in business would have rapidly retrieved my circumstances, but I loved carnal pleasures, and after them would go, by which my pecuniary difficulties were sadly prolonged.

As I was in full employment, I was often called upon for money, by persons to whom I was indebted, which was a continual cause of annoyance to me. Having nothing to fall back upon, I found I must either fight or run. I could not offer promises. I was a member of a sick club, which held its anniversary on the first Saturday in May: I attended the club-feast, and drank to such an excess that I was not able to remember how I got home. On the following morning, about daylight, as I lay in bed, I felt as though I were in a dying state, occasioned by the evening's revel. After some struggling under this sensation I recovered my consciousness. This was a solemn and important moment. I felt the hand of the Lord to be heavy upon me. My mind was thrown backward to the days of childhood, and then, step by step, was led upward to the time being, with all the sad circumstances by which I was beset. I came to the conclusion that I would not, in future, indulge in drink so often as I had been wont.

I arose in great trouble and depression of spirit, and, with two other members of the club, repaired to the public-house at which the anniversary was held, for the purpose of getting drink. One of my companions called for a pint of ale, of which both drank. I was seated at the opposite side of the room, and on being called upon to drink, I rose from my seat, took the glass, and was lifting it to my lips, when, in a moment, my arm forgot its office, and I felt as though a thunderbolt had struck me: I cannot describe my feelings. I placed the glass

upon the table without tasting its contents, and sat down in silence and astonishment. All eyes were upon me, and I was asked if I would not drink? My reply was, "No; I will be a teetotaller;" to which I had been, up to that moment, always opposed; thoroughly detesting the idea of total abstinence from intoxicating drink. Pints and glasses were offered me, with oaths and imprecations to induce me to drink; but I would not touch the tempting beverage. Thank God! that was the last great snare, and it was now broken. I spent the whole day at the house—borrowed a pipkin of the bar-maid, and taking it to a pump opposite the door, filled it with water. This was the first Sunday in May, 1844. So, blessed be God! after having been for some five years a confirmed drunkard, I became a teetotaller; and now I have just completed my ninth year of temperance experience, and by the grace of God I intend to go on.

No sooner had I become a sober man than I began to reform myself in other respects. The embarrassment of my circumstances was such that I dare not sum up my debts. My clothes were in so bad a condition, and my personal appearance was consequently so forlorn, that for a long time I was ashamed to go out on a Sunday. Excepting what relates to gluttony, I had literally fulfilled the portion of scripture which says, "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags"—(Prov. xxiii. 21). I began, however, to pay off some of my debts; and after I had discharged a good portion of them, I ventured to cast up the arrears, and found that I was only a few pounds short of owing the sum of forty pounds.

At this point I was near upon giving up the effort to clear off my debts, but, prompted by a sense of duty, I determined to pay to the uttermost farthing. So, in the face of difficulty, I pressed onward, hoping to accomplish that which I had undertaken.

In my drinking career I had acquired the habit of smoking and chewing tobacco and taking snuff, and in this habit, also, I indulged to an extreme, which was injurious to me. I still remained what I had been, save the giving up of drink. I continued for nearly two years in this sort of experience, and then, bless God! another change came. In January, 1846, the Wesleyan Methodists invited David Greenberry and Mr. Mortimer to conduct a course of religious services in the village. An outline of Greenberry's experience got into circulation among the inhabitants, and I got to hear about it. The special services commenced on a Sunday morning. I went, as I was accustomed, into the workshop, to play my clarionet. The people had to pass that way in going to the chapel, within a few yards of the shop. My wish was to annoy them as much as I could; so I set the shop door wide open, and played with all my might, marches, polkas, quadrilles, and all the dance tunes I could recollect, thinking at the same time, "I will play the devils to the chapel," so great was the contempt and hatred that I felt against them. After playing for about two hours, I thought of the tune called "The Rogue's March," which I played, entering into it with all my soul! I closed my performances with that tune.

Having laid down the instrument, I went into the house of a neighbour who washed for me, to obtain my clean linen, when I saw upon the table a circular respecting the services to be held in the chapel. Amongst the particulars announced was one to the effect that on Wednesday night David Greenberry would give an account of his conversion and experience. I resolved in a moment that I would go and hear him. But my only motive was to pick up something for the purpose of ridicule at our music-meetings, as good material for spouting and merriment. And I began to invite all my comrades to go and hear *Dark David*.

I spent the remainder of the Sunday in my usual manner. On Tuesday evening I was going by the chapel, when, notwithstanding my hatred of prayer and its connections, I felt a strong influence of the Spirit upon my mind, reproving my conscience and striving with me. I passed on, however, but had a melancholy walk.

On Wednesday night, at service time, I called upon two of my ungodly companions, and we went to the chapel. I expected a rich treat from Greenberry's experience. When we entered the chapel Mr. Mortimer was relating his own experience; and, amongst other things, he told us of his passion for hunting before his conversion, and showed the folly of it, contrasting it with the reality

and excellence of religion. Much as I had given myself to hunting, I now saw the folly of such a practice.

Upon David Greenberry's entering the pulpit, I was all attention. He described his own state as a sinner, and I felt the Spirit of God striving mightily with me. He then showed us the love of God in converting his soul. I thought there was much in my experience like his. I was trembling from head to foot, and was deeply convinced of my own wicked state. For some years previous to bearing his experience I had given myself up as too bad and too far gone to be saved, and I endeavoured to reconcile myself to my fate. But on looking upon the man before me I felt hope, coming to this conclusion, "If the Lord hath saved thy soul, he will save mine."

At this time I knew nothing of the meaning of the term Faith; but the Holy Spirit enlightened my mind, and the good people directed my attention to Jesus, as "the Lamb of God which taketh away the sin of the world." I stayed at the prayer meeting, and remained to its close; but could not be induced to go up to the *penitent form*; for, deeply as I was *convinced*, I was not *decided*. I began to count the cost, and felt reluctant to make the requisite sacrifice. Hunting, horse-racing, music, and my ungodly companions lay too near my heart to be given up in a moment. I paused and lingered at the threshold of salvation, for I was wedded to my idols.

I entered my bed-room at night, however, with solemn feeling, and knelt down to pray. I had not done that for many years, although I had sometimes when in my carnal state endeavoured to say the Lord's prayer. But I could not pray as I desired. Nevertheless, my burdened soul found a little relief in crying, "God be merciful to me a sinner!" and in singing the words I had heard sung by the Methodists, "I love the Lamb, and the Lamb loves me. Glory! Hallelujah!"

(To be continued.)

JOHN NUNN.

JOHN NUNN has been dead more than forty years; yet there are passages in his life still worth recording, and which are calculated to strengthen the feeble in faith, and animate all with the hope that bloometh with immortality.

The first thing known of him by the writer is that he was a workman employed in the great brewery of Whitbread and Co., in Chiswell-street, London. While in that situation he married and had two or three children. How long he continued there is not known, but his leaving was occasioned by that most frightful of all human calamities, an insane mind. The cause of this affliction is also unknown. From subsequent events it is not improbable that it was what is called religious insanity. Be this as it may, it is certain that in after life a hearty reception of Christ as the Saviour was the means of his final and effectual cure.

Till the time of this affliction he had supported his family in comfort. Rendered incapable of longer providing for them, he was passed as a pauper home to the place of his legal settlement. At that time the treatment of insanity, of whatever description, was most revolting. Force, even to cruelty, was the ordinary means used for the recovery of those whose reasoning powers were gone, and whose minds therefore could not rise to the motive with which pain was inflicted, though in body they could feel as acutely as others the afflictions they endured. Poor John had a hard fate. Taken from his wife, who was a woman very superior to most of her class, and who always manifested the tenderest affection for him, he was locked in a barn, and chained to a post, put down so as to allow him some little motion without being able to reach the sides of the building; while rude boys, ignorant of their naughtiness, peeped through the cracks of the boards and jeered, taunted, and vexed the helpless body that held an immortal soul. No wonder that he sometimes became furious; and (oh, shame!) humanity then knew no other remedy but to flog him till aullen quietude was produced. Thank God, among the results of a more Christian and ameliorated state of society is that of the better and more humane treatment of persons in this forlorn condition. The legislature by its numerous enactments

has shown a laudable anxiety to extend the succours of pity and kindness to such, and the success which has attended their efforts, backed by the assistance of true science and Christian sympathy, has proved not only how useless, but how detrimental as well as cruel were the former methods of treatment.

One whom the writer forbears to name, not then under the power of vital godliness, but in whose heart the seeds of human kindness were largely sown, procured the removal of poor John to a private asylum, either at Hackney or Hoxton, where the parish paid eight shillings a week for his board. How long he remained there we are not able to state—it is believed about three years; but whatever was the period, he returned to his parish quiet and harmless, so as to be allowed to go about, and at times to do a little parish work on the public roads, but his reason was still far from being fully restored. His thoughts took, or perhaps continued to take, a religious turn; not of a desponding, but rather of an exhilarating, though often ridiculous character. Amongst other peculiarities he was accustomed to say no man could go to heaven unless he could climb a sycamore tree in a dewy morning; and often has he gone on such occasions to a tall tree of that kind, still standing, and ask leave to climb it; nor would he rest until he had attained his object, when he would slide down amid the laughter and ridicule of some and the pity of others who saw him (for there were *some* who still pitied poor John), and retire with apparent satisfaction.

After a while, an event occurred which it would be too long and out of place to relate here, by which Methodist preaching was introduced to the village. He who had pitied poor John fitted up a barn for their accommodation. Numbers went to hear what was to them almost as new a thing as St. Paul's gospel was to the Athenians. Some mocked, others said, "We will hear them again of this matter." Among the latter were John Nunn and his wife. In penury, rags, and distress—dependent upon the parish for food, with a hopeless prospect for the future in this life, what could be so grateful to them as the message of everlasting life for the wretched and helpless, without money and without price? They heard and believed. The balm which had been wanting to make a perfect cure was applied to John's mind. Christ spoke pardon and peace to his heart. Like the demoniac of old he was speedily seen sitting at his divine physician's feet, clothed, and literally in his right mind; perfectly and permanently restored. From that day no wild, ridiculous, or even eccentric conduct marked his character. Calm, placid, sensible, full of love and faith, his course was all bright sunshine, amid the privations of poverty and the briers and thorns of the world. He usually prayed in the public prayer-meetings, when it was evident that his soul was fixed in heaven and his language evidenced a sound mind, taught by more and better than earthly influences. Had he still retained sufficient bodily vigour, he was now capable of employment; but the terrible wear and tear of a disordered intellect had enfeebled his frame, by nature strong and robust. He was now growing old, and accumulated years adding to his other bodily infirmities, unfitted him for work, and he was constrained to remain the recipient of parish relief, which was just enough, and hardly, to keep soul and body together.

From the time that he received Christ, his walk and conduct were uniformly such as became the gospel; so reasonable and sensible, that he who had been the laughing-stock of thoughtless boys and unfeeling men, obtained the respect and consideration of even the worldly in a degree not often enjoyed by those in his station of life. An instance occurred not long before his death, which shows the general respect all parties in the parish had come to have for him. It was then and still is the custom in rural villages for the psalm-singers of the church to visit the houses of the principal inhabitants on Christmas eve, and sing a Christmas carol, expecting to receive something to provide them a Christmas dinner or supper. The Christmas singers had visited most of the houses at which they were accustomed to call, when their way led by the door of John Nunn's cottage. They stopped and proposed to go in: they did so, and the leader of the band addressing him, lying in a corner of the room, said they knew he had nothing to give them, but they thought he might like to hear once more their old Christmas song, and they had come to sing it to him. They then sang the

old monkish carol, which, doggerel as it is, has for centuries retained its hold of the rude village mind, beginning—

“God bless you merry gentlemen, let nothing you dismay,
Remember Christ our Saviour was born on Christmas day,
To save poor souls whom Satan's chain long time had led astray,
Which brings tidings of comfort and joy.”

After they had finished the carol, he thanked them, and said he had one request to make, and that was that they would sing him Mr. Wesley's hymn—

“Happy the souls to Jesus joined,
And saved by grace alone.”

This they cheerfully did,—gave him a shilling for his Christmas dinner, and departed with his prayers and blessing. There was not another poor man in the whole parish, not to say a *Meetinger*, for whom the *church* singers would have done the like. Such a triumph of religion and mind in extreme poverty over prejudice and the world is more than the victory of a conqueror.

His faith and assurance were most extraordinary: he seemed to live with heaven constantly wide open before him. The writer well remembers when but a child, being led by his mother into John's cottage; among other things she asked him if he was afraid to die! “Afraid to die!” said he, in a most emphatic manner, and with genuine surprise; “afraid to die! no, ma'am; how can I be afraid to die, who am going to Christ, my Saviour? Would you be afraid to go into a fine palace when you were invited, and knew, aye *knew*, you would be most welcome? No, I am not afraid to die! I know no fear; I know nothing but love and joy.” *Poor* John had become rich in faith and an heir of the kingdom of heaven. His widow often testified that she never, after his conversion, knew him express a doubt of his acceptance with God, or of his obtaining a heavenly inheritance beyond the grave.

Another incident expresses his contentment with his state of poverty and privation. A little before John's death the writer again accompanied his mother to the cottage where unseen angels dwelt. John was lying on a little straw in a corner of the one room they possessed. His rough old countenance shone with heavenly light. She said to him, “Neighbour Nunn, I am afraid you sometimes want what is necessary for you?” “No, ma'am,” said he, “no, ma'am, I've as much as heart can wish.” His wife, who was present, said, “No, John, I cannot say that. Sometimes when I have nothing to give you but a piece of crust put into the tea-pot, and some hot water poured on to make it look like tea, I cannot say it is as much as *my* heart could wish for you.” “Don't murmur, Mrs. Nunn, don't murmur,” he replied, “I've as much as heart can wish.” Oh, ye who are clad in purple and fine linen, and fare sumptuously every day, yet murmur at your lot, and sigh for more of luxury and pleasure; contemplate this instance of contentment, be ashamed of repining, and seek the grace which can bring you satisfaction in wealth and plenty, as it did to him in his poverty and want.

When the time of his departure drew nigh, a few Christian friends knelt round his bed on the floor. It had become the gate of heaven. There were rags, and straw, and extreme poverty—with as much cleanliness as could consist with such a state of things: and was there silk and satin, too? Yes, there was; but it was not these that honoured his parting scene. A heavenly convoy came to convey Lazarus, the beloved, to Abraham's bosom. Whilst pouring forth his soul in all the eloquence of heavenly love and faith, he gently closed his eyes, and slept in Jesus. All felt that he was gone to glory, and said, “Let me die the death of the righteous, and let my last end be like his.”

Reader, art thou in affliction, poverty, and distress? think upon John Nunn, and take courage. Art thou rich and increased in goods? and hast “as much as heart can wish?” think upon John Nunn, and may your last end be as blessed and happy as his!

The following lines found their way, many years ago, into more than one of the periodical publications of that day; but it has never before been made known that the picture there drawn was a reality; or that the subject was John Nunn. Perhaps their republication here may not be deemed an inappropriate conclusion of this tribute to his memory:—

THE CONTRAST.

I went to the hall of the great and gay,
Where wealth and honours shine;
'Twas blazing in splendour as bright as day,
Like the gems of an eastern mine.

The burnish'd lamps shed floods of light,
The mirrors reflected all;
The orb of day might have ended the night,
In that gay and gilded hall.

Blithely the fair tripp'd round and round,
And with beauty crown'd the scene,
As gaily they danc'd to the merry sound,
Of the viol and tambourine.

Day dawned,—the shadows had fled from the earth,
And morning illumin'd the sky;
Away with the night went our music and mirth,
And we parted, alas! to sigh.

I turn'd as I went to the humble door
Of a poor man's lowly cot;
There was nothing within but "ground for the floor,"
And I pitied his scanty lot.

On a pallet of straw the poor man was laid,
A fever consumed his frame;
He had no pillow to rest his head,
No friend to soothe him came.

A jug of water and crust of bread
Was the sum of all his store;
Small as it was, 'twas enough, he said,
And he scarcely wish'd for more.

I wonder'd to find such peace and repose
With such poverty abound;
That so sharp a thorn bore so sweet a rose,
On such neglected ground.

He talk'd of a haven within the veil,
Of mansions beyond the sky;
And his eye gleam'd bright as he told the tale
Of the Cross and Calvary.

His life, he said, was wearing away,
But his pain would soon be o'er;
And then, though his body lay down in the clay,
He should sorrow and pine no more.

He would dwell above at his Saviour's feet,
And drink of the crystal stream,
That flows from the fountain of life so sweet,
In mercy's eternal beam.

He died with his heart full of blessing and praise,
And sweet words that distill'd like dew;
He went to heaven—and lives in the blaze
Of Paradise anew.

'Tis better, said I, 'tis better to go,
However the thought may annoy,
To visit the house of mourning and woe,
Than to visit the house of joy!

A still small voice to my bosom spoke,
And I thought it whisper'd peace!
My heart replied, as I silence broke,
"May my last end be like his."

Neighbour Nunn the widow survived her husband many years, and to the end of her days worthily upheld the principles so gloriously manifested in his life and death. Respected by all, she received from time to time from the abundance of the rich of all classes little donations which, added to her parish pay, made her latter days comfortable. Her Bible was her constant companion, and in most winter evenings some of the neighbours gathered round her little fire and chimney corner, to hear her read aloud that marvellous story of mercy and love manifested in Christ crucified for our sins, and risen again for our justification.

In due time she died in like precious faith. At the funeral of her husband a long train of villagers followed to his place of rest—a quiet spot in the village churchyard—and when she was carried to her last home by six men full of faith, who came to bear her to her burial, the bier was accompanied by a larger concourse than has often honoured the remains of the rich and great. There, side by side, rest all that was mortal of John Nunn and Elizabeth his wife, fast mouldering, "earth to earth, ashes to ashes, dust to dust." No stone marks the place of their repose, but they rest in sure and certain hope of a glorious resurrection unto everlasting life, through Jesus Christ our Lord. M. R.

BROTHERLY LOVE.—Do Christ this one favour, O believer, for all his love to thee; love all his saints, even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breast-plate, so are the names of all God's saints engraven on the heart of Christ; let them be likewise so on thine.—*Wilcox.*

I AM seriously of opinion, and I wish all would as seriously consider it, that real Christianity will never thoroughly prosper and flourish in the world, till the professors of it are brought to be upon better terms with one another, lay aside their mutual jealousies and animosities, and live as brethren, in sincere harmony and love, but which I apprehend will never be till conscience is left entirely free, and the plain Bible become in fact, as well as in profession, the only rule of their religious faith and practice.—*Turner.*

Science and Literature.

Astronomy.

NOTICES FOR JULY, 1853.

BY G. C.

O Nearer! how beautiful thy golden dress,
On which so many stars like gems are strewed,
So mild and modest in thy loveliness,
So bright, so glorious in thy solitude!
The soul soars upwards on its holy wings,
Through the vast ocean-paths of light sublime,
Visits a thousand yet unravell'd things;
And, if its memories look to earthly time
And earthly interests, 'tis as in a dream—
For earth and earthly things but shadows seem;
While heaven is substance.

BOWRING.

"If God were to invest himself with some unknown and celestial form, could we in a human body support the sight? The complete and unveiled display of even a single one of his works on the earth would be sufficient to confound our feeble organs. For example, if the earth wheels around its axis, as is supposed, there is not a human being in existence, who from a fixed point in the heavens, could view the rapidity of its motion without horror; for he would behold rivers, oceans, kingdoms, whirling about under his feet with a velocity almost thrice as great as a cannon-ball. But even the swiftness of this diurnal rotation is a mere nothing: for the rapidity with which the globe describes its annual circle and hurls us round the sun, is seventy-five times greater than that of a bullet shot from a cannon. . . . What would be the case, then, if the source of all truth were to communicate himself to us in mortal body? God has placed us at a suitable distance from his infinite majesty; near enough to perceive, but not so near as to be annihilated by it. He veils intelligence under the form of matter, and he restores our confidence respecting the movements of the material world by the sentiment of his intelligence. If at any time he is pleased to communicate himself in a more intimate manner, it is not through the channel of haughty science, but through that of modest virtue. He discloses himself to the simple, and hides his face from the proud."—*St Pierre*.

The Sun rises on the 1st at Greenwich and London at forty-nine minutes past three, and sets at seventeen minutes after eight; on the 15th he rises at two minutes past four, is on the meridian at five and a half minutes past twelve at an altitude of sixty degrees, and sets at nine minutes after eight; on the 23rd he passes out of the sign Cancer into Leo, at 0 h. 20 m. a.m.; and on the 26th he rises at a quarter past four, and sets

at fifty-four minutes past seven. The altitude of the sun at noon on the 31st is nearly five degrees less than on the 1st, and the day diminishes in length during the month about one hour and five minutes.

The Moon is new on the 6th, at fifty-four minutes past ten in the morning, and on that day sets twenty-seven minutes after the sun. Her beautiful crescent will be a welcome object to the observer on the evening of the 7th, when she will remain above the horizon an hour and a quarter after sunset. On the 16th she rises at four in the afternoon, is due south at twenty-seven minutes past eight, and sets at sixteen minutes past midnight. On the 20th she is full, rising at thirty-eight minutes past eight, and passing the meridian at midnight.

Mercury rises after the sun throughout the month. On the 1st he remains above the horizon one hour and sixteen minutes after sunset. After the 5th the interval of time between sunset and the disappearance of this planet gradually diminishes to thirty-two minutes on the 31st. He is therefore visible on fine evenings until the 20th in the W.N.W. part of the horizon. On the 8th he is near the moon, and not far from the bright star Regulus on the 20th.

Venus is still an evening star, uniformly setting nearly an hour after the sun through the whole month. She will be seen at the N.W. by W. early in the month, and gradually moves to the W.N.W. at the end. She is near the crescent moon on the 7th.

The Earth is at its greatest distance from the sun on the 3rd of July, being then 96,597,300 miles off. This distance decreases at first slowly, then more rapidly, until by the end of the month it is 200,000 miles nearer the sun than on the 3rd. It is impossible to form an adequate conception of the distances and velocities of the various heavenly bodies by mere statements of this nature. A familiar illustration is more effective, and makes a greater impression on the mind. For instance: The earth completes the circle of the sun in one year, the mean distance between them being about ninety-five millions of miles, and the circumference of the earth's orbit about five hundred and eighty millions. Now Sirius the brightest of the fixed stars, it has been stated, rolls on its fiery course at the distance of two billions of miles from our system,—a distance that no human mind can grasp. If, on the day that King David was crowned in Hebron, 1055 years

before the birth of Christ, our earth had started on a journey through limitless space directly towards Sirius, at a velocity equalling that with which she whirls round the sun,—career- ing with resistless force and unslackened speed through the whole history of the Jewish monarchies, the captivities, the restored nationality, down the stream of Christian story to the present time—outrunning the Assyrian, the Babylonian, the Grecian, the Roman, the Byzantine, the Carolingian, the Mohammedan, and the Germanic dominations,—*she would still at the present day have to run nearly five hundred years before reaching that splendid orb*, which it is believed is one of the *nearest* of the myriads of stars which God has placed to be “for signs, and for seasons, and for days, and years.”

Mars and *Saturn* are invisible until after midnight. They rise nearly together on the 1st, and though both are moving eastward among the stars, owing to the greater apparent swiftness of the motion of *Mars* the distance between them perceptibly increases, and on the last day *Saturn* rises one hour and a quarter before *Mars*.

Jupiter is moving slowly in the direction contrary to that of *Mars* and *Saturn*, and is a conspicuous object all the month at a low altitude in the southern heavens not exceeding sixteen and a half degrees at any period. The moon passes him on the 17th.

Uranus is seldom recognised by the naked eye. He rises thirty-seven minutes past midnight on the 1st; on the 15th at forty minutes past eleven at night; and on the 31st at thirty-seven minutes after ten. He may be found nearly stationary in the sign *Aries* through the month, and within one degree of the small star *Omicron Arietis*.

Natural History.

NOTICES FOR JULY, 1853.

BY S. HERMAN.

NOTICES of Animated and Vegetable Nature by William Rogerson? No! William Rogerson is gone! His writings, penned through a series of years, will still be read with interest; but the mind that dictated them has left its clay habitation, and the hand that traced them upon paper lies motionless and mouldering in the narrow grave—“the house appointed for all living.” Be it so—

“Let sickness blast, and death devour,
If heaven must recompense our pains;
Perish the grass and fade the flower,
If firm the word of God remains!”

Do we then regret that he has left us?

We do! and yet he has gained the shore, the prize, the victory, the crown; and

“His languishing head is at rest,
Its thinking and aching are o’er;
His quiet immovable breast
Is heaved by affliction no more:
His heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again!”

Ought we then to regret his removal? It is *Jehovah* who hath called him away; it must therefore be for the best. “The Lord gave, the Lord hath taken away; blessed be the name of the Lord.” And must we thus be parted from all we love here? Such is heaven’s mandate, “it is appointed unto man once to die;” and the appointment can never be cancelled until “death is swallowed up in victory.” Is there then no unchanging object on which our hopes may be permanently fixed? Oh, yes! *Jehovah* changes not: in the beginning he spread a living carpet of vegetation over the world’s surface, and sent forth myriads of happy beings to luxuriate amidst its rich productions; and he still with infinite wisdom governs the works he then called into existence; and

“The flowery spring at his command,
Embalms the air and paints the land;
The summer rays with vigour shine,
To raise the corn, and cheer the vine.”

And thus it is that the month of July again returns, clothed with floral beauty, and attended with myriads of tiny existences, dancing in the bright sunbeams. The lofty cockle rears its purple head above the green blades of corn, in what will shortly prove busy harvest fields; the sheep’s-bit scabious elevates its pretty, blue tufts of bloom along the dry sunny banks of our lanes; the pellitory of the wall, once held in high repute as a medicine, spreads over the desolate ruins of bygone ages and the rubbish heaps on uncultivated spots; where the rippling brook runs through damp valleys, the various species of mouse-ear (*Myosotis*), better known by the name of “Forget me not,” expand their clusters of celestial flowers, emblems of friendship, and remind one of a Saviour’s love, and the work of redemption he came to perform for us. In the same situations also the enchanter’s nightshade, with its little red flowers, tells of the loveliness of religion even in the most obscure and unpromising walks of life. If we turn into the garden, variety, fragrance, and beauty meet us at every footstep: the rose, bright emblem of love, still continues to glow with its thousand soft tints over the finely-dressed landscape; the pink and carnation emit their exhilarating clove-like perfume, and the lavender throws out its little spikes of blue flowers, pointing upwards, as if to lead man to the skies; and thousands of other gay flowers reposing amidst ample

foliage, connect the smaller and more feeble vegetation with the spreading trees of our parks and forests that embellish the distant landscape, and tell of Him

"Who this flowery carpet spread,
Made the earth on which we tread;
Who refreshes in the air,
Covers with the clothes we wear,
Feeds us with the food we eat,
Cheers us by his light and heat,
Makes his sun on us to shine;—
All our blessings are divine."

The various and singular habits and products of plants are equally as striking as their appearance. Here we meet, gently borne by the soft breeze, the seeds of the dandelion, their soft downy wings serving to transport them to new habitations, where they will form flourishing colonies, and in their turn send forth emigrants to inhabit the wastes and add to the health and comfort of man. Then glitter thousands of hedge plants, opening their various-coloured flowers to the bright sun, and supply food to myriads of tiny animals, which revel in sweets, and pass a short-lived enjoyment, free from cares and regrets. And although in appearance the plants and the merry dancing creatures that feed upon them are very dissimilar, they are yet as like the connecting links in a chain as they well can be. Plants take in their subsistence by the absorbents of the roots, and feed upon unorganised matter, as salts, water, and gases. Animals take in theirs by the mouth, and feed upon organised substances, as vegetables, animals and their products;—this is the chief distinction betwixt the two kingdoms, for in most other respects their habits and economy are strikingly alike.

If we look amongst the lower links of the animal world, we may observe in almost every slowly running shallow stream, a number of small shell-snails of various kinds, the *Limneus pereger*, almost like the periwinkle of our markets; the *Bulimus decollatus*, of a yellowish-white colour, and appearing as though the point of the shell was broken off. In shallow stagnant pools the semi-transparent *Planorbis corneus*, with its flat coiled shell, is abundant; and swarms of *Limneus palustris*, with their brown, conical, horn-like habitations, may be observed feeding in company with many others on the garbage and decaying vegetation, and, as nature's scavengers, removing what would soon render the pool a mass of putrid filth.

Amongst insects, both butterflies and moths abound in every direction. Some persons may have noticed the devastations made in the stems and branches of some of our fruit trees growing in damp situations by a large yellow caterpillar, with a black head and tail. It perforates the

bark, and enters the wood, making a hole about the size of a small pea; it then cuts its way through and through until the whole of the stem is converted into spacious chambers, and rapid decay is the consequence. After which the caterpillar enters into a chrysalis state, and about the beginning of this month a beautiful large moth makes its appearance; the wings are white, sprinkled with black spots; it is called the wood leopard (*Zeuzera æsculi*). At this season swarms of flies congregate in all unhealthy situations; these always indicate an unwholesome air, either from rotting vegetation, or a want of proper ventilation; they usually abound most in the airless lanes and narrow streets of towns, but they are also in equal abundance about farm-houses contiguous to manure heaps or hotbeds. Gnats, and other insects of that class, now bite keenly; these always indicate some stagnant moisture for the want of proper drainage, and show that unless the locality be improved low fevers, ague, or rheumatism, may be the consequence. Water-beetles are now sporting in every pool; the flesh-eating kinds move both the hind legs together in swimming, which enables them to strike out with great vigour, after the manner of a frog; but the vegetable-eating species move their hind legs alternately when swimming, and so progress much slower through the water. About the beginning of this month several species of solitary wasps and bees make holes in walls and dry banks in which to deposit their eggs. The mouth of each hole is securely closed to preserve their offspring from the attacks of enemies until the following spring, when the inmates open the holes and come out in a perfect state. The little insect called the cuckoo spit is now abundant; the frothy matter surrounding it is the sap of the plant, which it has pumped up into its stomach by its snout, and afterwards ejected.

All our summer visitors amongst birds are now with us; many of them arrived in April, notwithstanding the cold weather, and the remainder came in May. The heavy fall of snow which took place on Monday, the 7th May, caused every swallow about us to disappear for a few days; and the cuckoo altogether ceased his usual song, but resumed it again on the 12th. The greater part of our birds are now ceasing to breed, and many of the resident ones have reared one brood of young, and are proceeding with a second.

Amongst fishes the pike, carp, bream, and perch now deposit their spawn in still water. All fishes in the egg or spawn gain their oxygen from the air dissolved in water; and all species that

spawn in spring and summer deposit their eggs on subaquatic vegetation, the leaves of which, in performing their native functions, supply oxygen to the water. Those fishes that spawn in winter, as salmon and trout, seek spots where there is a constant supply of fresh water, as near the sources of streams as possible, and generally in the most rapid currents, where all stagnation is prevented.

The immense evaporation proceeding from the earth, even in the hottest seasons, supplies the air constantly with moisture; and each square foot can sustain sufficient for every demand. The escape of moisture from one body, and its reception by another, are amongst those wise arrangements in which both the wisdom and kindness of a great Creator are hourly manifested; but to see his love in all its beauty, we must look into the Bible, and there we may view him as God manifested in the flesh to take away our sins.

Authors and Books.

The Chester Conference: The present state of the Churches and the Ministry, and the means of their revival. In a series of papers by the Revs. J. A. James, Thomas Stratton, James Spence, M.A., C. H. Bateman. London: John Snow.

We are heartily glad that our friends the Congregational ministers have commenced holding Conferences such as have called forth the addresses before us, and that at the onset they repudiate every thing like legislative power or action on their part in reference to the churches.

Forty-five ministers met in Chester on the 22nd, 23rd, and 24th of March last, and there poured out their supplications before God, and took counsel with each other in simplicity and sincerity, desiring to be instructed as to the best means of reviving and extending the kingdom of Christ. The most hallowed feelings appear to have pervaded every mind, and all felt that it was truly "good to be there."

Such a happy beginning has induced the desire to hold similar meetings periodically, and in various parts of the kingdom. Already it has been decided to hold them in Bolton, Blackburn, Hull, and Taunton. May their influence be felt through the length and breadth of the land!

We subjoin a list of the subjects discussed, and commend them to the attention of all our readers:—

1. The actual state of our churches; the hindrances to their efficiency among the population around them. The demands laid on them by the spirit of Christ

to meet the necessities of the age; and the means best adapted to call forth a deeper sanctity, and a more uncompromising devotedness. By Thomas Stratton.

2. The conversion of souls the great end of the Christian Ministry. By J. A. James.

3. The means of bringing the out-standing population under the influence of God's truth. By James Spence, M.A.

4. Protracted Meetings. By C. H. Bateman.

Emigration: a Sermon. By R. M. Woodward, Wesleyan Minister. Fourth Edition. London: Partridge and Oakley.

WHILE the *gold fever* is raging on every hand, and thousands are flocking from our shores to gain the land of promise, our author comes forth, claiming attention "to the fact that it is the highest wisdom to

'Seek a country out of sight,
A city in the skies.'"

Some weighty considerations are urged on his readers from the text, "But now they desire a better country, that is, an heavenly."

The British Pulpit: as it is, and as it may yet become. In Six Letters to a Young Minister. By F. A. Cox, D.D., LL.D. London: John Snow.

In the first three letters Dr. Cox vindicates the pulpit against the accusations which are made as to its inefficiency, and makes special reference to an article which appeared in the "Eclectic Review" of January last. He contends that the talent and power now employed will bear favourable comparison with any former period in the church's history; but he is not insensible to many defects, some of which are pointed out in his three last letters. Some judicious hints are given in respect of reading the Scriptures, conducting devotional exercises, and the importance of a more general infusion of forcible, plain, evangelical truth. In conclusion, the necessity of prayer for the outpouring of the Holy Spirit is insisted on, as a means to the more abundant success of the word preached.

Priestly Despotism Rampant in the Wesleyan Conference. A letter to the Right Hon. Lord John Russell. By William Martin. Second Edition. Hamilton, Adams, and Co.

THIS is little more than a summary of the acts of the Conference, in reference to the Reform and Mediation parties, by our talented friend Mr. W. Martin of Altrincham. Its purpose is to disabuse Lord John Russell's mind, if by possibility he should have arrived at the conclusion that clerical Methodism is

more liberal and tolerant than of yore, when his lordship enunciated his opinion, that "Could the Methodists indeed be invested by some revolution with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a humane age, the Conference would equal Rome itself in the spirit of persecution." Mr. Martin believes this to be true of them still, strengthening and illustrating his opinion by a terrible array of facts, commencing with the expulsion of Messrs. Everett, Dunn, and Griffith, in 1849, and ending with the abortive negotiations of the Mediation Movement in 1852. A statement of these facts is the basis of Mr. Martin's argument; his comments are merely the hinges upon which it turns; or we should rather say, the means by which it is projected with an energy and force peculiarly his own against the tremendous power and accumulated cruelty of the corporation of Methodism.

It must be admitted that it is a wonderful phase in the history of a purely voluntary church which presents itself to our view in this tractate. Its greatest wonder, however, is its solemn truth. There are the facts. We doubt whether any one, who is not of his own knowledge aware of their existence, will believe them on perusal. Most people, perhaps Lord John Russell among the number, will think Mr. Martin's letter an exaggeration from end to end, but it is not so. With sorrow and humiliation we must confess that the recital, harrowing as it may be, is all true. The expulsion or degradation of several excellent ministers was followed by the excision of sixty thousand members. The convulsive agitation attendant and consequent upon such proceedings was marked by threatenings, coercion, and continued expulsions; and the usage which numerous office-bearers and trustees received, both in connection with their religious position and by action at civil law, was a source of deep sorrow and grief to many of God's people. Mr. Hardy, after expulsion from the Society, because he demanded his lawful due, was treated to a chancery suit, the bill and information of which contained five hundred and forty folios. When the decision was pronounced by Lord Cran-

worth, it was accompanied by an expression that Mr. Hardy's expulsion was unjust; and Mr. Burnett, not choosing to apologise for having said he agreed to that decision, was summarily dismissed in consequence by the Conference. In a subsequent procedure two thousand office-bearers were ignored from all participation in the only discussion that the laity were ever permitted to enter upon for the settlement of grievances, simply because they had wished for peace, prayed for it, and openly expressed their desires. Alas! all these things are true, and give body and force to Mr. Martin's impassioned, yet dignified, appeal to Lord John Russell's candour and judgment.

What will be the result of this letter? Alas, nothing! The Methodists are a voluntary body; the Conference is entirely an irresponsible incorporation. The people are, however, oppressed or enslaved ecclesiastically — voluntarily oppressed, — willing slaves. If they do not like it they can leave it; and that is their remedy.

Well may Mr. Martin exclaim at the close of his able letter—"Talk of Rome! the Wesleyan Conference during the last three years has displayed a spirit of persecution which the Church of Rome would not have dared to exhibit in this country. To secure unity and uniformity the ruling party in the Wesleyan Conference have adopted the very principles and means employed by the papacy in purely popish countries." According to Mr. Martin's showing, nothing but the subserviency or complicity of the civil power was wanting to the Conference in those days of hot persecution and struggle for power and dominancy, and the scenes that have been enacted in Tuscany with reference to the Medici and others would have been exhibited in England. Thank God! as yet the civil and ecclesiastic powers in England are not identical. Neither priests nor prelates can rule in Parliament. This, under God, is the palladium of our liberties, and must be guarded more jealously than ever, for the possessors of this dual authority, whether priests of Rome or of Protestantism, of Lutheranism, or of Methodism, are the natural abettors of tyranny and despotism.

Religious Experience and Incident.

A REMARKABLE ANSWER TO PRAYER.

Barnsley, May 19, 1853.

MY DEAR BROTHER,—I have just finished reading the Local Preachers' Magazine for this month, and rise from

its perusal both blessed and profited. I scarcely know which of the articles to name, there are so many good ones this month; but still the following have been

particularly interesting:—"Lights of other days," "Sketch of the Life of John Brookhouse," "A Memorial and a Contrast," and "Devotional Meeting," and I am sorry that the want of the requisite ability prevents me from affording you the assistance which otherwise I should most gladly render. If, however, the following facts, which are well known in this neighbourhood, are deemed eligible for the Magazine, they are at your service.

About two and a half miles south of Barnsley, on the Sheffield road, stands a small village called Worsborough, a place ever dear to me, as being close to my spiritual birth-place, and my place of abode during twenty of my happiest years. In this village a small class was formed on the morning of Sabbath-day, September 21st, 1834. Four persons agreed to meet together, one of whom was appointed leader; the other three were a farmer, Brother Wm. F-----, his wife, and their eldest daughter; at the end of the first quarter another joined the class. This was the commencement of 1835, and at the end of that year the class numbered seven. The spirit of prayer was now poured out, and the members longed for prosperity. They did not expect to see it without putting forth efforts directed by knowledge and prosecuted with zeal, and in consequence the class increased gradually until it numbered, in 1843, thirty-two members. It was afterwards divided: one class meeting in the village, and another a little distance out of it; and afterwards the two numbered together more than seventy members.

In the commencement of 1843 Miss F-----, one of the first members of the class, injured her spine, and became disabled from attending to domestic duties; her labours as a sabbath-school teacher and tract distributor were also suspended, and that precious means of grace, the class, where her soul had often met the Saviour, and she had waited on him so as to renew her spiritual strength, she was no longer able to attend. The leader visited her frequently; her deep solicitude for the salvation of sinners rendered the affliction of her confinement a very painful part of the trial to which she was exposed; but she murmured not—her faith was unshaken, her peace flowed like a river, and her joy in God through Christ was sometimes overflowing.

Her affliction continued the whole of that year, during which time medical skill was plied to its utmost; various means were resorted to, but everything failed, and the invalid was apparently rapidly sinking—became unable to walk, and was told by her medical advisers she

would never walk again. A frame of peculiar construction was obtained for her to lie upon in the day time, and after each weary day she was carried to her bed at night, and thence again to the frame next morning. A decline appeared to have set in upon her, and all hope of recovery was now nearly extinguished.

In the meantime the class had increased very much, and a lively interest was felt in the welfare of the absent invalid. Many prayers were presented to God on her behalf, and on Sabbath morning (I believe), July 7th, 1844, two of the brethren said to the leader, "When do you intend to visit Miss F----- again? we should like very much to go with you." He replied, "I purpose going next Thursday evening, and shall be much obliged for your company." Accordingly on Thursday night the three set out for the old Abbey, the residence of Mr. F-----, a distance of perhaps a mile and a half. When we arrived at the place, after the usual salutations, particular inquiries were made as to the health of Miss F-----, the account of which was discouraging; but as to her soul, the case was very different. She was humble and grateful: faith was strong—very strong; her peace was settled; joy abounding; prospects bright—indeed, heaven seemed very near.

There were present, the sufferer, her father and mother, two sisters (not in the way to heaven), and the three visitors. A hymn was sung, and then the leader offered prayer on behalf of the invalid, and afterwards on behalf of all present. When he ceased, Miss F----- commenced the same exercise, and almost immediately a sobbing was heard on the opposite side of the room. The leader walked across to ascertain the cause, when he found both the sisters under conviction of sin; it was therefore a pleasant work to direct them to Jesus, "the Lamb of God, who taketh away the sin of the world." While thus engaged he heard the following sentence from the lips of Miss F-----, "Lord, if it is for thy glory, thou canst heal my body!" and there was such an influence that the leader was led at once to respond, "He can;" and for some time nothing was heard except "Lord, if it is for thy glory, thou canst heal my body!" and the reply, "He can." Every person was attracted by the manner in which the sufferer pleaded with God, and impressed by the extraordinary influence which seemed to fill the room. The combination of sacred awe and hallowed joy was truly delightful, and as the pleading continued, Faith said, "No good thing will He withhold from them that walk uprightly;" expectation rose, and at length the sufferer ex-

ultingly exclaimed, "Glory to Thee! thou hast healed my body!"

Language fails to fully describe that moment; almost every heart seemed overflowing, and every voice shouted, "Glory! glory!" and when the company rose from their knees, Miss F----- walked across the room in an erect posture, as well I believe as ever she had done in her life. That night will be remembered as long as memory holds her seat.

When the visitors left the Abbey, Miss F----- said to the leader, "I shall be at my class on Sabbath morning." He has often confessed that he felt some misgiving and fear regarding this wonderful occurrence; so he simply said, "Do you think you will?" She replied, "Certainly I do. The Lord has perfectly healed me, and shall I stop away from my class?" They parted. The Sabbath morning arrived, and when the leader opened the cottage door, there sat the recent invalid, having walked

about a mile and a half before half-past nine o'clock in the morning, after having been absent more than eighteen months.

I will not take up your space by attempting a description of that meeting, to form some idea of which, you have only to imagine yourself in a room packed full of warm-hearted sympathetic Christians, meeting one of their number, as if from the valley and shadow of death. The Lord had heard and answered prayer, and the cure of his handmaiden was as permanent as it was sudden. Nearly nine years have passed, and Miss F----- is still (I saw her on Wednesday) in her usual health. Many interesting recollections have been now called up which I should like to narrate, but this communication is already much longer than it was intended to be. I must therefore conclude, praying for God's blessing on our association.

I am, dear sir, your affectionate brother,
WM. NEATLEY.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

THURSDAY, August 26.—I attended the morning sitting of the Alliance, and remained to its close, at near four o'clock. I was then conducted by my ministerial friend to the house of his host, who had invited me to dinner. His good lady and family received me very courteously. Mrs. and Miss M., the wife and daughter of an Irish Wesleyan minister stationed in Dublin, were present. The ladies of the family were intelligent and chatty, and assiduous in their attentions to their guests. The topics of conversation did not, any of them, stretch beyond the circle of ordinary matters. Reference was made to Donnybrook Fair, which was now being held. I found that this was the great day of that very celebrated fair. My curiosity was excited. I had heard so much about Donnybrook Fair, that I felt a strong desire to see it. A young gentleman of the family volunteered to walk with me to it, the distance being only about a mile and a half. The heads of the family strongly advised me to leave my watch behind, lest I should be robbed of it, assuring me that the risk was great. I asked whether there were no police in attendance; and learning that there were, I did not deem it necessary to go without my watch.

A leisurely walk, on a hot summer's afternoon, brings us soon to Donnybrook.

What a motley multitude has assembled! An immense number, occupying a large space, crowding together, so that it is difficult in some parts of it to push along. A dusty carriage-road, with a large field on each side, bounded by a river, are the main features of nature. The fields, and a full mile of the road, are literally swarming with people. There is no lack of pastimes, either as to number or as to variety. Abundance of shows of various kinds, feats of tumbling and legerdemain, whirligigs—both horizontal and perpendicular—swing-boats, target-shooting, jig-dancing; booths and huts for the vending of various edibles, liquors, and toys;—these are some of the diversified objects and acts that distinguish Donnybrook Fair.

The people, many of them, are comfortably clad; some of them in superior and fashionable attire, having an air of style; but the majority are arrayed in rags and tatters. Not a few of the ragamuffins are reeling drunk, and they play as many antics as so many monkeys; but others are more sober and staid. Crowds are promenading, others occupy cars, and some are squat upon the ground. Almost all appear good-humoured. A man and woman and little girl pass us; and as they move along, the woman exclaims, in a peevish tone, "I will never bring

the little one out again, that I will not, she is so troublesome." With a good-natured look and a smile, the remark is made in gentle voice, "You'll forget all about that before the next time comes." A chord of woman's nature is touched, and she is evidently pleased at being noticed and spoken to by one in whom she recognises a superior in station; her good humour springs up in an instant, and she replies, laughing, "Indeed, master, I dare say I will, for mothers are very soft with their childer."

Having sauntered about as long as we deem it desirable, the shades of evening beginning to fall, when it is advisable to effect a retreat, we push and thread our way as well as we can through the crowd, making progress at times with some difficulty and considerable effort. We have got half way out along the road, when we pass a poor woman with a babe in her arms, going in the same direction as ourselves. A little fellow in liquor, capering about, and heedless of the eyes that are upon him, tries to turn her back towards the place of revelry. Is he the woman's husband, and the father of that babe? Most likely. The tears gush from the poor woman's eyes, and flow down her speckled cheeks, as she exclaims, "Indeed, I will not dance, nor nothin." The expression of her countenance is but too sure an index of inward trouble; it may be from a fit either of jealousy, or of remorse, or possibly of mere moroseness. Be it what it may, Jesus is not there to wipe away her tears by shedding gladness into the heart. Poor victim of sin! Who but the Saviour can rescue thee from thy sorrow? But Him thou knowest not. O when shall the power of the Lord be displayed among these serfs of Satan? Haste the day!

The features of the people at the fair, generally, were hard and rough, expressive of little intelligence, but of much depravity and rudeness. The exceptions were few. To compute the number present would not be easy. I think I should not be at all in error in saying, that between thirty and fifty thousand would give the true number. And these were human beings, each possessing an immortal soul, all redeemed with the "precious blood of Christ," the eternal son of God and Saviour of our race. All capable of fellowship with the Infinite One, and yet all, or nearly all, given up to frivolity and carnality, and undergoing a preparation for a state that can never change. Fearful thought! Of what sorrows are they the subjects, and to what woes the greater number are destined! My heart sickened, and I went away in a mood of melancholy that I could neither shun nor

resist. The contrast between the two assemblages of humanity—that at the Rotunda in the morning, and that at Donnybrook in the evening—was as complete and striking as could be witnessed within the British islands.

FRIDAY, August 27.—As I walked to the Rotunda this morning, I observed many persons, both men and women, bearing placards upon tablets mounted upon poles, slowly pacing the streets of the city. I asked one man what payment per day was made for this work. He told me it was a shilling. I asked a woman how much she received. "Only eightpence, Sir," was her reply. Another woman, bearing a placard for a different party, said her pay was a shilling. All stated that their hours were from ten o'clock in the morning till six in the afternoon—that is, eight hours of continued action out of doors for eightpence and a shilling, or one penny an hour to some, and threehalfpence an hour to others; and this in a metropolitan city, in the midst of wealth and splendour!

I dined to-day again with the members of the Alliance, at Jude's Hotel. I again tendered payment for my ticket, and again the money was declined, on the ground of the dinners being *free* to ministers. I explained, as before, that I was a "Wesleyan Local Preacher," and not given up *exclusively* to ministerial work, and that I did not wish to avail myself of a privilege that might not be intended for members of that preaching order to which I belonged. "It's all one," was the short but conclusive reply. So I again accepted of warm-hearted Irish hospitality, with a good conscience and a grateful feeling.

The Alliance meeting of this evening was a protracted one, many resolutions of a very important practical character being introduced and adopted, involving discussions of correspondent interest and importance. At nearly half-past nine o'clock the Rev. Dr. Willis began to read a lengthy paper on American slavery. It contained an elaborate argument on the sinfulness of the system, about which the members of the British Organisation are agreed, and on his side of the question, too. The introduction of such a paper at such a time was not a judicious step. It was not needed. It was ill-timed. Many withdrew whilst it was being read, and I, feeling very weary both in body and mind, after listening to it for a considerable time, followed their example, and made the best of my way to my lodgings. Let it not be supposed, however, that the Dublin Conference of the British Organisation of the Evangelical Alliance, or the writer of these remarks, either was or ever will be

indifferent to the sufferings of negro slaves, whether in America or elsewhere, or that the enormities of the system of slavery, as it exists in the United States, are not remembered and abhorred. Facts and history attest the contrary. But such a subject is all but burked when forced upon the notice of a meeting already jaded and exhausted by long attention to absorbing business. And what Englishmen want is something *practical*, not arguments, on this question.

SATURDAY, 28.—My time not admitting of my continuing in Dublin to attend the farther meetings and services in connection with the Evangelical Alliance, I took my departure by the ten o'clock train for Cork. The magnificence of the railway station astonished me. It is like a palace, both for size and splendour. Its architectural decorations must have greatly increased the cost of its erection. It is only in keeping, however, with the public buildings of Dublin, most of which are upon an extensive scale, and of magnificent appearance.

In travelling along the line I observed that the operations of the hay and the corn harvest were both being carried on together, a circumstance that I do not recollect to have observed in any part of Great Britain. The grain was done up with remarkable neatness, in little cocks, much like the hay, the ears laid inwards and the stalks outwards. In some places all the operations of agriculture were distinguished by cleanness, order, and skill; in other places the crops were choked with weeds, and appeared scanty and dwindling through downright bad management. Whole fields, both of grass-land and corn-land, were in places occupied to a great degree by thistles; which, instead of being cut down or plucked up, were scattering their abundant and prolific seed far and wide. Thousands upon thousands of acres of land that we crossed appeared to be in an unproductive state, from no other cause than the want of draining; and tens of thousands of acres of bog appeared to be utterly worthless, except for the fuel obtained from it in the form of turf and peat. Some parts were being really well worked in this respect; the peat being piled in heaps to drain and dry, preparatory to its removal for consumption. What a mercy it would be if some enterprising capitalists, who well understand the nature of soils and their proper treatment, would embark their ample means in the improvement of these extensive tracts of unproductive land! It seems lamentable that Ireland should be literally vomiting out its inhabitants, and throwing them upon foreign shores to reclaim their wastes and hus-

band their resources, when itself is languishing for want of the very cultivation bestowed upon foreign soils. What but the uncertainty attaching to property and the insecurity to life in Ireland, through the influence of Popery, could prevent its becoming one of the most productive countries in Europe?

I observed some good cattle in some parts as we flew along the line, and a greater number of goats than I recollect ever before to have seen in one day. There were no herds of them; but many of the cottagers and small farmers had one or more,—some of them two and some three goats; but in no case did I observe more than the latter number together. Often they were in pairs, and linked to each other with a hay-band, to prevent their separating and wandering too far off.

The cabins within view were mostly of the very humblest order. Some had scarcely any glass in the windows. Many had a dunghill and a pool near the door; all seemed to have bare earth floors, and all were black and filthy.

The mountains of Tipperary, capped with fleecy clouds, stretched far away to our left, and had an agreeable and interesting appearance as we journeyed. All the great features of nature remain, probably, as they were thousands of years ago. Not so the works of man. Many ruins, of various sizes, rose to view; churches, abbeys, castles, and even towns; all indicating a different state of society and of the country from the present. The most pleasing object of notice on the whole route, to my eyes, was the convenient and exceedingly beautiful station at the Limerick junction. Its charming cleanliness was in striking contrast with the general filthiness of the people and their dwellings. So cleanly a station I do not know where to find upon any line that I have yet travelled.

On reaching the Cork terminus, I found my good friend J. C. looking out for me. He had pressed me to visit Ireland, offering me the hospitality of his home, and every inducement he could; and when he recognised me, he almost jumped for joy, and could hardly make enough of me. Calling a car, he had me speedily at his place of business in the city. His good wife and three of her sisters were there. We were not long before we took another car for his residence, a cottage situate upon a lofty brow overlooking the river opposite the Queen's College, at the distance of about a mile and a half from the city. Here we were met by a smiling lad, of rather delicate appearance, about seven years of age. Within was a lovely infant, full

of life and smiles, not yet a year old, in the care of a kind-hearted maid. We soon got a cup of tea, mingled with many an outbreak of satisfaction by my host, and the perpetual beams of a delighted countenance, at my being actually with them. So strange was the fact that it could but just be credited as a reality, after having been so long talked about beforehand.

After tea we walked down into the city and made several calls, visiting the shambles and going over the premises of a large firm with which I formerly did business. The evening being rainy, we could not look much about the public buildings, the rain rendering the streets filthily dirty. By main force, almost, however, I was taken to the dwelling of my friend's mother-in-law, a widow, having her eldest daughter living with her. The latter I found to be a very intelligent and interesting person. Every member of the family treated me as if I had been an old friend of long standing, for all were delighted to see me. I felt really embarrassed by their extreme

cordiality, which arose from their appreciation of some services rendered to my friend, which had made him too lavish in his commendation of the expected stranger.

The Irish character is excessively ardent. Kindnesses rendered are remembered with an extreme warmth of feeling, and the soul of an Irishman overflows at summer heat towards a kind-spirited benefactor. He will do anything in reason, and even beyond it, for the comfort and happiness of a friend. Hence Irish hospitality is proverbial. Unhappily, it has betrayed many in the middle and upper ranks of life into an improvident scale of expensiture, and caused a widespread embarrassment among them. But those who have kept within compass in their style of living have now a fair prospect of making headway in life. A great number of estates have changed hands, and many more must do so; and when the transition becomes complete, a career of Irish prosperity may be anticipated.

(To be continued.)

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

HOME WORK AND OUT-OF-DOOR WORK.

Melton Mowbray.

DEAR BROTHER,—While reading the first article in the June Magazine—and I have read it over several times—my mind has been deeply impressed with the important remarks contained in it, relative to our responsibility as preachers of the gospel in connection with the deplorable state of our own country. I agree generally with your remarks, but particularly with your fifth proposition. If our duty had been faithfully discharged, the awful responsibility would have rested upon the unsaved masses of our community, and the preachers of the gospel would have been clear of their blood. But is this the case? There can be no responsibility resting upon the blessed Jesus: he always blesses the means adopted for the conversion of sinners, when those means are used in the spirit of the gospel. Where then does the awful responsibility of the unsaved millions of our countrymen rest? I fear upon the agency employed by the church. The idea of the blood of so many millions of

our neighbours and friends resting upon the skirts of an unfaithful ministry and church is enough to make angels weep. Blessed as we are—one preacher of that gospel which is the power of God to salvation to every one that believes to about “350 souls”—no insurmountable impediment of an ecclesiastical or political nature exists in the way of our access to them all: they are our neighbours, some of them our near relations;—unsaved and unforgiven on the brink of an awful eternity, before we get at some of them, to beseech them with tears and prayers to be reconciled to God, they will be beyond the reach of mercy.

Can nothing be done?—is your voice in bringing this spirit-stirring subject before us to be unheeded like a dream? I hope not. Surely some of the brethren will grasp the mantle of our venerable founders and fathers in the gospel, whose labours we have entered into! Is that yearning pity for mankind, that burning charity that prompted Nelson, Bramwell, Stoner, Nancy Cutler, John Smith, Caghey, and others to such mighty efforts to reach the masses of this corrupt

nation, never to be in operation again? Nothing can be more clear than that the present policy of the church and ministry is a failure—a failure as far as God's purposes in England's salvation through the blood of the Lamb is concerned; the silver trumpet, sounding forth from our colleges, seminaries, and institutions, does not charm the masses of our corrupt humanity so as to bring them to Christ. Facts and figures are against them. The millions of our fellow-sinners that are thronging the downward road must be arrested by the converting power of the gospel, or, ere long, they will sink into perdition, and we shall have to meet them at the bar of God. That the present machinery of the church does not convey the soul-blessing power of the gospel to the multitudes of our countrymen so as to awaken, convince, subdue, and bring them to Jesus for salvation, is a fact none will deny. We must either be contented to move on with the present sleepy, inefficient mode of treating our fallen humanity—shutting our eyes to the awful consequences of the thousands of our fellow-men perishing around us, or, as you say, "we must change our tactics."

This has been my conviction for years.

Should the following plan, which I have known to work exceedingly well in certain places, induce any of our brethren to proceed to action in making inroads into Satan's kingdom, the Lord Jesus shall have all the glory.

Ten or twelve years ago, when I lived at B—, in the Nottingham Circuit, a few of us were talking one day of the best means of promoting a revival. We agreed to meet on a certain evening in the school-room, with as many of the brethren as were disposed to join us, and the following thoughts were suggested and acted upon:—

1st. Not to attempt what we believed was not practicable.

2nd. Not to do as many do, who pray with all their might for the Lord to revive his work, and then decline to take any other part in promoting a revival. While we believed it was our duty to pray with all prayer and supplication in the spirit for an outpouring of the Holy Ghost upon sinners, we believed it was equally our duty to make a personal application to the persons prayed for, to entreat them to turn to the Lord and attend the means of grace.

3rd. We agreed to meet once a week, and spend an hour in fervent prayer for certain persons and families that we purposed to visit the following Sabbath, and fixed upon some of the worst and most abandoned in the village to visit first.

The first Sunday we commenced our

operations in the name of the Lord, we were astonished that not one of the families we visited opposed us, but thankfully received our message, and were willing that we should pray with them, evidently showing that the Lord had answered prayer, and gone before us. The second Sabbath I and my companion (we agreed at first to go two and two together) went into another part of the town, and called upon a family, the head of which, in point of principle and morals, was but few removes from infidelity, and he was very liberal in the use of abusive language respecting the people of God. When we entered his house, he began to vilify our project, declaring our motives were sinister—we wanted him to come to the chapel on purpose to get his money. After much conversation with him, I asked him if he would allow us to pray with him? He replied, "You may pray if you like." After prayer, I perceived tears in his eyes. I kindly took him by the hand, invited him to the chapel, and bade him good day. The next Sabbath evening this same person obtained redemption through the blood of Christ, the forgiveness of his sins, in the Wesleyan Methodist Chapel, and became a useful and liberal member. Very soon after, three or four more of the family were converted to God.

The above plan we carried out for a length of time, not without opposition; neither had we the success we at first anticipated. But, after a while, it was apparent that there was a mighty feeling produced in the village; some were so affected that they could scarcely attend to their business; others declared they could not sleep upon their beds; others were alarmed by terrible dreams at night. In one week we saw more than a score converted to God, and the revival spread to some of the surrounding villages. Such days of grace we have seldom known; may the Lord hasten them generally!

I have known the above plan to produce similar effects in other places, when men of the right stamp have been found to carry it out,—men that are willing to die for the Lord Jesus, that they may testify of the gospel of the grace of God to perishing sinners. As we believe the salvation of sinners is the object for which the gospel is to be preached, surely there are many to be found that are willing to "change their tactics" in any proper and scriptural way, so that they may snatch some of these brands from the burning.

I remain, dear brother,

Yours truly,

J. WARD.

ORIGINAL CORRESPONDENCE OF
THE LATE MR. WM. DAWSON.

GOD'S PURPOSE IN MEN'S AFFLICTIONS.

Barnbow, August 16, 1827.

MY DEAR MRS. —,—Hearing from Mrs. — the peculiar circumstances in which you are placed, excited in my bosom sensations of sympathy; and now I have taken up my pen to attempt to soothe the painful anxieties which, no doubt, plant a thorn in your reflections, and make you sigh when no one sees or hears but your divine Redeemer and your heavenly Father. Well, the Lord "knows whereof we are made: he remembers that we are but dust;" and, no doubt, he is acquainted with your state, your feelings, and your fears; and more scrupulously weighs your moments or your hours of suffering than ever your medical adviser weighed the most deadly poison which he saw proper to make an essential ingredient in his medicine.

I trust, from what Mrs. — said, you are, before this, the joyful mother of a hopeful son, and are now recovering from the trial of that hour which your fears had sometimes covered with a gloomy veil, and sometimes would paint with a death's head upon it. I trust your unbelieving fears are now ashamed, and that your hopes triumph in the God of your salvation. I trust you are now singing an "anthem taken out of the 116th Psalm," and that the voice of praise is now heard in your dwelling.

I was truly sorry to hear of Mr. —'s indisposition, and felt anxious on account of its results. This, no doubt, is an additional trial, and will be felt with greater force in your present situation. You are two strings on the same instrument, and the one cannot be touched but the other will vibrate; there will be sigh for sigh and smile for smile. If one weeps, the tear will stand in the other's eye; and if one rejoices, the other shares the pleasure and joins the song of praise. You cannot see your dearer half suffering and feel nothing. The left hand cannot say to the right hand, "I have no need of thee;" and if one eye be wounded, the other sympathises and feels the pang.

But what are the mutual sufferers to do? Are they to sit down on the same sofa, and weep their lives away? Ah! no; that be far from them. No, no; they must take each other by the hand, and both appear before the throne of grace, and there pour out their souls to God, and then return, singing Luther's favourite psalm—namely, the forty-sixth.

If you had been unacquainted with the sinner's and the sufferer's Friend, then I might have recommended Jesus to your

notice as your "refuge and strength, a very present help in trouble:" but you are no stranger to that "Friend that sticketh closer than a brother." Blessed be the Lord! You have an interest in the eye, and in the heart, and in the hand, and in the offices of your "great High Priest, who is touched with a feeling of your infirmities, and who was tempted in all points as we are, yet without sin." Oh! then, value your privileges and improve them. Why bear your burdens alone, when your Lord says, "Cast them upon me, and I will sustain both thee and them?" I can truly borrow the words of that extraordinary man, the late Rev. S. Rutherford, and say to you what he says in one of his letters to Viscountess Kenmure:—"I know your cup is sugared with mercy, and the withering of the bloom of worldly joys is for no other end but to buy out the reversion of your heart and love. Madame (adds he), subscribe to the Almighty's will; put your hand to the pen, and let the cross of your Lord Jesus Christ have your submissive and resolute AMEN. If (says he) ye ask and try whose this cross is, I dare say it is not all your own; the best half of it is Christ's. 'In all their afflictions he was afflicted, and the angel of his presence saved them.'"

Will you, my dear Mrs. —, let every pain and every pleasure drive or draw you nearer to your Lord Jesus Christ? We are too apt to grovel in the dust, and therefore the Lord rouses us by painful providences. We are too apt to settle in our nests, and the Lord raises the wind to shake the boughs; and he puts a thorn in the bottom to remind us that "this is not our rest." He loves our company in the closet; but when the world has got too great an ascendancy, we put him off with transient visits. He, therefore, lets us feel the smart of his rod, and, at the same time, the emptiness of the world; and then we run to his feet, and he hears our voices supplicating for mercy to pardon our past negligences, to remove the rod, and spare us and our comforts a "little longer, that we may recover our strength before we go hence to be no more seen."

It is a pity that our infinitely-loving and lovely Redeemer should be obliged to use such harsh measures with us to wean our hearts from the world, and win them for himself. It is a pity that he should be forced to pour the water-floods of affliction upon the world's chaff, before we will count it but dung for Christ. What a pity that his creatures should have the place in our hearts which he should possess himself. What a wonder that we should give our best affections to

the dark profile, the side-face—the *shadow* of his excellencies in his creatures, and let the infinitely beautiful and glorious *original* have a lower place in our love and esteem. No wonder that he is jealous of his honour. He puts a high value upon his people's hearts, and is not well pleased when they give them to the works of his hands. Oh! then, let us fall at his feet, and confess this sinful and idolatrous attachment to the creature; let us plead the blood of sprinkling for pardon; let us fully and freely surrender our whole hearts to his government; let us pray that the enlightening, softening, sanctifying influences of the Holy Ghost may fully possess our ransomed powers; and then he will "restore comforts to his mourners." The *loss* of those blessings that have been taken from us will be sanctified and made up with his own presence; and the blessings *remaining* will be doubly valuable, because we shall feel that we have received them from him, and that we enjoy them in him. Oh! may the Lord Jesus be more loved by you and your dear partner than he ever was before. Let your "meditations of him be sweet." When you open your mouths, may it be "to speak of the glory of his kingdom, and talk of his power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psalm cxlv. 11, 12. Thus may you be daily and hourly glorifying the Lord, and being "made meet for the inheritance of the saints in light." There may you meet your friend and brother,

W. DAWSON.

P. S.—I hope now the Conference is over, and Mr. —, &c., are removed; that the winter will be over and gone (as it regards —), the flowers will appear on the earth, the time of singing birds will be come, &c., and your jarring strings will sound harsh discord no more. I was anxious for —, most deeply so; and I wish that all that is past may be forgiven and forgotten, and peace, unity, and concord be a trinity in unity that all hell cannot dissolve.

DEVOTIONAL MEETING.

DEAR BRETHREN,—In the absence of any reply to the valuable letter of "T. C." in the May Magazine on a "Devotional Meeting," I deem it right to communicate the mode in which some brethren in the Leeds Second Circuit have for more than three years conducted such a meeting.

A desire was felt to promote a spirit of union in the great work to which the Head of the Church has called us, and invitations were sent to every brother in the circuit to meet at the residence of brother J. H. Carr. After a friendly cup of tea, the meeting was opened with religious exercises, and the object of the meeting being stated, the brethren entered into a free and interesting conversation, which resulted in the resolution, "that the brethren should meet once a month (except the months in which are held the regular Quarterly Meetings), to take tea together at the house of those brethren with whom it would be convenient, and that a lecture or essay be prepared and read by each brother in turn, commencing with the senior brother on the plan; the subject to be selected by the meeting."

We first went through the leading doctrines of Christianity, and the Inspiration of the Holy Scriptures. At present we are tracing the progress of Christianity during each successive century. At the close of each lecture free discussion is allowed; and I can testify for my brethren that these meetings have always been attended with spiritual good, have increased our scriptural knowledge, and are promotive of brotherly affection and esteem. Two of the senior brethren, Brothers Johnson and Booth, have gone to their reward, and I am sure their memory has been endeared to us by our association with them at these meetings.

I think it probable that many similar meetings are held in various parts of the country, and if they could be introduced into every circuit I believe they would prove a great blessing. I am, dear brethren, yours very affectionately,

H. T. MAWSON.

Leeds, June 16th.

Temperance.

AN AWFUL OCCURRENCE.

DEAR SIR,—Not many years ago there lived in the parish of St. Just, Cornwall, an individual notorious for fighting, wrestling, and such like practices. It was a very common thing for him to save that portion of his earnings which he did

not need to supply his daily recurring wants, and after having accumulated enough for his purpose, absent himself from home for several days, until his hard-earned savings were expended, and then, with a body debilitated by excess, and a mind in its last state, ever worse

than in any former, return again to his labour and his home, that he might again repeat his former shameful and degrading practices.

One day, after being on a "bout," he returned as usual to his home, when his mother, as a parent might in such circumstances be expected to do, began to expostulate with him on the impropriety, and upbraid him for the foolishness of his conduct; but little could his impatient spirit brook the restraint thus sought to be imposed, and in the heat of his excited passions he beat his aged parent in a brutal and shocking manner. He went that day to the mine where he was accustomed to work, and while there fell in with some dissolute companions, who proposed going to the public-house to partake of some intoxicating liquor. He was eager to accompany them, and whether from want of money, or through a vain desire of display in the sort of feats to which he had long accustomed himself with a degree of precision and apparent security really astonishing, we know not; but rendered confident by past success, and reckless by the evil spirit that possessed him, he challenged the party whom he was addressing to lay a wager for a certain sum that he would ascend the "shears" which bestrode the shaft, stand on his head, and descend to *terra firma* again in a stated time.

The challenge was accepted—he ascended the giddy height with much agility—proceeded to the feat of standing on his head—quivered for a moment to gain the centre of gravity, just as the broad leaf trembles in the passing breeze, and then, as if overbalanced by an invisible hand waiting to make his destruction sure, was precipitated from the fatal altitude down deep into the bowels of the earth, from whence his shattered and broken remains were taken, clothed in that "sackcloth" which, were it not too late, would have been a fitting emblem of the deep contrition which his soul should have felt; but "the harvest was past, the summer ended." We forbear—"he died and was buried." Silently and slowly the procession moved along as it bore to the melancholy house appointed for all living, all that was mortal of the once profligate youth. Mournfully and hopelessly followed the heart-stricken and bereaved mother—stonelike sank the grief into her labouring breast, and death-like indeed was the pall spread over the early tomb of him she loved—even amidst the unnatural persecution she suffered at his hands—with the deep unceasing devotion of a mother's love; and who can wonder at the grief of her soul? for in her mausoleum-like heart vibrated no fibres to the music, sweet as that of the

spheres, contained in the heart-cheering words—"Blessed are the dead that die in the Lord."

T. JAMES.

A LESSON OUT OF THE LETTER D,

WORTHY TO BE LEARNED BY ALL SOBER-MINDED MEN.

The Drunkard is a Depraved Drinker,
Deals in Deadly Drugs,
Disports with Death.
Denounces Decency, and
Defies Damnation.

He is like a
Dateless Daybook,
Dry Decanter,
Deep-mouthed Drain,
Doleful, Dismal Dirge, on a
Dark December Day.

He is always at a
Dead lift,
Dead reckoning,
Ever at Death's Door, and his life at a
Discount.

He is a
Desolation,
Desecration,
Derision, and a constant
Defalcation.
Detestation,
Deformity, and a
Doomsday book, in which he tells his
Destiny, and proclaims his own [own,
Doom.

He Degrades his understanding,
Despoils his health, and
Destroys his estate.

He is a
Dishonour to his nature,
Detestation to God,
Discredit to his friends, and a
Disgrace to humanity.

In Disposition he is
Doggish,
Domineering, and
Dastardly.

In Drudgery he is the
Devil's Doorkeeper,
Disciple, and
Dupe.

He lives in
Disgrace, and will Die in Despair!
And it is worthy of remark, that the letter
D, which stands for
Drunkard, stands also for three
Deadly Diseases—

Diabetes, Dysentery, and Dropsy, and
For three things most of all to be
Dreaded,

Dissolution, Death, and Damnation!

BRITANNICA.
(Bristol Temperance Herald.)

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

WE are glad that some of our friends are taking our hints in the proper spirit, and trying what they can to secure new subscribers to the funds of the association. We are convinced that a large amount might be very easily gained with very little effort, if appeals were made in the company of those who are disposed to give. Are there not at least a thousand friends who could undertake to obtain a guinea each before the next Aggregate Meeting? Such a sum would cheer the hearts of our friends at Leeds, and be a good thank-offering for the mercies of another year. But we have to suggest that when any favourable impression has been made, those who have been advocating our cause will *there and then* try to secure subscriptions or donations. We do not object to write to any one whose name is sent to us, but some delay may occur owing to the multiplicity of our engagements; and, beside, a note from a stranger would not be so effectual as the offer of the friend to send the guinea for them to the Secretary. On those occasions the old adage is worth remembering, "Strike while the iron is hot."

In reference to the Magazine, too, we have ground for rejoicing; but we are not yet satisfied. The circulation might be five times as great as it is, if vigorous efforts were put forth. We have been surprised in many circles to find that its very existence was unknown until we referred to it. This ought not to be, and must not be allowed to continue. Hitherto we have avoided availing ourselves of the means usually resorted to to puff into notoriety any new publication. We have not had any huge bills posted over the various towns and villages of the kingdom, or illuminated cards exposed at the railway stations, inns, and shop windows, and have spent very little in advertisements. Our numbers have not been sent out gratuitously. No canvasser has gone forth to gain subscribers. Nor have we established agents, supplying them "on sale or return." Had we resorted to these means we might have trebled our circulation, but it must have been at a cost of more than a thousand pounds, and where was such a sum to be had? Without incurring such expense, we have an issue larger than many religious periodicals of much longer standing, and there is no reason why we should not so increase as to cover all outlay, and bring a surplus to the funds. While we challenge our

brethren to effort in these particulars, we would also commend the Association and the Magazine to their notice as deserving special mention in their approaches to the Father of Spirits. Think of the sick and aged brethren, of the fatherless children and widows who are laying claim to our sympathy and support, and let prayer be offered up for them. Think, too, of the many minds with whom we come in contact while our pages are being read, and unite with us in prayers that our labours may be owned of God to the good of many. "Brethren, pray for us!"

Dunster.—In the Dunster Circuit some of our brethren have promised to join the association, and several friends will become subscribers as soon as a branch is formed. We hope before long to report the formation of a branch in this place.

Bideford.—Here we had promises of subscriptions from two brethren; and the superintendent of the circuit kindly engaged to lay the matter before the local preachers, and not in any way oppose if they wished to form a branch and hold a meeting.

Tiverton.—Here we have long had a pensioner; but he was obliged to join the Axminster branch, the brethren in the circuit not having heart or charity enough to unite. We fear that nothing will be done. One friend, Mr. Cockran, solicitor, gave us a donation of ten shillings. It was gratifying to hear the expressions of thanksgiving from the family of our poor aged brother. Oh that the people had souls to appreciate the value of such expressions!

Wellington—Taunton Circuit.—The secretary of the Taunton branch kindly went with us to Taunton to see the superintendent, to try to obtain his sympathy and help in securing a meeting. We have strong hope that this branch will revive from this visitation, and that before the summer is over, a good meeting will be held. The secretary has pledged himself that no effort shall be wanting, and we have faith in him.

Woodstock.—A delightful meeting was held in this place. We are expecting an account from the Secretary of the Branch, or Brother English, who attended.

Wednesbury, June 6th, 1853.—We attended a meeting presided over by John Ratcliff, Esq., of Birmingham, and was delighted to hear the cause pleaded by Mr. William Griffiths and Mr. Edmund Heeley. The Secretary

of the Branch has promised a report, and we only allude to it to record the fact of the meeting being held, and to show that we hold our brother to his promise. We were much gratified in being entertained at the house of Mrs. Taylor, who has exerted herself well on behalf of the Magazine, having secured 42 subscribers by her own efforts. We know that we are under obligations to many of our fair friends; but in reference to this matter we must say to our sister, "Many daughters have done virtuously, but thou excellest them all."

Birmingham, June 7th, 1853.—Having preached in the commodious new chapel on the Sunday, we took the liberty of inviting the preachers to meet us on the Tuesday evening, and returned from Wednesbury to fulfil our engagement. We were glad of the opportunity of giving explanations to several of the brethren, and found that there was quite a disposition to help on the work. A more general canvass for subscribers was promised, and arrangements made for collections in every place of worship for the funds of the Association. It was also resolved that a tea meeting worthy of the place and the occasion should be held in August. As the largest manufacturing town in the centre of England, where trade is good and every one seems prospering, we should like the friends to determine to be A 1 in this movement, especially as it was here that the first committee met, and its convener, Brother Pearson, is now a resident in the town.

Sheffield.—We spent several days among our old friends in this place, and found them actively engaged in making arrangements for building chapels, &c. Better still, "the work of saving souls" progresses among them. In few places do we find more attention to the apostolic monition, "Whatsoever ye do, do heartily."

We regret, however, to find that no systematic efforts have been put forth to secure the promised thousand pence weekly on behalf of the Association. There is no abatement of interest in our cause, but there wants more conscientious action, in order to secure the co-operation of the people.

Putting them in remembrance of their pledge, and leaving an abundant supply of collecting cards, we trust will have the desired effect, and prevent our being made ashamed of our past confident boasting on their behalf.

TADCASTER CIRCUIT.

ABOUT twelve months ago our friends at Church Fenton held a tea-meeting for the benefit of the Local Preachers' Mutual Aid Association, when £6 2s. 6d. was realised and sent to the secretary. A

second meeting was held on Thursday, March 31, for the same purpose.

The folding-doors between the chapel and school-room were thrown open, and the display of taste in the arrangement of tables, flowers, &c., was very creditable. The plentiful provision proclaimed the generosity of our kind friends, and their variety and quality did equal credit to their skill and industry. After walking nine miles to the meeting, I felt much refreshed by the cup which "cheers but not inebriates;" and the hearty welcome and pleasant smiles of our presiding ladies made us forget our toil and care. After the tables were removed, arrangements were made for the after meeting.

Mr. Alderman Meek, of York, had been invited to take the chair, but being unable to attend, our excellent friend Brother Cawood was called to preside, and spoke very feelingly about his conversion to God through the instrumentality of a local preacher, and he expressed the delight he generally experiences under the ministry of the brethren. The secretary read the report of the Tadcaster Branch, which shows an increasing interest in the circuit for the benefit of the Mutual Aid Association.

Mr. Harris, of London, hon. sec., addressed the meeting at considerable length, and seemed to arouse the sympathies of all present. Truly, it was good to be there. Our friends were encouraged and their numbers increased.

Brother J. C. Padman, of Boston-Spa, then spoke in a strain of fervid eloquence, and seemed quite carried away by the influence felt on the occasion.

Brother John Taylor joined the association, and spoke feelingly on the subject.

Brother Stones, of Catterton, in his usual zealous way, declared the goodness of God in bringing him into his fold.

Brother Robert Jackson, of Fenton, gave vent to his feelings in warm expressions of kindness for suffering humanity.

After thanks were returned to the ladies for their kindness in providing tea, to the hon. secretary for his attendance, and to the chairman for his service in the chair, the meeting separated a little after ten o'clock, highly gratified with the entertainment of the evening, and promising to help us with another meeting next year.—THOMAS MOON, Branch Sec.

DIED.

June 1, 1853.—Samuel Arthur, of Northampton, aged 82. Claim £4, having previously received £4 on the death of his wife. He had been on the Annuity Fund 70 weeks.

June 5, 1853.—In the full triumph of faith, James Ellis, of Ipswich, aged 35. Claim £8. He had been on the Sick Fund 2 weeks.

April 25, 1853.—Mary Penkethurgh, of the St. Helen's Circuit, aged 73. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

AUGUST, 1853.

Essays, Scripture Illustrations, &c.

GOD'S TRUTHFULNESS, MAN'S FALSEHOOD, AND THE
CONDITION OF SALVATION.

"God is not a man that he should lie."—NUM. xxiii. 19.

By implication the words of Balaam to Balak the son of Zippor assert the natural untruthfulness of man, and contrast it with the simple, naked and pure verity of God. God is true, man is false. Man is ever in danger of speaking or acting a lie, or of being false to himself, to his principles, to his friends, to God. God is *not a man*! This is a terrible rebuke to proud human nature.

Nothing more easily or more deeply offends a man than the imputation of being a liar. Yet nothing is more undeniably established as a fact in his history than that he is guilty of deception in every possible form of word and deed; that he is deceptive in his professions and in his purposes towards his fellow-creatures, faithless and hypocritical towards God.

If man were true—if falsehood had always been unknown and unpractised by him—there would never have been the slightest occasion or necessity for the use of oaths, vows, or covenants. Yet these have been of frequent occurrence in all nations from the remotest antiquity. Their existence and universal use establish the inferences that a strong substratum of *untruth* lies at the basis of the human character; that this is a felt fact among the species; and that scepticism of each other's goodness and veracity is a distinguishing characteristic of the members of all classes of society. Man lives perpetually in a state of jealousy and fear of his fellow-man, because he cannot believe his words, and scarcely his solemn and most awful oaths. Such a state of things appears almost in the light of a retributive result and fit consequence of that fearful initial step which, in the midst of his own Paradise of delights—planted for the perfecting of man's life of bliss—gave the lie to God, on the assumption

that *he did not mean what he said*, when he annexed an unexplained punishment to the infringement of his first prohibitory command—"In the day that thou eatest thereof thou shalt surely die." Man believed not God, and there is no longer any truth in man. If he desires truth, he has to seek it; because it is from without,—it is not inherent in himself. Its elaboration, therefore, whenever it is not *brought* to him, is a work of time and difficulty, of painfulness and uncertainty. If he wishes to be true himself, to eschew all falsehood, and exemplify in all his acts and words the one pure and powerful principle TRUTH, he carries on a warfare with himself, his inclinations, passions, interests, that is characterised by similar difficulty and painfulness; the victory is often doubtful; and every day his fidelity to the truth is tested in the presence of unnumbered powerful examples of falsehood in his fellow-men.

Hence the apparent necessity for oaths: to establish confidence between man and man; to give the semblance of truth to his communications, and bind a naturally untruthful being to sincerity and honesty. But the waywardness of the human character cannot be held sufficiently in check by such an expedient, although it receive sanction from God himself, who, coming to the assistance of man, weak and wicked as he is, commands—"Thou shalt not forswear thyself:" whatsoever thou hast vowed thou shalt perform; what thou hast said, thou shalt do, even if it be to thine own injury: for "He that sweareth to his own hurt, and changeth not, shall never be moved." The man that loves truth, abides in the truth, maintains the truth, moves on through life in unswerving truthfulness, I will sustain; he shall never be moved: he shall abide as long as the truth, which *abideth for ever*.

The command to keep an oath, and not to forswear ourselves, might be supposed to be an indirect sanction of the practice of taking oaths; but if we look more narrowly at the subject we shall scarcely adopt that view. All the moral laws and directions which have been given by God to man have been consequent upon the commission of the sins which they respectively forbid, with the exception of that one command which was imposed in his state of primal innocence in order to test his obedience. The practice of perjury, and falsehood, and malicious slander, no doubt, gave origin to the ninth law of the decalogue—"Thou shalt not bear false witness;" and particular instances of falsehood called for prohibitory mention to mark the divine displeasure. Thus the violation of an oath, a vow, or a covenant, is met by the command—"Thou shalt not forswear thyself;" in addition to which requisition man is supplied with a motive to obedience,—"*but thou shalt perform unto the Lord thine oaths.*" As if it had been said—"If thou swearest, God knoweth it: he requires truth even in the inward parts," and "*lying lips are an abomination*" unto him: as thou hast sworn in his presence, so also let the thing sworn be fulfilled as unto the Lord. The eyes of those who accepted thine oath or promise may not be upon thee when thou art called to its performance; but the eye of God is ever upon thy ways—"Thou shalt perform unto *him* thine oaths."

Thus is an excellent principle brought to bear upon man in his lapsed and imperfect condition, the application of which, however, does not necessarily involve divine approval of those transactions between man and man whose violation is rebuked by it. The command is a consequence of departure from truth. We must return to truth. God has regarded with leniency and compassion the expedients we have adopted to secure our own truthfulness, and in the maintenance of truth requires us to fulfil the conditions which these expedients impose.

"But I show unto you a *more excellent* way." Such virtually is the declaration of Christ to us. The entrance of sin into the world has made man a liar, an inherently false and treacherous being: oaths, covenants, tests, all things that in effect exceed the plain bare statement of a fact, sentiment, or belief, are expedients to produce confidence in our sincerity or veracity. If man were true there would not be the slightest pretext for their necessity or use. They are the result, the product of distorted morals; *they come of evil*: therefore our Lord commands—"Swear not at all:" let no oath, no vow, no covenant pass thy lips. Let every word spoken be true. Be content with a plain, simple, and single statement of every thing on which thou hast to speak: "let your communication be yea, yea; nay, nay; for *whatsoever is more than this* cometh of evil."

"Whatsoever is more than this!" How many things there are which exceed this measure of morality given by the highest authority! The administration of oaths, declarations, and tests, the imposition of forms, rites, and creeds for solemn subscription, or as symbols of covenantal obligations and engagements—are not all these something more than simple affirmations? and are we to understand that the command of the Saviour extends to all these?

The mission of the gospel of Jesus Christ is to reconcile the world to God. This can only be done by restoring the confidence which was broken by man's transgression; and every provision of the various dispensations of God's mercy to man from the beginning until now seems to have been calculated to produce a result so desirable and so promotive of the world's welfare. Everything that could possibly be done to convince the world of the faithfulness and truth of God we shall find to have been done already, if we examine the subject in connection with the history presented to us in the Bible. No points are so frequently insisted upon in the Hebrew Scriptures as the faithfulness of God, the certainty of the fulfilment of his promises, and the continual failure of his gracious purposes through the faithlessness of men. God's first act before pronouncing the consequences of man's transgression, was to give him a promise of deliverance from his adversary. Man had made God a liar in respect of a *command*, and God now put him upon his trial with reference to a *promise*; for fifteen hundred years the long-suffering of God bore with the wickedness and unbelief of men; the promise was as ineffectual as the command; men flagrantly rejected his grace, disbelieved his word, and still made him a liar. Then again God spake; but it was a word of *threatening*—"I will destroy man whom I have created." Yet he gave

him "an hundred and twenty years"—"the long-suffering of God waited while the ark was preparing;" but man exhibited still no confidence in God; the threatening was no more believed than the promise or the command: God was still as a liar unto man; therefore the day of destruction came and swept away the whole race of the wicked. God's faithfulness and truth were thus exemplified in righteous judgments upon those who practically disbelieved and disregarded his mercy and truth.

"The flood came and swept them away." Scarcely had the storm-clouds of the deluge moved their shadows from the earth, when the mercy of God threw across the sky the bow of promise, giving thus a memorial of the fulfilment of his word of threatening, and a pledge of grace and favour in the future. Yet in one hundred years a rebellion of the whole earth was organised against the authority and will of God, who found it necessary to confound their speech, and thus impose another check upon their practical infidelity and blasphemy. Notwithstanding this, however, before the call of Abraham the world lapsed into unbelief and forgetfulness, and idolatry, oppression, and strife were the natural results.

But "Abraham *believed* God." He left his country at his call; sojourned in a strange land at his bidding; remained an alien and a stranger therein on the strength of God's promise that it should be given to him and to his seed for ever, "when as yet he had no child;" in obedience to a naked command, unreasoning and undisputing, he laid Isaac on an altar, though all his hopes of the fulfilment of God's promises were centred in "the lad." "He staggered not at the promise through unbelief;" but with implicit confidence in God's word and truth and faithfulness, obeyed all his directions. God was not a man to him that he should lie, nor did Abraham by any act show that he did not believe him. Therefore God honoured him abundantly, and has made him an example in the sight of all the world. He found in Abraham that confidence which he seeks to establish universally between earth and heaven. It was truth, sincerity, integrity, honesty, fidelity, refund and re-established; and because of this, because he made not God a liar, and *believed*, it was counted unto him for righteousness, and the unconditional promise was made that in him "all families of the earth should be blessed." And all who *believe* are called children of faithful Abraham.

So eminent, so holy, so great is truth in the sight of God. It would seem as if the original act of transgression which first cast the semblance of doubt upon God's own truthfulness, were never to be forgotten, but must serve as the type of all sin, all disobedience, all unbelief; and as if God had determined that this outraged attribute should be fully satisfied and honoured by the means devised for man's salvation.

God has made *faith* great because *truth* is great. His truth is not to be questioned; but man's sin did so question it—was a practical denial of it. Man's recovery must therefore be by an acknowledgment of it, a practical, hearty, and sincere admission and affirmation that God is true,

and in Christ is reconciling the world unto himself. Hence man must *believe* God, and hence *faith* is the condition of our salvation.

The history from Abraham downwards amply exemplifies the jealousy with which God guards, and the assiduity with which he inculcates the idea of his immutable truth. But for his Name's sake, the honour of his truth, the assertion of his own integrity, Israel would many times have been cast off, and the world itself left to perish in its wickedness. And we find that in pursuing his gracious designs for the benefit and recovery of man to the way of truth, he condescends even to employ some of the very expedients which men use among themselves, in order that we may be won back to confidence in his eternal rectitude. Not only has he given us the most gracious and attractive *promises*, but he has stooped to our own level, and entered into *covenant* with perishing worms that they shall inherit the promises, even everlasting life. Nay, further, "willing more abundantly to show unto the heirs of promise the immutability of his counsel," he "confirmed it by an *oath*, that we, who have fled for refuge to lay hold of the hope set before us, might have a strong consolation"—it being "impossible for God to lie."

"God is not a man that he should lie;" and therefore to effectuate the redemption of man from the consequences of his transgression in accordance with the original promise, "he spared not his own Son, but freely delivered him up for us all, that whosoever *believeth in him* should not perish, but have eternal life." How wonderfully does the condescension of God meet every possible exigency and want of the human family! Man ought to receive with implicit confidence every assertion made by God; but in consequence of having forsaken God and of being accustomed to falsehood in his fellow-men, his mind has become so warped by error, and so incapacitated by sin to bear the truth, that it no longer possesses that transparency, that simplicity of purpose and direction which with filial, reverent, childlike trust embraces and rejoices to receive the merest expression of a gracious Father's will: therefore God has spoken with reiterated emphasis, and supported his words by promises great and wonderful, by marvellous signs and memorials, and sanctioned them by covenants and oaths most solemn and most significant; and when all these were ineffectual to secure man's belief in the truth of an invisible God, he condescended to make himself known to their senses and their understandings, and walked and talked with them day by day, teaching them "the way, the truth, and the life," and showing them of the Father: and it was declared to the unbelieving world that belief in the Son of God thus manifested to be a sacrifice for sins—thus brought within the reach and grasp of human knowledge and affections—should bring salvation. What more could be done to convince man of God's *truth*?—what more to induce him to "forsake every *false way*," and "put his *trust* in God?"

Through all the history of God's dealings with the world, as recorded in the Bible, we find this one principle ever prominent—that God's *character for truth* was outraged, attacked, questioned, by man's disbelief and sin. With justice and logical propriety, therefore, *reparation* is

demanding in the only mode by which salvation from the consequences of sin can be granted. The first, the great, the *only* step to God's favour (which is life) is trust, confidence, belief, *faith*—faith that honours God's *character for truth*—exalts the *truth*, hangs upon the *truth*, and brings the *truth* which makes us free from the fetters of error and falsehood, down into our souls, so that we walk in the truth, even as we walk in the light with God, the Fountain of Truth especially expressed and revealed in the face of Jesus Christ.

Faith, as the condition of salvation, has often been the object of ridicule and scorn to sceptics of every class and grade. They have, in the first place, been as much offended by its simplicity as the Greeks of old were with the foolishness of preaching. That a mere act of the soul, inappreciable to the senses of a bystander, so wholly spiritual in its character, so apparently insignificant and incommensurate with the result, should lead to so marvellous a change as that of conversion,—which is a total change in the manner of life in numberless instances; a passage from darkness to light, from the dominion of the devil to the kingdom of God's dear Son, from sin to holiness, from hell's slavery to heaven's glorious liberty,—is incredible to the carnal mind. Such a change can only be effected by divine power; and how that should be called into operation by the exercise of a simple act of faith in the soul of man, is a puzzle and a scandal to the proud and mighty intellect which disdains to stoop to so trifling an act for so great a purpose. But regarded in the light of a return to truth, and the first act of restored confidence between the soul and the fountain of truth, it is no longer to be contemned and scorned as unworthy the notice of the most exalted mind, the noblest intellect. It is the acceptance and the ratification of a treaty that shall last for eternity.

Let the sceptic no longer say that "where reason ends faith begins." In our view of the subject, reason, in its highest mood, and put to its noblest use, conducts to faith; and when truth is discovered the vocation of reason ends, and is transcended and superseded by that faith which honours God and testifies our hearty reception of the truth. Then Faith is the highest reason.

We trust we shall not be misunderstood if we venture to express a fear, that the doctrine of salvation by faith has not seldom been damaged in the hands of some of its exponents in our pulpits, by the reckless manner in which the reasoning powers of the congregation have been proclaimed to be of no value, in the process by which man is reclaimed from the error of his way. This is not the course that was adopted by God of old; nor is it in any degree similar to the method pursued by our Lord, in making known the truth. It may be well to a certain extent to say, It is sufficient for us to know that God has appointed faith to be the medium for the communication of spiritual blessings, and therefore it is our duty to believe; but looking at it in this light—however faith may commend itself as adapted to human weakness and incapacity, and however glorious the grace and mercy of God may appear in laying no heavier burden upon us as

a condition to our reception at his footstool—there certainly seems to be, on such terms, little coherency between the exercise of faith and the great spiritual and moral change which is produced by its instrumentality. But if we look farther, and by such aids as the Scriptures supply attempt to discover some scintillation of the Divine Reason—some ray from the glorious and eternal Sun of Righteousness, the fountain of *all light*, the source of *all reason*—we discover a propriety, a fitness, a glorious adaptedness and coherency between the appointment and the end to be accomplished, between the character of the sin and the means for the removal of guilt, between the *outrage* and the *reparation*, the *lapse* and the *remedy*, as commends itself to our reason, and stands forth before men as a manifestation of the simplicity and the power of the means which Eternal Reason adopts to effect its glorious purposes.



THE SPIRIT OF PERSECUTION.—WHAT CAN IT DO?—WHO HAVE EXEMPLIFIED IT?

To the first question our answer is,—past history teaches us, that the persecuting spirit can do any thing within its power: nothing is *too low, too base, too cruel, or too bad for it*. To the second question we blush to have to answer, that it has not only been exemplified in the conduct of Christ's outward enemies, but also in that of his professed friends. The Roman Church, the Church of England, the Presbyterians, and indeed almost all others, have in their turn, when they have had it in their power, become persecutors. The spirit of persecution, when manifested by Christ's professed friends, appears to have its source in ignorance as to the true nature of Christ's kingdom—"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." As soon as the church makes use of a carnal weapon, she relinquishes this great and paramount principle of her Lord.

These thoughts are occasioned by a lecture we heard the other night, the subject of which was "Religious Liberty." The able lecturer felt bound to state, that the English Parliamentary Church had, on some occasions, been a persecuting church, even to the use of the thumb-screw, &c. We found afterwards, that this statement was highly objectionable to a Churchman who was present. However objectionable such a statement might be, let Gilfillan's "Martyrs of the Scottish Covenant" testify to its truth. Not that we defend the Covenanters in many of their proceedings; neither that we are spiteful against the church established by law; but, that our readers may foster this important principle, that as soon as the church begins to persecute, and in proportion as she does so in any form or shape, she forfeits her allegiance to Christ. The following extracts will at any rate call attention to Gilfillan's book:—

"In 1694 another measure, still more cruel, was adopted. The common soldiers were empowered, without indictment or trial, to put to death suspicious persons, if they refused to take the oaths, or to answer the questions which they pressed upon them. Hence occurred the never-to-be-forgotten murder of John Brown, the Ayrshire carrier. John Brown was an amiable and blameless man. He had taken no part in the risings or public testifyings of the times. His only crimes were, his non-attendance on the curate of the parish, and his occasionally retiring, with some like-minded, to a favourite ravine among the moors,

where they spent the Sabbath-day in praise and prayer. His wife was a noble spirit: blythe, leal-hearted, humorous even. While he, on the other hand, was gravely mild and sedate, her smile shone on him like sunshine on a dunhill-side, and transfigured him into gladness. His family was one of peace, although Isabel Weir was his second wife, and there were children of the first alive. All were wont to pour out, like blood from one heart, to meet him, when he was seen approaching on his pack horse from his distant excursions. Latterly, as the persecution fell darker, and closed in around those Ayrshire woods, John could no longer ply his trade; nay, was even compelled, occasionally, to leave his home, and spend days and nights in the remoter solitudes of the country. Nevertheless, his hour at last arrived. It was the 30th of April, 1685. John Brown had been at home, and unmolested for some time: he had risen early, and had performed family worship. The psalm sung was the twenty-seventh; and the chapter read the sixteenth of John, which closes with the remarkable words, 'In the world ye shall have tribulation: but be of good cheer, I have overcome the world.' His prayer was, as usual, powerful and fervent; for although he stutted in common speech, he never stuttered in prayer: he could not but speak fluently in the dialect of heaven! He then went away alone to the hill to prepare some peat-ground. Meanwhile Claverhouse had come in late at night to Lesmalingow, where a garrison was posted; had heard of John; had risen still earlier than his victim; and by six on that grey April morning had tracked him to the moss; had surrounded him with three troops of dragoons, and led him down to the door of his own house. With the dignity of Cincinnatus, leaving his plough in mid-furrow, John dropped his spade, and walked down, it is said, rather like a leader than a captive. His wife was warned of their approach, and, with more than the heroism of an ancient Roman matron, with one boy in her arms, with a girl in her hand, and alas! with a child within her, Isabel Weir came calmly out to play her part in this frightful tragedy!

"Claverhouse was no trifier. Short and sharp was he always in his brutal trade. He asked John at once why he did not attend the curate, and if he would pray for the king. John stated, in one distinct sentence, the usual Covenanting reasons. On hearing it, Claverhouse exclaimed, 'Go to your knees, for you shall immediately die!' John complied, without remonstrance, and proceeded to pray in terms so melting, and with such earnest supplication for his wife and their born and unborn children, that Claverhouse saw the hard eyes of his dragoons beginning to moisten, and their hands to tremble, and thrice interrupted him with volleys of blasphemy. When the prayer was ended, John turned round to his wife, reminded her that this was the day come of which he had told her when he first proposed marriage to her, and asked her if she was willing to part with him. 'Heartily willing,' was her reply. 'This,' he said, 'is all I desire; I have nothing more now to do but to die.' He then kissed her and the children, and said, 'May all purchased and promised blessings be multiplied unto you!' 'No more of this,' roared out the savage, whose own iron heart this scene was threatening to move. 'You six dragoons, there, fire on the fanatic!' They stood motionless; the prayer had quelled them. Fearing a mutiny, both among his soldiers and in his own breast, he snatched a pistol from his belt and shot the good man through the head. He fell, his brains spurted out, and his brave wife caught the shattered head in her lap. 'What do you think of your husband now?' howled the ruffian. 'I aye thocht muckle o' him, sir, but never sae muckle as I do this day.' 'I would think little to lay thee beside him,' he answered. 'If you were permitted, I doubt not you would; but how are ye to answer for this morning's wark!' 'To men, I can be answerable; and, as for God, I will take him in my own hands!' And with these desperate words, he struck spurs to his horse, and led his dragoons away from the inglorious field. Meekly and calmly did this heroic and Christian woman tie up her husband's head in a napkin, compose his body, cover it with her plaid—and not till these duties were discharged did she permit the pent-up current of her mighty grief to burst out, as she sate down beside the corpse and wept bitterly.

"The tale has been told a hundred times; and, in any of its versions, is nothing more than a simple story. But, though simple, it is pregnant with meaning. It casts a light, far around its blood-lit page, upon the character of

those times. It proves that the rage of the persecutors had become insatiable, and sought, at last, not even the pretext or shadow of crime to justify its outrages."

In describing the close of the persecution, Gilfillan goes on to say—"We come now to the last of the Covenanted martyrs. James Guthrie had been the first minister who had suffered in the cause—James Renwick was the last. He may be called the Malachi among those modern minor prophets. He is described as a little fair-haired man, with a comely countenance, and great unction and sweetness of address. His letters, which are published, give evidence of learning, ardent piety, and something which verges on genius. In one of them, for instance, he speaks of the muirs and mosses of Scotland being *flowered* with martyrs. He speaks repeatedly of Luther in the loftiest terms, and seems quite familiar with his writings. His last letter closes thus—'I go to your God and my God. Death to me is as a bed to the weary.' He had a singular history. When a child of two years old, he, of his own accord, tried to pray. Some years later he was tortured with doubts as to the being of a God. Once, looking at the mountains surrounding Glencairn, in Nithsdale, the parish of his birth, he cried out, 'If there were all-devouring furnaces of burning brimstone, I would be content to go through them all to be assured that there was a God.' These doubts passed away, and, like Chalmers at one period of his life, he seems to have passed some entire years in devout solitary contemplation of the works and being of a God. He was sent to the university, where he supported himself by teaching gentlemen's sons. In July, 1681, when only nineteen years of age, he saw David Cargill executed in Edinburgh; an event which sent him home a 'sadder and wiser man.' His mind was forthwith made up to connect himself with the extreme section of the Covenanters. After visiting Holland and receiving licence there to preach, he returned and added the weight of his youthful scholarship, ardour, and eloquence to the Cameronian cause. His preaching gave a new impulse to the fading energies of the party. His beautiful boyish appearance, the fire which shone on his eyes and cheeks, his 'pleasant melting voice,' the 'seraphic enlargement' of his speech, served to unite in him the charms of a bridegroom and the energies of an apostle. Peden and he were close friends. He spent two memorable nights with John Brown, the Ayrshire carrier. One chill, dark November night a thin, travel-worn stranger entered John Brown's hut at Priesthill. His shoes were worn off his feet, his plaid hung dripping around him. John Brown himself was absent; the good wife looked at him with a certain suspicion, and it was left to her little daughter, Jenet, to do as well as she could the offices of hospitality to the uninvited and unexpected guest; yet so carefully did the child take off his plaid, and so tenderly place him in the corner next the fire, that the stranger burst into tears and into a blessing on the 'bairn.' At this juncture Brown himself returned; he recognised Renwick, and a night of plaintive yet joyous talk and reminiscences succeeded. After a day and another night of the same mutual intercourse, refreshed and strengthened, he parted from John Brown to meet no more on earth, and went on his way. For years he led a wandering life, preaching wherever he could find an opportunity to the 'puir hill folk.'

"After the Sanquhar declaration against the authority of James, which he penned, he became the object of unmitigated persecution. A reward of £100 was offered for his head, and fifteen distinct searches were made for him. Once he escaped by throwing himself into a hole on the side of a hill, which was protected from view by a heap of stones. His activity at this time was amazing. With all the rapidity of enthusiasm did he pass from parish to parish, baptising, catechising, preaching, protesting against King James and his July Indulgence. Like that glorious monk in the 'Roman,' he became 'a polyglot of prophets'—a 'manifold infection' of earnest and solitary protest. At length his health began to fail; he could no longer mount or ride on horseback; and had to be carried to the place where he was to preach. Yet once there—recognising an audience of the right kind, and feeling the fresh breeze of the mountain on his fevered forehead, he revived, he strengthened, he was enlarged, he poured out the emotions of his heart and the wrongs of his party in a very sea of eloquence, and the dying 'boy' Renwick was felt to be inspired. In him soul triumphed over body, and seemed, when it reached its climax, to lift up the frail frame in

scorn, and to say, 'What proportion between *this* instrument and *that* effect?' 'Not by might nor by power, but by my Spirit, saith the Lord.'

"At length, in February, 1688, having come to Edinburgh, he was discovered in the Castle-hill by a tide-waiter, who was searching for smuggled goods, and who stumbled on a nobler sort of contraband. He tried to escape at a back door, and fired a pistol, which drove back his enemies, but in running down a street lost his hat, was recognised and secured. He was treated on the whole with marvellous lenity. The bloodsuckers seemed weary of their work. They were, besides, deeply impressed by his youth and his appearance. A grim Burley, a dark Hackstoun, or a grey-haired Blackader, would have found no favour in their eyes. But this delicate, beautiful, and brave youth they were very much inclined to spare. They would had he made the slightest concession. But his mind was made up. He seemed, also, weary of life, and speaks of being a 'broken-hearted man.' He was dying, too, at any rate, and perhaps wished to die with a public testimony on his lips, and with Edinburgh and Scotland looking on. Perhaps, indeed, long wandering, and anxiety, and sickness, and solitude, had somewhat affected his fine mind. Nevertheless, at the Justiciary he behaved with uncommon courage and calmness; and his answers to the judges were sharp and ready in the extreme. When asked, for instance, if he had taught it to be unlawful to pay cess to his present Majesty, he owned he had, and added—'Would it have been thought lawful for the Jews, in the days of Nebuchadnezzar, to have brought every one a coal to augment the flame of the furnace to devour the three children, if so they had been required by the tyrant?' He was found guilty, and condemned to execution on the following Friday. He was asked whether he would like longer time, but seemed rather anxious than otherwise to be at the end of his journey. He was, however, reprieved for a few days, during which time he was visited both by Episcopalians and Papists, who used every effort to move his resolution, and to induce him to petition for life, but in vain. Bishop Paterson was very kind, and left at last in grief that 'such a pretty lad should be of such principles.' An impudent Popish priest who had intruded on him was repulsed with manly indignation, so that it became a proverb in the Tolbooth, '*Begone!*' as Renwick said to the priests.' With his mother and sisters, who were in the town, he held many and most affecting interviews.

"The fatal morning at last came, and Renwick bravely girded up his loins to meet it. When he heard the drums beating for the guard, he fell into an ecstasy, and said, 'Tis the welcome warning to my marriage!—the bridegroom is coming!—I am ready!—I am ready!' He was asked whether he would like a minister with him at the last, but declined, saying, 'I want none with me but this one man,' pointing to one of his friends. He went forth to the scaffold as he would have gone to a bridal—'as one in a transport of glory.'

"There seemed a presentiment in Edinburgh that this was to be the last of the martyrdoms, and that Renwick was to be the last of his noble kindred. His fame, too, had of late years been peculiarly blazed abroad, as one who was keeping alive the embers of Cameronianism by his single breath, and evading the keenest pursuit. Never, accordingly, had there been such a crowd assembled in the Grassmarket, as on that day. We can easily realise the scene. Faces, doubtless, were there, clad in the ghastly smiles of a triumph which was felt to be short; others looking on with stern, silent disapprobation and concentrated rage; some openly weeping and protesting against the deed; and here and there flitting among the throng, the cloaked figures and disguised countenances of men who, though in danger of the same doom, could not help venturing out from their hiding-places to see their comrade or spiritual father die. But, whatever were the feelings or the words of the multitude, all was reduced to dumb show by the stormy music of the drums, which extinguished, so far as the people were concerned, the last words of the martyr. Unappalled, he mounted the scaffold. He first sung Psalm ciii., and then read Revelations, xix—a chapter describing the *avator* of the avenger of Christian blood, whose name is Faithful and True, and whose eyes are as a flame of fire, and which might well seem prophetic of the deliverance of the Scottish Church which was at hand. He then prayed, and thousands who could not hear his words must have been deeply moved at the expression of his upturned countenance, which had become *è* like the face of an angel.' It was the 18th of February, and clouds were darkening

As he said, 'I shall soon be above these clouds; then shall I enjoy Thee and glorify Thee, without interruption or intermission, for ever.' He next addressed the people, renewing his testimony against the various corruptions of the period. At the top of the ladder he prayed again, and at length expired with these words in his mouth, 'Lord, into thy hands I commend my spirit, for thou hast redeemed me, Lord God of truth.' He was just twenty-six years of age."

Thus passed away the last Scotch victim of an intolerant, persecuting, Parliamentary Church, which for a period of about twenty-eight years had dealt out slaughter and banishment against Christ's followers, and was not satiated till some twenty thousands of such victims had become its prey.

N. Y.

ARCHBISHOP M'HALE AND THE SCHOOL-GIRL.

At a school called Fakeragh we found eighty girls assembled. Their examination was very interesting, and their English and Irish hymns were sung with great effect. Here we met with a girl who had such an interesting story to tell of a meeting she had with Archbishop M'Hale and the priests, that I cannot help endeavouring to write it for you:—

"As I was coming from Clifden, in company with two other converts, I was met by Bishop M'Hale and a number of priests. The priest of Clifden pointed to us, and coming near we were asked the following questions:—

"Are you jumpers?' (*converts from Popery*.)

"I said we were, and that we were not ashamed of the name.

"Have you left the church you were born in?"

"Yes," said I.

"What made you leave it?"

"The same grace that made St. Paul leave the church he was born in."

"The eleven priests who accompanied Bishop M'Hale now surrounded us. He then said it was because I got a bit of stirabout (*oatmeal pudding*).

"I said, 'What doth it profit me if I gain the whole world, and lose my soul?'"

"He then said, 'Surely, my child, you do not mean to live and die in that religion?'"

"Indeed I do," said I.

"He then said, 'Were your father and mother Protestants?'"

"I said, 'My father is dead, but my mother lives, and is a Protestant?'"

"Had your father the priest when dying? and was he anointed?"

"He was," said I, "and I am sorry for it."

"What reason can you give for leaving the Church of Rome?"

"Because she teaches false doctrines, and contrary to the Word of God."

"Tell me one," said Bishop M'Hale.

"I said, 'She teaches that the priest can turn the bread and wine into God.'"

"And where does the Bible say he cannot?"

"I told him 1 Cor. xi. 26, 'As often as ye eat this bread, and drink this cup, do show the Lord's death till he come.'"

"Bishop M'Hale looked at the priests, and the priests at him, and said, 'What does that prove?'"

"That it is only in remembrance of his death that we are to receive it."

"You are a devil," said Bishop M'Hale; "and if you do not come back to your own church, you will be lost for ever."

"I shall never go aside," I said.

"He then told the priests to kneel down and offer a prayer to the Virgin Mary for God to convert me."

"When their prayer was over, I referred them to Eccles. ix. 5: 'For the living know that they shall die, but the dead know not anything.'"

"There was a great crowd of people, but not the least insult was given, with the exception of one of the monks' scholars, that pelted a few stones."

"The bishop entreated of me to go to mass the next morning. I again told him I shall never go. So we were all dismissed."—*Progress of the Reformation in Ireland, by the Earl of Roden.*

PATERNAL DUTY AND PRIVILEGE AS CONNECTED WITH DAILY LABOUR.

(*Concluded from page 227.*)

"Bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.

II. *Increased diligence in the exercise of paternal duty is a great and pressing want of the Church.*

It is a strange assertion, but bitterly true, that many who bear the name of Christ, and among them a large proportion of pastors and teachers, neglect their paternal duties with a thoughtlessness most astonishing, and in its effects most calamitous. God ordained the law of marriage that he might obtain among his people a godly seed; but how few are there who perform the work of education with that joyous energy and that firm faith in the unchangeable Father of all, which should characterise those who hold such an ennobling charge, and who receive with it such exceeding great and precious promises. Believing fathers should seek the spiritual welfare of their wives and children, as a concern of greater importance than any other labour that does not include the maintenance of personal religion. For want of a due recognition of this momentous truth, the progress of their children towards the attainment of intellectual and moral maturity is greatly retarded; and in very many instances these misguided little ones never become anything more than foolish, wayward, grown-up boys and girls.

We are here reminded that in every age of the world certain good men have brought up "sons of Belial;" but this only proves that they were unwise fathers, and does not in the least affect the principle before us. Supposing (a thing which few will be ready to grant) that the majority of God-fearing fathers can do nothing to help forward their children in the attainment of general practical knowledge, it is plainly their business to nourish their little ones with heavenly manna as regularly as they feed them with the food that perisheth. This, so far as our knowledge extends, the fathers of ungodly children have not done. In most cases they have acted as though they thought children ought not to be permitted to handle or look into *the very things intended by God for them*. How unlike our Lord, who said, "Of such is the kingdom of heaven!" Some, in our own times, leave the religious instruction of their children to the Sunday School teacher; so that unless the mother teaches them they get but one meal a week! Others, when intreated to quit themselves like men in the discharge of their duty, reply listlessly, "It is quite useless; if our children *are* to be saved they *will* be saved; if not, all our efforts will only make the matter worse." A few of these objectors will not upon any account teach their children to pray. Lord, open their eyes!

A growing evil of the present day is that which induces professing Christians to calculate the respectability of their brethren by the weight of their purses; and it is no uncommon thing for them to allow their children to vie with each other in the costliness of their clothing, and the fashionableness of their finery. This is becoming a rampant mischief; a daring shameless shame, which cannot be too speedily exposed and subdued. To employ the word *respectable*, as applicable to an individual in any but a moral sense, is unreasonable and unjust. The word signifies "deserving of respect or regard;" and to this neither rank, wealth, skill, nor genius, has any claim apart from moral excellence: the mere possession of one or all of these cannot give a man *worth*. But let a man be *good*, and though he enjoys neither of these talents he is to all intents and purposes *respectable*. If he acquire skill, &c., and genius gradually develop itself, his sphere of usefulness and his capabilities of personal excellence will extend in proportion, and if his moral energy increase with their growth he will become more respectable, but if it do not increase he will become less respectable. Plain as this seems, we frequently hear platforms and pulpits recognising a criterion of respectability which Christ never established, and which his people should reject with abhorrence.

If, then, our poorer brethren cannot make what is so falsely called a "respectable figure" in society, without slighting the education of their children,

let there be no hesitation as to what course should be taken. "What shall it profit a man if he gain the whole world and lose his own soul?" *Father, what will it profit thy child—thy Isaac whom thou lovest?*

III. *Working men must take the lead.*

They must do so because, whatever be the nature of the work of amelioration or renovation to be performed in connection with the working classes, there can be little hope of success unless the prime agents in the movement, under God, consist of the working classes themselves. Who does not know that those heaven-sent ideas, those world-moving, society-influencing principles, which have obtained a footing among the better part of mankind, have been nursed and cradled by the sons and daughters of labour? Some of the best political schemes and noblest principles of action, which in late years have been fathered by our best nobles and commons, were cherished in olden time by the puritan cotter, and were as familiar in his heart and mouth "as household words."

Let us not be so foolish as to wish for state help; nor so cowardly as to suffer state interference. The *father* is a monarch with whom no crowned head—no parliament, national assembly, or senate house, can meddle, and be guiltless. And it is necessary that we be on our guard; for few things are so eagerly coveted by the subtle ruler who thirsts for power, as the comely sceptre of state education: he knows full well how convenient a sheath it will make for the poisoned dagger of despotism.

Working men should bestir themselves; because the greater number of the rich and mighty, the learned and noble of our land, consider their paternal duties beneath them, and commit the education of their children to another—in many cases an individual much too young and inexperienced to be trusted with such a charge even for one day. It is a very common thing for a stranger to be engaged as a tutor merely because he sells his services cheap; so low is the popular estimate of a father's work.

Working men! examine your position in the light of the last day; weigh the souls of your children in the unerring balances of eternity; and doing this, you will not think lightly of the paternal office, nor will you look upon an extensive secular education, based on false principles, as a suitable equivalent for sound *home* instruction, sanctified by the word of God and prayer. Any man of moderate abilities may impart to his children tolerably clear ideas of the connection between science and religion—nature and revelation—scripture teaching and actual experience; and may give them more practical knowledge relating to their earthly pilgrimage than they could possibly obtain from the most learned professor in our universities. The intelligent father knows the dispositions of his children, knows their tempers, habits, calibre of mind, and familiarity with language, and can therefore *immediately* adapt his teaching, and the method of imparting it to each of them; but a long period sometimes elapses before the most accomplished tutor can find his way into the minds of children not his own.

Especially let preachers of the gospel be up and doing: upon their shoulders rests a vast weight of responsibility. Future generations will receive from their efforts an impress more deep and lasting than we can readily conceive. There is a nobility and an independence of station enjoyed by the preacher who works for his daily bread which is felt and tacitly acknowledged by thousands who would be ashamed openly to avow it. Satan himself knows this—knows it much better, I trow, than many a long-titled ecclesiastic; and while he leaves the fashionable orator pretty much to his own devices, he concentrates both force and subtilty upon those whose self-denial shows that they are in earnest, and aims *low*, that he may, if possible, hinder the work of God the more effectually. But ye are not ignorant of his devices, dear brethren, neither, blessed be God, are ye ignorant of the wisdom and strength by which they are to be met and rendered harmless. Watch and pray—pray and work; and "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

IV. *Maternal influence.*

These remarks would be very incomplete if we did not notice the connection of the subject with maternal influence. Who does not revere the name of *mother*? Our ears are familiar with sweet sounds; but of all earthly sounds this surely is the sweetest! Those of us who have had pious mothers know well how great a

blessing is maternal love. Upon the mother's tender, wakeful sympathies depends the helpless infant for its first lessons of affection and its first glimpses of knowledge. It is she who has the honour and privilege of imparting, at first by looks and signs, and afterwards by words and deeds, such light and love as encourage the healthy development of a new-born mind, and cherish with a holy warmth the budding affections of an immortal soul. None knows so well as she how to curb the *first* evil inclinations, the *first* manifestations of petulance; and none is so well fitted to *pre-occupy* the mind of the little child with truth and goodness.

Maternal influence, however, does not in the least detract from the responsibility of the male parent. On the contrary, it adds a most powerful incentive to activity; for maternal training is intended to prepare the child for the less simple lessons taught by the father. *Both* preceptors are necessary, in order that the little one may be doubly armed for the rough discipline he must needs go through while fighting his way through the world.

It is indeed to be lamented that female education is generally of a paltry, ineffective character. How often do we meet with women whose amiable disposition and holiness of life denote moral principles of priceless worth, but who are utterly incapable of giving suitable expression to thought and feeling—of participating in the intellectual enjoyments of their husbands, or of imparting desirable instruction to their children. Here the upper and lower classes are pretty much on a level. The great object of most rich men in the education of their daughters is to give them every accomplishment except that of sound practical wisdom; and the daughters of working men have in most cases to shift for themselves if they would fit themselves for becoming British mothers.

This fact strengthens our position that fathers must be very jealous of themselves in the discharge of their duties. If they are not blessed with partners of similar intellectual stature, let them work all the more lovingly and zealously. The man who does this will certainly find that as closely-planted trees draw each other upward to the skies, so the loving, earnest wife and mother will be drawn upwards by an irresistible sympathy with himself to higher regions; and both will know, by happy experience, what it is to grow up into Christ their life, their light, in *all* things. How can it be otherwise if both are rooted and grounded in love, and are continually drinking in the sweet waters that make glad the city of God? One by one their children gather around them; and continual fervent prayer ascends like precious incense to heaven, and, passing through the outstretched hands of a condescending Mediator, brings down upon their offspring the dew of divine blessing.

V. Finally—*Let it be the chief aim of parents to prepare the gradually-opening minds of their children for the drawings of the Holy Spirit.*

Remember the promise—

“I will pour my Spirit upon thy seed,
And my blessing upon thy offspring:
And they shall spring up as grass amidst the waters,
And as willows by the water courses.”

Fear not, Christian fathers and mothers, if in the godly sincerity of your hearts you are leading your children, step by step, to the great Father of all, and are looking for the promised gift of his Spirit through the mediation of his Son. This is a solemn engagement between God and yourselves; so that there is no room for doubt in bringing the little ones to his mercy-seat. Oh, how readily will the Good Shepherd take them up in his arms, put his hands upon them, and bless them! Upon them the future of the Church and the world is made to depend; and their wisdom, moral character, and influence in every circumstance and relation of life, depend in a very great measure upon your exertions. Do this thing *heartily*, as to the Lord. The wants of the Church, the state of our nation, and the loud cries of a heathen world for the light and life of the gospel, demand the constant exercise of that self-denying zeal which our blessed Lord so often inculcated, and which, in the present day of sentimental profession, is by many forgotten.

Nil desperandum. Never despair of success. Learn to expect a daily, hourly blessing upon every earnest effort, else you throw discredit upon the precious

promises given you. Live in that invigorating atmosphere of realising faith which is always lit up by the warm beams of heaven's eternal Sun.

"The Lord God is a sun and shield :
The Lord will give grace and glory ;
No good will he withhold
From those who live a godly life."

CLEMENT.

FEMALE PREACHERS.

INTERESTING ORIGINAL LETTER OF THE LATE REV. Z. TAFT.

DEAR SIR,—It is well known that in some of the branches of the Wesleyan family female preachers are commonly, and it is believed, usefully employed. The writer confesses that he has often heard very excellent essays and profitable discourses from the lips of women, occupying pulpits among the Bible Christians and Primitive Methodists especially. He also remembers with pleasure some public addresses, to which it has been his privilege to listen, from female members of the "Society of Friends." At the same time he cannot withhold the fact, that on the whole he participates in the feeling which led Mr. Wesley himself and the main body of his followers, as well as most other sections of the Christian Church, to discourage female preaching in general. As, however, there are exceptions to all general rules, it is not impossible that God should see fit occasionally to put this honour upon woman ; and hence it is understood that in one or two instances, at least, Mr. Wesley himself permitted females to teach in public.

The following letter, written by the late Rev. Zachariah Taft, the husband of one of Mr. Wesley's female preachers, addressed, in the decline of his life, to a minister of another denomination, whose wife had also, during many years, assisted her partner in dispensing the bread of life, may not prove uninteresting, as it treats this subject in a very suitable temper and spirit.

Yours very truly, J. H. G.

"Sandiacre, near Stapleford, Nottingham, October 17, 1842.

"MY DEAR BROTHER S.—Some months ago I first heard you had published a pamphlet on Female Preaching, and it was a pious female preacher in Nottingham, in connection with the Wesleyan Association, who gave me this information. I requested the loan of it, and I now tender to you my sincere thanks.

"I believe the book will do a world of good, in removing a vast mass of ignorance and prejudice on the subject, and in confirming and encouraging many pious females in occupying the talent God has given them, for the good of his church and the world. I perceive that you have seen some works that I have published upon the same subject. They have had their use, and I rejoice in what I have done. You are aware that I only plead for *female preaching* in extraordinary cases, in which Almighty God steps out of his common method in calling pious persons to the ministry of his word. Jesus Christ sent out his twelve apostles first, and afterwards seventy more. I think we have no authority to suppose any of these were females, and the great majority of those recorded in the Old Testament, whom God commanded to prophesy and preach, were men. But we have abundant proof in both Testaments that some females were called to prophesy and preach to the people. I need not refer you to their names or records. Besides you will perceive there are but few among the vast multitudes of pious females who feel this burden from the Lord laid upon them ; and I am sure you would not lay hands suddenly upon any one, male or female, until you were fully persuaded that God had called them, or, in other words, that they were moved by the Holy Ghost to call sinners to repentance, and invite them to the gospel feast. What the Lord will do when the prophecy of Joel, ii. 28, 29, is fully accomplished, it is not for me to say. This we know, it had its *first* accomplishment when St. Peter cited it, Acts ii. 17, 18. But, perhaps its full accomplishment is reserved to our times, and to seasons yet

to come. I have sometimes thought, as the latter-day glory draws nearer and nearer, God will pour out of his Spirit more abundantly upon his handmaids and upon his daughters that they may prophesy; nor am I satisfied that that remarkable text, Psalm xlviii. 11, has had its accomplishment yet: '*The Lord gave the word, great was the company of those that published it.*' Dr. A. Clarke says, on this text, '*of the female preachers there was a great host.*'

"Such is the literal translation of this passage; the reader may make of it what he pleases. Among the vast numbers that have opposed female preaching in my hearing when they would not be convinced by scripture arguments, I have generally put them to *silence* and *confusion* by two simple statements. Those females that are most active in the church are in general those of the highest order in religious attainments, especially in communion with God and in conformity to him. If they did wrong in calling sinners to repentance, is it not strange that the persons who live nearest to God and are most like him, should be most guilty here? And is it not equally strange that true repentance should never be afforded them; but as they draw nearer eternity, and as the prospect brightens before them into the eternal world, they should the more abundantly rejoice in what they had done? The second argument is, that God so eminently owns a female ministry in the conversion of souls; and here I can speak *to facts* which not one of them have ever attempted to deny.

"I know a female who has been instrumental in the conversion of hundreds, yea, thousands of souls; and I could have referred them to some scores, if not hundreds of individuals who have dated their convictions and their conversion to the ministry of the same female, many of whom were at the time filling the most important and responsible situations in the church and in the world; some itinerant and some local preachers, leaders, trustees, stewards, and members of the Methodist Society; and others holding similar offices in other Christian Churches, and not a few in foreign lands.

"I have lately received a letter from a minister in the Methodist Episcopal Church in America, informing me of one of the most talented, pious, and useful ministers in that body in Philadelphia who was brought to God through the instrumentality of Miss Barritt (now Mrs. Taft,) somewhere about Newcastle in this country. I am aware that some persons have said, "If ministers are instrumental in the salvation of souls, it is no proof of their being called of God, as in that case God puts honour upon his own ordinance." But this kind of reasoning is not *Wesleyan Methodism*, though I have heard Methodists use it in argument. I admit that a sinner may be awakened under the ministry of a wicked man; and I knew myself a female, when under conviction of sin and seeking the Lord, who found peace while an unconverted clergyman was administering the sacrament of the Lord's Supper. This I conceive is only the exception; the *other* is the general rule. (Rev. Mr. Wesley's sermon against bigotry, Mark c. 9. v. 38. 39.) It has often been a consolation to my mind that my views on female ministry have ever been *Wesleyan*, and not only in accordance with Mr. Wesley's opinions and conduct, but with most of the fathers of our Connexion. And during the whole nine years that Miss Barritt travelled in the work of the ministry before she was married, there was only here and there a Methodist preacher that opposed her; and she never met with any violent persecution from ministers except in two instances: one by the assistant preacher at Colne, where she was a member of the Methodist Society. One Mr. Collins told the local preachers in Colne that he was going round the circuit, but the next time he came to Colne he would put her out of the Society; but before he got round the circuit, which was then very large, Mr. Wesley, from complaints he had heard, *ordered him out of the circuit*. He did not travel long after this, and finally came to an untimely end! The other preacher was Mr. Henry Taylor, who had reported some vile and slanderous things concerning her moral conduct, which he confessed to her himself, and asked forgiveness. Very soon after this a special district meeting was held in Newcastle, and he was expelled. He died soon after on shipboard, on his voyage to America! I use no argument and draw no inference from the above facts, but simply state them as they occurred. I send a mite for your chapel; go on my Brother S—, in doing all the good you can.

"Mrs. Taft unites with me in kind regards and best wishes to yourself, Mrs. S—, and friends. "I am, your affectionate brother, "Z. Taft."

Biography.

TALENTS ABUSED RESTORED TO THEIR RIGHT USE.

ILLUSTRATED BY THE LIFE AND EXPERIENCE OF BROTHER JOHN F-----,
A LOCAL PREACHER; WRITTEN BY HIMSELF.

(*Concluded from page 385.*)

THE interests of my never-dying soul were now approaching a crisis. I became deeply concerned about its eternal well-being, and for the first time in my life understood the meaning of "sore temptation." Before my conviction, my hatred of professors of religion, especially the Methodists, was intense. But I bless God that the scales were now falling from my eyes, and I attended the chapel with regularity, feeling as though it would be death to me not to do so. I began to "count the cost" of a godly life, and weighed the matter seriously, looking at it on all sides and at its issues. I not only felt the Holy Spirit convincing me "of sin, of righteousness, and of judgment," but saw by his light the things in Jesus which make for my everlasting peace, and for the good of my soul and body, too, both in this world and in that which is to come.

I had no rest, as I then felt, for the soles of my feet. I glanced back upon my past life, with its follies and its delusive pleasures. They appeared to me like a bubble on the wave, altogether unsubstantial and deceptive, yet I felt it no easy task to give up all:—the race-course pulled, hunting, music, and my companions, all pulled hard: it required great firmness to make a stand against them and to resist their attractive power. But I bless God I was upheld by Him. First one, and then another of God's people advised and pressed me to join them, and to give my heart to God, encouraging me to expect salvation; all which I received as a child, and felt thankful that there were some who cared for my soul. The greatest encouragement I met with at that time, and that which had the most powerful influence upon my mind, was from a backslider, one whom I had known and watched in my boyhood, when he was one of the leading Methodists in the village, but who had, alas! in an evil hour, fallen away. In his fallen state we had drunk together, when I had heard him curse and swear, aye, and helped him, too, in that wickedness; yet, destitute as I then was of religion, I often thought—Poor man! you once were happy. During the revival services and afterwards, I frequently saw him at the chapel; and no doubt he saw that I was under conviction. He came one day into the work shop and asked me if I was not convinced of my sinfulness. I candidly confessed that I was; and he earnestly advised me to give my heart at once to God and join His people. I concluded within myself, that since he recommended me thus to act, there must be a reality in religion, and I resolved that I would be in earnest about it.

I now began to pray with much fervency to God to give me faith and power that I might believe: yet I could not give up. After struggling for about three weeks, I came to the conclusion one Sunday morning, that if God would accept me and help me, I would yield and give him my heart. After prayer I went to the morning service in the chapel. The preacher for the day was Isaac Marsden. I went again in the evening; and whilst he was preaching, showing the awful character and consequences of sin, and the blessed happiness of those who receive "the truth as it is in Jesus," I felt that it was to me an important hour: the Holy Spirit was striving mightily with me; and I felt as though if I were to miss this opportunity of giving God my heart, I should never have another offer of salvation. I saw a mountain of sins—an offended God—a yawning hell: my knees smote together—my heart heaved heavily within my bosom: and although I was in my place in the midst of a large congregation, I was about to cry out "God be merciful to me a sinner!" But, amidst all that was terrible to my view, I saw also the mysterious scenes of Calvary—the agony of the crucified—"the Lamb of God, which taketh away the sin of

the world"—the sacrificial offering for human guilt. I felt as though I had all my sins, pleasures, and comrades, with my guilty heart, as a bundle in my arms; I rushed by all and through all, by faith to the cross, with the publican's prayer, and, great as was my load of guilt, I felt that I was accepted and pardoned, and that "the blood of Jesus Christ," God's only begotten Son, did cleanse me from all my sin. I felt that the "old man" was crucified, and that the "new man," in Christ Jesus, was formed in me; Christ having taken possession of my soul.

I was then, and am now, blessed be God! satisfied that he, for Christ's sake pardoned my sins, and that I had spiritually passed from "darkness into His marvellous light," from "death into life," from the "pit" and "mire clay" to "the Rock of ages," from the thralldom of sin into the "liberty" of the "son of God," from the "way to hell" into the "path of life," and the way to "the city of God," from the service of the devil into the happy service of Jesus. O all this I am as satisfied as I am that I am yet "in the body," with my face Zionward. Bless God! I can say,

"I the chief of sinners am,
But Jesus died for me."

Although I have been sifted and tried by the enemy of my soul, I feel that my heart is full of the love of God. I still feel as I then felt, that I "love the brethren:" and I would, if my voice could sound from pole to pole, say, to every soul of man,

"Behold, behold the Lamb!"

Glory be unto him for ever! He can and will save the vilest of the vile, if they do but repent of their deeds and believe in his name. May "the whole earth be filled with his glory. Amen and amen."

I cannot express the astonishment that I felt at the altered appearance of everything in the natural world, when I had myself become a new creature in Christ. The hills and the vales of my native place, with which I had been so familiar, and the inhabitants, too, but especially the people of God, all seemed to be different from what they had been. Blessed be God! the scales had fallen from my eyes as well as the chains from my hands and feet. My soul, at once bound, by divine grace, had become liberated from the bondage and thralldom of the devil. I had escaped as the bird out of the hand of the fowler, and the day spring from on high had risen upon my soul. I had the consolation and happiness of knowing and feeling for myself that I was accepted of God and made free from the power of sin, through Jesus Christ our Lord.

So soon as I experienced this change, I felt an interest in the spiritual state of my relations and neighbours, and a desire for their conversion to God. I wished them to experience the like happiness with myself, and to partake of the same grace. I now felt that it was my duty to call sinners to repentance, and having acted upon my convictions, I bless God that it has not been a fruitless effort. I have been encouraged in the work by having souls given for my labours and seals to my ministry. Praise the Lord!

I now saw clearly the hand of a kind Providence upon all the track of my past life. Twelve months before, in the very same month of the year as that in which God converted my soul, I had set my heart upon accomplishing a certain purpose, and had settled it in my own mind that if I should fail to effect my object, I would, in a year from that time, leave my native village for ever. I intended to go away drunk, take my clarinet, and either join some wandering musicians, commence prize-running again, or connect myself with some strolling players, or do anything that might suit my convenience. The project did not fail, and in the very month when I intended to execute this random freak, the Lord converted my soul. His hand arrested me; his grace saved me. Blessed be His name! He shall have the glory.

In the Lord's dealings with me at such a time, I see an exemplification of the grace declared in the sixteenth verse of the forty-second chapter of Isaiah: "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." When I met with this text, for the first time after my conversion, it gave a

both strength and encouragement. And, bless God! I feel the covenant is not yet broken.

My only brother now lay as a weight upon my soul. I felt anxious about his salvation, and my anxiety was increased by a singular dream that I had about him. I thought I was passing a barren piece of ground, when I heard a voice, as of a person in distress; and I knew the voice to be my brother's. It seemed to come from under the ground. I turned round and beheld something like a large pot-lid, covered all over with fire. I thought, though I were to be blown to atoms I would try to save him; and on removing the cover I saw him in a deep pit, curiously illuminated: and whilst I was wondering how I might assist him, I awoke. I was impressed with a sense of obligation to look after him. This was on a Friday night. On the Sunday night I saw him at the chapel, and in the prayer-meeting I went up to him, and invited him to the penitent form, entreating him to give his heart to God. I told him what the Lord had done for me; and leading the way, he followed me to the penitent form, where he wrestled hard, and proved that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord blotted out his sins, and gave him the peace and joy of faith. This was a few weeks after I had found rest to my soul. We both meet in the same class, and are pressing forwards. Bless God!

At the time of my conversion I was strongly addicted to smoking and chewing tobacco, and taking snuff; and obnoxious and injurious as was the filthy habit, I loved it. But, having become a disciple of Him who saith, "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me;" I felt the force of the conditions of discipleship, and that by persisting in the unchristian habit I dishonoured my Saviour and Lord: so summoning all the resolution I possibly could, I first threw away my quid, then my snuff-box, and last, but not least, my pipe. I felt then, and I still feel, that this was no easy task. It is better than six years since I gave up smoking, and I have even now, every day, to fight against a morbid desire for it; but the grace of God enables me still to conquer. I bless God that even in these matters I shall get my reward: for he says, "Be thou faithful unto death, and I will give thee a crown of life."

In common with all God's people, I have trials and temptations, and some of them severe enough; but, blessed be God! notwithstanding them all, I feel that I yet love him, and I pray that I may continue to do his will so long as I may remain upon earth, and that at last I may sit with my Lord upon his throne.

I have much that calls for thankfulness. I have a pious and excellent wife, a helpmeet indeed; two children; a comfortable home; my old debts covered; my character redeemed and improved; my health greatly restored; the love of God and man in my heart; the crown of life in view; and I am not wearied in well-doing, for I know I shall reap if I faint not. It is the Lord's doing, and it is marvellous in my eyes. Hallelujah! Glory for ever be unto his blessed name. Amen and Amen.

A SHORT SKETCH OF THE LIFE OF JOSEPH HOBBS,

LATE OF CHELTENHAM.

"RELIGIOUS BIOGRAPHY," says one, "ranks among the most interesting topics that can engage the attention of mankind:" and the remark is just, because we see in it the promises and precepts of the word of God embodied in the experience and conduct of the Christian believer. In the man of God we have a living example, and in that example the glorious truths of religion appear in such legible characters, that they may be 'seen and known of all men;' and when the person described has occupied the same station as that in which we ourselves are placed—when we see him performing with pleasure and perseverance the duties which are incumbent upon us; avoiding the dangers, and encountering the enemies to which we are exposed; patiently bearing

the crosses to which we are liable; steadily persevering in the way of piety and righteousness, in circumstances similar to those which surround ourselves, we feel called upon by such an example to stir up the gift of God that is within us, to show the same diligence in the full assurance of hope unto the end.

Such a character was borne by our dear departed friend and brother; such conduct was manifested, such experience was enjoyed by him; and the writer hopes that the following brief sketch will have the most salutary effects on his numerous friends, and on the readers of this valuable and interesting Magazine.

JOSEPH HOBBS was born at Cricklade Wilts, March 18, 1819. His father was by trade a shoemaker and a member of the Baptist Church. His views were of the high Calvinistic class.

When Joseph was about three months old he said of him: "That child will live for ever;" no doubt implying by that expression, "That child will be saved of the Lord, with an everlasting salvation." When Joseph was about one year old his father removed to Cheltenham. As the lad grew up he was led (contrary to his father's wishes) to the Wesleyan Sunday-school. In early life he began to seek for salvation, and in December, 1832, joined the Wesleyan Methodist Society. He continued earnestly seeking the Lord for about two years, when at a prayer-meeting, held after preaching, he was enabled to "behold the Lamb of God who taketh away the sin of the world." Shortly after, it pleased God to permit him to suffer severe affliction of body. One day, while confined to his room in pain and weakness, he heard some sweet singing near his father's house which greatly cheered his heart. A blacksmith's shop had been fitted up for worship, and the Primitive Methodists were holding a lovefeast there. Joseph arose, pale and weak as he was, and leaning on a strong staff, left his room and found his way with great exertion to this house of prayer. In that humble place, among these pious, zealous people, the Lord met with him, and bestowed on him a special blessing: and with joy and gratitude he often spake of that feast of love.

From this time he became anxious to

"Tell to sinners all around
What a dear Saviour he had found,"

and was employed as a Sunday-school teacher. In the year 1835, or early in 1836, his name was put on the preachers' plan as an exhorter.

The following account he gave to the writer, respecting the commencement of his ministry:—Having gone several times with a local preacher to Bishop's Cleeve, where there was no place to preach in but the open air, he agreed to meet the same brother there again on a certain day; but when he arrived he found that his friend had not come, and, being very desirous that the people should not be disappointed, he stood up among them and preached the gospel of Christ. He was enabled with earnestness to invite sinners to flee from the wrath to come; and the clerk of the parish called out at the conclusion, "Well done young'un."

The congregations in general who heard him about this time were struck with wonder, and many were deeply impressed while hearing this youth (about 17 years of age) proclaim the glorious gospel of the blessed God. His sermons contained most serious and direct appeals to the conscience, with most affectionate and urgent invitations and exhortations. A present, full, and free salvation, and the necessity of living every moment ready for death and judgment were his constant themes. He seemed to speak and to live as for eternity. Few among us who were privileged to listen to his preaching can forget his pathetic appeals to our hearts, or the impressive manner in which he set forth the dying love of Jesus. Often would he repeat those lines of the poet:

"See from his head, his hands, his feet,
Sorrow and love flow mingled down."

His life was a comment on his preaching. It was, indeed, a life of faith on the Son of God. Whether we speak of him as a public character or as a private Christian, he was a zealous, consistent, humble servant of the Lord Jesus Christ, and God honoured him with several seals to his ministry.

In the year 1845 he was appointed a class-leader; and in this office he was eminently successful, being blessed with a thorough knowledge of human nature and the operations of the Holy Spirit on the heart, he was well qualified to administer reproof, caution, direction, or comfort and consolation. In conducting his class he was lively, searching, and faithful; and those who had the privilege to meet with him will no doubt long remember his kindness, tenderness, care, and concern for all the members of his little flock.

As a husband, father, and friend, his conduct was unexceptionable. He had "a soul for friendship formed." One says of him—"He was a true friend, for he told me my faults." His life was one of affliction, yet he mourned not; indeed he seemed to acquiesce in the will of his heavenly Father in all things; and contrasting his sorrows and afflictions with those of the blessed Jesus, he would often sing:—

"Inur'd to poverty and pain,
A suffering life my Master led;
The Son of God—the Son of man—
He had not where to lay his head."

His greatest care in all his afflictions was to glorify his God below, that he might at length find his way to heaven.

But it was not bodily pain and weakness *alone* from which he had to suffer, nor yet the additional anxieties and cares of a young, growing family, which completed the amount of his outward trials—he had to suffer from misrepresentation; yet never did his character appear more lovely than when the opportunity was afforded him of explaining the matters which had been the subject of complaint.

For a considerable time employment (as a mason) was scarce in Cheltenham, and he was obliged to go to and fro to the neighbouring city of Gloucester to work; and he at length finally resolved to take his family there. They removed in the month of September, 1852. After his removal he continued in his usual poor state of health; still, however, labouring for his family during the week, and preaching the gospel generally on the Lord's day with great acceptance in Gloucester and the villages around it, until the Master saw fit to say, "Servant of the Lord, well done: come up hither."

On the evening of Tuesday, February 22, 1853, after labouring all day at his trade, as he was rising from his knees, and just about to retire to bed, he was suddenly seized with a violent pain in his side. He exclaimed, "If something be not speedily done, I cannot live." The doctor was immediately sent for, but his skill was of no avail. Through Wednesday he lingered, and held sweet communion with his God, showing by his manner and conversation that he had done with earth and earthly things, although for a moment the cares of husband and father pressed upon him, and at that moment he remarked, "'Tis somewhat awful to be cut off at a blow;" yet he was enabled to resign all to the keeping of God, exclaiming, "All is well!" He believed that his God would be a Father to his fatherless children, and that his widow would be encouraged to trust in him, and he well knew that He is faithful who has promised.

About eleven o'clock on Wednesday night he fell into a sweet sleep. When he awoke he could not articulate, but his eye spoke the language of his soul. He seemed to be intently gazing upon the glories of another world. Between one and two o'clock on Thursday morning death seemed fast approaching, and his beloved wife, entreating him to tell her again if he was happy, he collected his remaining strength to exclaim, "Aye! aye!" and then the immortal spirit took its flight to "see and praise the Lord."

Thus died Joseph Hobbs, in the thirty-fifth year of his age. Having spent a short but very useful life in the service of the best of masters, he has entered into rest, and awaits his glorious reward; therefore we will not grieve, but

"Rejoice for our brother decess'd:
Our loss is his infinite gain."

R. D.

MEEKNESS.—Passionate reproofs are like medicines given scalding hot—the patient cannot take them. If we wish to do good to those we rebuke, we should labour for the meekness of wisdom, and use soft words with hard arguments.

Science and Literature.

Astronomy.

NOTICES FOR AUGUST, 1853.

BY G. C.

"Now shine the starry hosts of light,
Gazing on earth with golden eyes—
Bright sentinels that guard the night,
What are ye in your native skies?"

We know they must be holy things
That from a roof so sacred shine,
Where round the beat of angel-wings
And footsteps echo all divine.
Their mysteries I never sought,
Nor hearken'd to what science tells;
For, oh! in childhood I was taught
That God amidst them dwells."

MILLER.

THE Sun rises on the 1st at Greenwich and London at twenty-five minutes past four, and sets at forty-six minutes past seven; on the 14th he rises at a quarter before five and sets at twenty-three minutes after seven; and on the 28th he rises at seven minutes past five and sets at five minutes before seven. The altitude of the sun at noon on the 31st is nine and a half degrees less than on the first; and the day diminishes in length an hour and a half during the month. On the last day of the month the sun is 556,200 miles nearer to the earth than on the 1st.

The Moon is new on the 5th, at six minutes past midnight. Her beautiful crescent will be visible on the evening of the 6th in the neighbourhood of Venus; on the 7th she sets at eight minutes past nine. On the 14th she rises at twenty-seven minutes past four in the afternoon, and sets about a quarter of an hour before midnight. She is full on the 18th, at fifty-five minutes past ten, when three hours high, and rises on the 21st at forty minutes after eight in the evening. On the 28th she does not rise until nearly half-past eleven.

Mercury is invisible, except for a few days at the end of the month, when he may be observed in the mornings near the horizon at E. by N. On the 31st he rises one hour and thirty-three minutes before the sun.

Venus remains an evening star, and continues to set about one hour after the sun. She is near the silver crescent of the moon on the 6th. Her appearance is not very brilliant at present, and she will not be readily found in the glare of the summer twilight, except by a practised eye.

Mars, rising all the month a short time after midnight, may only be observed in the early morning; and as his distance from us daily augments, he is

far from being so remarkable in appearance as in the early part of 1852. On the morning of the 1st he is occulted by the waning moon, whose bright edge covers him at twelve minutes before six o'clock, and he emerges from behind the dark edge of the moon at nine minutes past seven. As the sun will be more than two hours high at the commencement of the occultation, it will only be visible by means of a suitable telescope.

Jupiter, after sunset, at his present low altitude (little more than sixteen degrees when on the meridian), is the most prominent object in the southern skies in the absence of the moon. He sets on the 1st a little after midnight, on the 16th at a quarter past eleven, and on the 31st at a quarter past ten. He is near the moon on the 13th.

Saturn, like Mars, is a morning star, but towards the end of the month rises early enough to be seen for an hour or two before midnight. On the 31st he rises soon after half-past nine in the evening.

It has been said, "Nothing can exceed the beauty of the sky at this season of the year. The deep blue of boasted Italy cannot surpass the azure vault in which the silver clouds now seem to live and dream, while the sunsets of autumn are magnificent. And as we gaze we call up the gorgeous creations of orient origin, and almost fancy that we see thrown open the great ruby-pillared and golden gates of heaven. And the moonlight, though no longer cheered by the dulcet harmony of the nightingale, has peculiar charm at this season; nor is there a grander object than the broad round harvest moon, heaving up, bright and full, above high green-shouldered hills, while

"All heaven and earth are still, though not asleep,
But breathless—as we grow when feeling most."

Though at other seasons of the year the sky is covered with a greater number of brilliant stars, and shines with a more equal radiance from every point upon our world, it presents some interesting features which materially enhance the loveliness and beauty of the autumn evening when twilight is far advanced. We have the milky way again overhead, and on the 1st of August, at about ten o'clock p.m., may be seen in its midst the six principal stars of the constellation Cygnus, or the Swan, which form the figure of a large cross with tolerably

exact proportions. In the immediate neighbourhood, and westward of the foot of the cross is the bright star Vega (Alpha Lyre), lying a little south of the zenith and exactly upon the meridian. If, turning our face to the pole-star, we look eastward and westward, we shall find on the left hand, in the N.W., the Great Bear, and on the right hand, in the N.E., the constellation Cassiopeia, the principal stars of which appear in the form of a badly-made W turned thus Σ . Nearly north, and only nine degrees above the horizon, the eye will be attracted by the remarkable brilliancy of Capella, which, now that it has passed the northern meridian, and emerged from the strong twilight of the north-western sky, is much increased in brightness. Due east, stretching from sixteen to thirty-six degrees high, lies the square of Pegasus, the lowest side of which corresponds with the point where right ascension commences—the beginning of the first sign of the zodiac, Aries, or the Ram. Alpha Aquilæ (Altair), the bright centre star of the three which point to Vega, will readily be recognised in the S.S.E., forty-five degrees high. Antares, also, in the S.W. by S., seven degrees high, and "Areturus, with his sons," thirty-two degrees high in the W. by S. strike the vision, the latter especially.

"This is thy temple, Lord!
And in it thou hast many a lamp suspended,
That dazzles not, but lights resplendently:
And there thy court is—there thy court, attended
By myriad, myriad messengers—the song
Of countless and melodious harps is heard,
Sweeter than rill, or stream, or vernal bird
The dark and melancholy woods among.
And golden worlds in thy wide temple glow,
And roll in brightness in their orbits vast;
And there our future mingles with the past—
As unbeginning, never-ending now."

Natural History.

NOTICES FOR AUGUST, 1853.

BY SAMUEL HERMAN.

"Ten thousand different flowers
To thee sweet offerings bear;
And cheerful birds in shady bowers
Sing forth thy tender care.

The fields on every side,
The trees on every hill,
The glorious sun, the rolling tide,
Proclaim thy wondrous skill."

In this month the earliest of the autumnal flowers begin to make their appearance, many of the plants bearing flowers, like those of the common elder tree, called by botanists *umbelliferous*, are yet in bloom: as the sea carrot; fennel; water parsnip, a poisonous plant, growing in ditches, and sometimes in spring mistaken for water-cresses, but easily

distinguished now by its umbelliferous flowers; water hemlock and water dropwort, both very poisonous plants. From this tribe of plants, galbanum, opopanax, and assafetida are obtained. This is also a great month for compound flowers (composita), amongst which may be named yarrow, wormwood, hawkweed thistles, in great variety; several species of mint, white mullein, large flowered mullein, and many species of bell-flower (campanula) are now in bloom.

Of the products of plants, we may just notice that starch is abundant in nearly all the tissues of plants; in some kinds the stems, leaves, roots, and seeds are charged with it to repletion: the common potato, grain of all kinds, the wake-robin, or lords and ladies of our hedges, and the orchis of our meadows are instances. This starch may be washed out with clear water, and settles at the bottom as a silky white powder, which resembles under magnifying power, small, white, transparent grains covered with very thin husks. When boiled in water these coverings burst, the grains expand, mix with the water, and thus a transparent jelly is formed, as with arrowroot, and tapioca. When starch is boiled slowly in a weak solution of oil of vitriol (sulphuric acid), it is converted into excellent sugar, known by the name of "sugar of grapes," with which the French are much in the habit of strengthening their clarets in seasons when grape juice is deficient of the saccharine principle. Starch sugar is considered more wholesome, and even superior for wine-making to that obtained from the sugar cane, which experience proves to be unsuitable for the preparation of our grape, currant, and other fruit wines. From potatoes, which contain about one-sixth of starch, large quantities of this sugar are now prepared. Starch forms a principal part of numbers of our esculent vegetables, as cassava, tapioca, sago, salop, arrowroot, &c.

As gum, starch, and sugar agree closely in their elements, we need not be surprised that sugar may be readily produced from starch, and that the whole of the three may be converted into oxalic acid.

Gluten is supposed to be one of the most nutritive of vegetable substances, and wheat appears to owe its superiority to other grains, from containing gluten in larger quantities. It is a tenacious, ductile, elastic substance, obtained by washing away the starch from a paste made of wheat flour, and kneading it under a small stream of water. The gluten in the grape and other fruit is a chief agent in vegetable fermentation, regarded as so necessary in the manufacture of wines.

Tannin is the astringent principle of a vast number of vegetable products, of which gallnuts and oak bark are familiar examples. The characteristic property of tannin is its action upon solutions of isinglass and jelly. Skins of animals consist almost entirely of jelly, or gelatine in an organised state, and can be dissolved by long boiling in water. In the process of turning the hides of animals into leather, the gelatine is fixed by means of tannin in the fibrous tissue of the skin. When wine is fined with isinglass, the floating tannin is attracted and falls down, in the state of an insoluble compound of isinglass and tannin.

Insects in this month are very numerous; turn which way we will, our path is beset with millions of living creatures. Flying ants swarm upon our roads; bees in hives now lay in their stores for winter; the common field bees cease to lay their eggs, and, having no provision to make for a rainy day, keep holiday during the remainder of the season, until cold weather warns them that it is time to seek their winter quarters. The marble, peacock, grand admiral, orange tip, and blue Argus butterflies may now be seen flitting in every direction. The elephant hawk, death's-head, and many other of the large species of moths, may also be seen every fine evening; dragon flies and beetles abound. Harvest bugs, gnats, and mosquitoes are exceedingly troublesome, especially in the early part of the month. The cattle-fly, which resembles the one frequenting our houses, now torments horses and other cattle. The nests of mason bees may be found sticking like small patches of mud against our walls, and the little wheat-fly now lays its eggs in the ears of wheat.

Many of our summer birds of passage, as the swift, the wheat-ear, the churn owl, or night jar, begin to depart about the end; and others, which remain with us until September, become silent. Swallows, martins, and stone curlews begin to congregate previous to their departure next month.

The temperature of the air continues the greater part of this month, generally speaking, at its full height; the thermometer often standing as high as eighty-five or ninety degrees, although the evenings and mornings are a little cool, sometimes as low as forty degrees.

"Great God! how wonderful art thou
In all thy works and ways!
To thee should all thy creatures bow,
And meditate thy praise.

The summer's heat, the winter's cold,
The seasons, all proclaim,
As each their various scenes unfold,
Thy goodness still the same."

Sacred Botany.

THE MALLOW.

BY S. HEREMAN.

"Who cut up mallows by the bushes, and juniper-roots for their meat."—JOB xxx. 4.

THE Mallow is but once mentioned in the Holy Scriptures, and then only incidentally in the passage above quoted. The ancients appear to have used it as an article of food, even at so early a period as the days of the patriarchs; and yet, from the wording of the sacred text, we may gather that it was not much esteemed, except by the very poorest individuals. Job, in speaking of those who were his chief persecutors in his affliction, describes them as cutting up mallows by the bushes for their living; that is—their lives were so openly wicked, that they were considered unfit for social intercourse, and, in consequence, were compelled to subsist on roots and herbs scarcely capable of sustaining life. Mallows are, however, in the present day, sold in the markets of most Eastern nations; but are there chiefly used as salads, being seldom cooked. Horace, who lived about forty-five years before the Christian era, mentions the mallow as an article used in his day in the preparation of different dishes, much in the same way as we use parsley, white beet leaves, and other herbs, to supply flavour or substance to prepared dishes.

The Greek name used in the Septuagint, *ἑλίμα* (*halima*), has led some authors to think that the plant known to us as mallow, is not the kind intended in Scripture, but rather a species of orach, or spinach, called by botanists *Atriplex halimus*; and the Greek name certainly appears to favour such an opinion; for it conveys the idea of a saline or brackish plant, a property not possessed by any species of mallow known to us in the present day—the chief property of this kind of plant being mucilage, on which account various species are much used as poultices for sprains, rheumatism, and other chronic diseases. Notwithstanding this apparent difference betwixt the meaning of the name and the properties of our mallows, the most probable conclusion is, that the mallow of Scripture and the mallow of our road sides are either identical or are two very nearly allied species. The description also furnished to us by Horace (if we make allowance for the imperfect state of botanical knowledge in his time) so nearly accords with that of our wild plant (*Malva sylvestris*), that we can scarcely draw any other conclusion than that this was the *halimus* of the ancients.

In further confirmation of this view, our species grows almost as abundantly in Eastern countries in the present day as it does with us.

Here then is a plant, certainly not much valued either for beauty or as food, which is found growing and flowering in almost all lands and situations, capable by its peculiar property of alleviating some of the most painful disorders to which humanity is subject. But this is only one instance amongst millions that might be named in proof of the unchanging benevolence of *Him* who works all things according to the counsel of his own will—and this will, as revealed to us, is our salvation. Every end is brought about by the use of suitable means,—as in *nature*, so in *grace*. In the *first*, provision is made for the sustenance of all animate existences: they, therefore, receive their nourishment through certain prescribed means; that which they require passes

through a certain process, and then becomes assimilated to the substance of the creature receiving it. Thus we have flesh formed by animals, and wood by plants. In *grace* also every means is in order to some end. A remedy capable of restoring man from a state of moral disorder and suffering to one of unmixed and enduring happiness is placed before us in the Gospel for our reception. All that mankind requires may be obtained by the simplest means; divine agency is engaged to be supplied; and this, in conjunction with human efforts, will ensure the most certain and permanent success, and this success may be continued by the use of the same means, till the glory of the Lord shall be revealed and all flesh shall see it together, for

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more."

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

(Continued from page 298.)

SUNDAY, August 29.—The customary hour of commencing divine service in the city of Cork is twelve o'clock among all denominations of Protestants. The morning is devoted to school duties and such other exercises as inclination or habit may determine. Letters from home reached me after breakfast, being the first I had received since I left, and they bore heavy tidings to my heart of severe and perilous affliction in my own family. I took the case, and laid it before my God and Father in prayer, and felt strong consolation in the confidence that prayer was heard and would be answered.

My friends here are Presbyterians, in membership with the church under the care of the Rev. William Magill. I went with them, therefore, at noon, and heard a truly excellent sermon on Psalm lxxviii. 19: "Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation." The singing was limited to the old Scotch Psalms. Two long prayers were offered before the sermon, and the concluding prayer, also, was rather lengthy—the whole service occupying better than two hours. There was no organ nor instrument, but the singing was general and good. The sermon was

adapted to the spiritual appetite of any class of persons, and calculated to instruct and edify both the educated and the simple. I would not desire to hear better preaching. It had life and soul in it. The preacher spoke evidently from the heart, and from a close and prayerful study of his subject—manifesting good judgment in the selection of his topics, and wisdom and piety in their treatment. The congregation was respectable, and their demeanour serious and attentive, not excepting even a company of Scotch soldiers that occupied the front of the gallery.

The morning being showery, and many cars plying in the streets, I got plentifully bespattered with white mire in going to chapel; but the rain clearing off afterwards, the afternoon became fine; so that after dinner I took a walk with one of my friend's young men, who led me into Blarney Lane and up another lane, ascending a hill past a fine spring of water to a considerable height, whence we had a magnificent prospect of the city and suburbs, the river and distant estuary, and a range of mountains, green and beautiful to their very summits. I was delighted with the scenery, which dis-

played itself with a vividness and distinctness never to be surpassed and seldom equalled.

The cottages of Blarney Lane are of a very humble order, affording shelter to as humble an order of occupants. The women and girls are nearly all of them destitute of shoes and stockings, and many of them are hung in rags. As for their furniture, a few shillings only is the full value of all that can be found in the generality of their dwellings, the articles being but few in number, and those of the meanest description.

Many women and girls were passing along the hilly lane, to and from the spring, bearing vessels of earth or of tin, either empty for the water, or full of it. I spoke to some of them about their disregard of the Sabbath, in doing labour that they could as well do on some other day. All were civil and respectful, and ready to acknowledge that they were doing wrong, and that they could quite as well fetch the water on a Saturday for Sunday's use.

We passed several groups of children, whom I questioned as to whether they went to school and what they were taught at school. On asking one boy what is said by the commandment about the Sabbath, he at once repeated the Romish version of the law, "Remember to, keep holy the Sabbath day." I asked "To whom was that spoken?" He replied, "To Peter." I then put the question, "Was it not spoken to us also?" "No, sir," was the reply. Evidently the lad's idea was that the will of God was originally made known to Peter, and that we have to receive upon Peter's authority whatever relates to religion. The Popes, as Peter's successors, have received religious truth and authority from him; they commit it to the priesthood, who thus take the place of God to the people. Such is the theory of the Roman Catholic religion; and right diligently is that theory worked into the minds of the young and fastened upon the consciences of all, to the utter exclusion of the direct authority of Holy Scripture among men.

When we had begun to return down the lane again, some young men, who had come up from a field to a part of the road a little higher up, threw a stone towards us, which caused my companion to make some disparaging remarks on the treachery of the Irish—that is, the uncultivated class of Irish—observing, "They will be as fair as can be to your face, and when your back is turned will murder you." I thought he bore too hardly upon the Irish character, especially as I know the ruder lads of our English towns and villages to be as gross in their manners

and habits, and as mischievous in their propensities, as are those of any other country. One thing surprised me, and that in a pleasurable way—the very lowest of the children, even those covered with rags and dirt, were well-behaved. They had none of the brutal grossness of speech and behaviour that is so characteristic of great numbers among the youthful population of England. So far as my observation extended, I found them polite in address; seldom replying to a question without appending the respectful "sir," or, "yer honour," or, in cases wherein I was taken for a priest or a minister of some kind, "yer reverence." Their replies, too, instead of a curt "yes" or "no," as with us, were almost invariably in the form of an elegant substantive answer to the question. For example, "Can you read?" "I can, yer honour." "Do you know the commandments?" "I do, yer reverence." "What work do you do?" "I don't do any work, sir." And in many cases a vein of wit and humour runs through the replies they make.

In the evening my friends accompanied me to the Wesleyan chapel, to hear our zealous and laborious brother M., who, with his travelling companions, a young Wesleyan minister and another young gentleman, the son of a wealthy Wesleyan of the manufacturing district near Stockport, had arrived at Cork, *en route* for the Lakes of Killarney, on Friday. His text was Rev. iii. 20. "Behold, I stand at the door, and knock:" &c. The sermon was intended to be partly awakening and alarming, and partly consoling and encouraging. It contained many good and striking things, with some things that evidently offended the taste and feelings of a portion of the congregation, which comprised a considerable number of persons of education and of delicate sensitiveness to infractions of the laws of language and taste in the pulpit. The service began at half-past six. It usually concludes at about eight but on the present occasion was protracted until a quarter to nine, and had then to be followed by the Lord's Supper. Our excellent and beloved brother seemed to be less in his element before a Cork audience than he is when addressing a congregation having less polish and more fire. He would have preached out of doors during some part of the day, but was restrained by his friends, who deemed it too great a risk for the atmosphere of a Popish populace. His friends and he had ventured to distribute tracts among the people at Kingston, when they were followed by priests who threw them back upon them, and even cast them at their faces. At Queen's Town they were

treated still worse, for the crime of distributing tracts and speaking to the people about religion. They were followed and pelted with stones; and had it not been that a gentleman well known in the town was with them they would probably have met with greater violence. The priests of Rome engross the whole intellect, soul, and conscience of their duped followers, and infuse into them their own spirit of intolerance and persecution, which the devil quickens into frenzy whenever his kingdom is disturbed, or his dominion over souls is in any way threatened.

As our brother was restrained from preaching abroad, however, his ardent spirit found other work for itself. He met a class, in which was one person who had been a member for years, but was yet in bondage; and whilst he was pointing out the way of salvation, in connection with his own experience, that soul entered into liberty in Christ Jesus, and became a partaker of the joy of faith.

In the afternoon he addressed the Sunday School children with both pleasure and profit to himself, and much to their gratification.

The filth and squalor of the lower class of people in the streets of the city were appalling. Many of the women were squat upon the flags of the causeway in groups, gossiping and gazing about. Many persons, also, of both sexes and of all ages were going about begging. One lad I observed who had upon his person no other clothing than two filthy rags, of which one just served to conceal his nakedness, the other was cast round his shoulders and breast. Few of the females had anything upon their heads, or upon their legs and feet. There were among them a few handsome faces, but the generality of them had features so hard and coarse, so unintelligent and disproportioned, so indicative of harsh and grovelling spirits, that it was painful to look upon them. Many of the lowest class will not work, and what they fail to obtain by begging they make up as best they can by stealing. To this are children trained from very tender years. Bare-footed little urchins will creep close behind ladies as they walk the pavements, slip their hands into their pockets, and make prey of whatever comes to hand, but especially of pocket-handkerchiefs and money. My friends and I did not walk very slowly along the streets in returning from the chapel,—but when we reached home I found myself minus my silk pocket-handkerchief, one that was nearly new, and which I distinctly recollected having used after quitting the chapel. After all, however, little more, if any, can be said of the population of

this city than may be said of that of all other large places, that it presents many phases of human nature, and contributes its quota of universal evidence to the fall of man, and his consequent degradation and misery.

MONDAY, August 30.—My mind was relieved with encouraging tidings from home, that caused me to feel thankful and joyful. Whilst at breakfast a message came to inform me that brother M. and his friends intended to start for Killarney at nine o'clock, and that if I wished to join them in that part of the tour, I must be as quick as possible. So hastening my morning's meal, I got away, and reached their lodgings in time; but they had made the discovery that if they were to journey by Bandon, as they had purposed, they would not be able to get so far as Killarney the same night. Having consulted together, we concluded to go by Mallow, and took the train at a quarter before ten thither, along the line by which we had come from Dublin, it being upon that line about eighteen miles distant from Cork.

On our arrival at Mallow we were informed that there would be no conveyance start for Killarney until half-past one. Leaving our luggage, therefore, at the station, we walked down to the town to see what we could that might be worthy of notice, as we were desirous of making the best use we could of our time. Upon our issuing from the station, a host of carmen began to solicit us to go down in their cars—an indulgence for which we felt no inclination, as the distance was but about half a mile, which we preferred going on our own feet, so resisted the importunity of the men, and gratified our own taste as well as saved our pockets. A number of ragged lads dodged us all the way down the road, protruding their services as guides. We told them repeatedly that we did not want them; but we could not get rid of them until we had gone quite through the town to the bridge: and even then two of them still stuck to us, until we entered the grounds of the old castle; into which one only followed us, and him we allowed to remain.

The castle stands upon a rock, but not a lofty one, and is surrounded by a moat, long since become dry. At a short distance from the ruins is a modern mansion, occupied by the proprietor, having a park well stocked with beautiful deer. Our guide conducted us to a lofty, romantic rock, overlooking the gentle and beautiful Blackwater river. It is clothed with choice shrubs, flowers, and trees. Its appearance is highly picturesque, like a fragment of the scenery of the Wye, from the town of Ross in

Herefordshire down to Chepstow,—or some parts of Matlock, in Derbyshire. A place of observation at its summit is protected by an embattled wall, built of limestone, some pieces of which we observed to be geologically marked with several species of ferns or other plants of probably the “pre-Adamite” period.

Returning into the town, our attention was attracted by an humble-looking building used as a National School. We entered it, and were welcomed with smiles by both master and scholars. A lesson was read in our presence, “On the atmosphere,” by a class of boys whom we were requested to examine. I asked them a number of questions on physical and abstract science, and the master asked them some on history and chronology. The promptitude and accuracy of their answers both pleased and surprised us. We made a record of the examination in a book kept in the school for such purposes at the request of the master, and took our departure with the greetings of the whole school. We then went to the Spa, a spring that has lime and soda in solution in its water, and is resorted to in affections of the chest and lungs. A small house is built over it for the convenience of visitors, a considerable number of patients being sent hither by the faculty from different parts of Ireland.

Returning towards the station, we observed a lofty limestone rock, having in it a wide fissure from the top to the bottom. At the summit stands a cottage, near to the edge of the perpendicular and deep precipice, and close by the fissure. Going round by the bank to reach the cottage, I went to the door, and found three females within,—a girl, a young woman, and a matron. I asked the latter if she did not think her house in a dangerous place. She said, “No, it is built upon a rock.” I confess I should not like to be its occupant, although it is upon a rock. Its appearance is very perilous. The little girl held in her hand a school-book of a scientific character. I asked whether she could read it. She could. Did she understand it? She did not; but it was the book she had to study next at school. Popery is now making an effort in favour of a higher order of education, because Protestants giving such, the people may get away from the grasp of the priesthood if they be not alive and look not sharply about them. I laid my hands upon the head of the little girl, and prayed with solemnity for the divine blessing upon her. The women seemed struck, and the elder one curtsied and thanked me as I took my leave.

(To be continued.)

Temperance.

CHEERING FACTS.

WHEN I came to reside at Sutton, I found the village of Claypole, in which I have the principal property, containing between 600 and 700 inhabitants, perhaps rather above the average in drunkenness and vice. In the course of years it grew worse: a band of robbers was organised, which also committed several murders, and projected more, when I succeeded in convicting and transporting five of them. This, which occurred about eight years ago, has put a stop to these crimes; but drunkenness still continued, no less than four of my tenants—in other respects respectable men—actually losing their lives by it. Two years ago I expostulated with a farmer, who was in a constant state of intoxication, and then grossly ill-used his family. He being a good cultivator, I told him I was able to add to his farm, but said he must quit all unless he reformed. He offered to limit himself to moderation; *I told him he could not do it—he must avoid all fermented*

liquors, or nothing could be done. He had firmness to become a water-drinker, has persevered, and is now an excellent and active farmer. I have persuaded another man of weight in the parish to refrain from excess, and the consequence has been, a very great improvement in the parish.—*Notes by Sir Robert Heron, Bart.* 1851.

THE GREATNESS OF THE SIN OF DRUNKENNESS.

BY BAXTER.

THINK how thou consumest the creatures of God that are given for *service*, and not for *gulosity and luxury*. The earth shall be a witness against thee, that it bore that fruit for better uses, which thou mispendest in thy sin. Thy servants and cattle that labour for it shall be witnesses against thee. Thou offorest the creatures of God as a sacrifice to the devil, for drunkenness and tippling is his service. Thou makest thyself like caterpillars, and foxes, and wolves, and other

destroying creatures that live to do mischief, and consume that which should nourish man; and therefore are pursued as unfit to live. Thou art to the commonwealth as mice in the granary, or weeds in the corn. It is a great part of the work of faithful magistrates to weed out such vermin as thou.

Thou robbest the *poor*, consuming that on thy throat which should maintain them. If thou have anything to spare, it will comfort thee more at last to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the drunkard and luxurious. For he is a *gatherer*, and the other is a scatterer. The commonwealth maintaineth a double or treble charge in such as thou art. As the same pasture will keep many sheep which will keep but one horse, so the same country may keep many sober persons which will keep but a few tipplers. The worldling makes provision cheaper by *getting* and *sparing*, but the drunkard and glutton make it dearer by wasting. The covetous man that scrapeth together for himself, doth oft times *gather for one that will pity the poor* when he is dead. (Prov. xxviii. 8.) But the drunkard and riotous devour it while they are alive. One is like a hog, that is good for something at last, though his feeding yield no profit while he liveth; the other is like devouring vermin, that leave nothing to pay for what they did consume. The one is like the pike among the fishes, who payeth when he is dead for that which he devoured alive; but the other is like the sink or channel, that repayeth you with nothing but stink and dirt for all that you cast into it.

Thou drawest poverty and ruin upon thyself, besides the value which thou wastest. God usually joineth with the prodigal by his judgments, and scatterest as fast as he. (Prov. xxi. 17.) *He that loveth pleasure* shall be a poor man. He that loveth wine and oil shall not be rich. There is that scattereth and yet increaseth. (Prov. xiii. 19, 20, 21.) Hear thou my son, and be wise, and guide thy heart in the way. Be not amongst wine bibbers, amongst riotous eaters of flesh. For the drunkard, and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Thou art an enemy to thy family, thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontents and brawlings, and banishest all quietness and fear of God: a discontented or a *brawling wife*, and *ragged dissolute untaught children*, are signs that a drunkard or riotous person is the master of the family.—*From Baxter's Christian Directory, published A.D. 1677.*

A TERRIBLE WORM.

A GENTLEMAN in America has described a dreadful worm which infests his part of the country. "It is," he says, "of a dead lead colour, and generally lives near a spring and bites the unfortunate people who go there to drink. The symptoms of the bite are terrible; the eye of the patient becomes red and fiery, the tongue swells to an immoderate size and obstructs utterance, and delirium of the most horrid character ensues. The name of the reptile is, the Worm of the Still."—*Eliza Cook's Journal.*

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

REVIVAL AT PENRITH.

Penrith, May 5, 1853.

DEAR SIR,—In this neighbourhood, where that man of great and good memory, Joseph Benson was born, and spent his youthful days, we have had times of refreshing from the presence of the Lord. A few weeks ago we were favoured with the services of Brother James Race, a local preacher from the Richmond Circuit, who has the gift of leading sinners to the world's Redeemer, and of inducing those who have been

made partakers of the grace of God to unite with him in prayer and labour for the salvation of sinners. We witnessed, in consequence, extraordinary manifestations of God's power to save; for eight, ten, and even twenty were brought to enjoy the salvation of God during one night. The news soon spread to the villages around, and multitudes flocked to hear the wondrous tale of redeeming love; and some who came to mock remained to pray. Believers have been quickened, backsliders are restored, and

the silence of the midnight hour has often been broken by the song of thanksgiving and praise to God. It is truly heart-cheering to witness the great change produced in many villages in our circuit: from a state of comparative barrenness, to one of spiritual joy and rejoicing. Having been privileged with an opportunity of attending some of these services, and also of being present at one or two fellowship meetings—lovefeasts without bread and water—I was led to exclaim in the language of our poet—

Who, I ask in amaze, hath begotten all these?
And inquire from what quarter they came.
My full heart replies they are born from the skies,
And gives glory to God and the Lamb.

The statements of Christian experience given were most instructive and edifying. Several spoke of times in which they had resisted the Spirit of God, of opportunities neglected, and of their recent but joyful acceptance of God's mercy through the Saviour of sinful man. Others had been suddenly convinced of their sin and danger, and with strong cries and tears had sought the Lord, and emerged into the glorious liberty of the children of God. Truly it was good to be there. An old man said he had lived upwards of seventy-two years in this vale of tears without the knowledge of God's mercy and salvation, until about five weeks ago he came to hear Brother Race, who had been made the instrument in the hands of God of imparting to his soul a happiness which the world could neither give nor take away. His wife, who said she was upwards of seventy years old, gave a similar testimony, and thanked God for such mercy and goodness as she and her aged husband had experienced during the five weeks they had lived as the children of God through faith in Christ Jesus. Young and old of both sexes bore testimony to the power of God to their salvation. "Bless the Lord, oh my soul, and all that is in me praise his holy name; and let the whole earth be filled with his glory." This is the language of many hearts in this place. The spirit of grace and supplication has been given; the moral desert has become as the garden of the Lord; men who disregarded the whole plan of redemption, in beholding the great change produced in the life and conduct of some of their outwardly wicked and profane neighbours, have been led to confess, "This is the finger of God." There has been some opposition from men who, of all others, should have assisted in the spread of this work with all their heart and mind; but thank God the work continues to spread and prevail. He is faithful who hath promised, and his grace is free for all. The great secret of

the revival is the prevalence of the spirit of wrestling, agonising prayer; the work is done before the preacher enters the pulpit, the closet has been visited, and the fulfilment of God's promise has been obtained in private. We must have more of this life-giving power in the pulpit, in the prayer meeting, and in our daily walk and conversation, in order that sinners may be converted, the world benefited, and the church built upon her most holy faith. The church and the world require more of that burning love and zeal which actuated the first preachers of Christianity, that great principle of all Christian life, that spirit of constraining, persevering, self-denial, which influenced the apostle to the Gentiles; the principle which enabled him to count all things but loss, for the excellency of the knowledge of Christ Jesus his Lord. God grant that this spirit may pervade the whole church of Jesus Christ.

Yours truly,

A LOCAL PREACHER.

ONE YEAR'S WORK.

DEAR SIR,—On a Monday morning, whilst fatigued with the labours of the previous day—feet blistered, and joints stiff with walking, voice hoarse, and chest sore with talking—the thought occurred to my mind how many of my brother local preachers in this circuit feel in a similar state of prostration with myself? My mind almost imperceptibly took a cursory survey of the extent of our circuit, the number of places and local preachers on the plan, the Sunday we are from home, the sermons we have to preach, and the miles we have to walk, during one year. I commenced a scrutiny of the plan, and after making my calculations therefrom, I was not surprised to find, that, on the day which succeeds Sunday, we are, what is sometimes called, Mondayish. Our circuit from extremity to extremity measures at least thirty English miles; we have nineteen chapels, forty-one preaching places, and forty-six local preachers on the plan. We are planned on an average thirty-two Sundays, preach fifty-six times, and walk 448 miles each in one year; so that in the aggregate, not less than 2,576 sermons are preached, and 20,608 miles are walked by the local preachers in this circuit in one year, and nearly one-half of this is walked in the dark—having invariably to preach on a Sunday night—to say nothing of the dreary woods and lonely lanes through which we pass. But, after all our disparagements, we are cheered and encouraged in our work; we have the sympathies, prayers, and affections of the people; and what is still better, we have the smile and approbation

tion of Him whose we are, and whom we serve, and now and then a seal is added to our humble ministrations. The above may, perhaps, in some measure, tend to explain what is meant by the term,

MONDAYISH.

Pearith Cirenit.

LETTER FROM AN EMIGRANT LOCAL PREACHER IN BRITISH AMERICA.

[THE following letter was written—the greater part of it nearly a year and a half ago, and the other part a year and a quarter. We give it insertion, however, in these pages, because of its having been addressed by a brother to his aged father, who is himself a local preacher of thirty years' standing, who has been a member of society fifty-two years, and is now in his seventy-fourth year. There are also particulars in the letter that will be generally interesting to our readers.]

Toronto, Upper Canada.

MY DEAR FATHER AND MOTHER,—A year of great trial, and great and important changes, as respects myself and dear family, has now passed away, and another year has begun; and, as regards myself and family, it has begun well. Oh! praise the Lord for all his mercy to us! I cannot tell you in a single sheet of paper how good the Lord has been to us during a few trying months of our stay in England, nor during our safe and very favourable voyage to this very fine country, nor during the months of our abode here. I cannot complain of any one act of Divine Providence to us. He has, indeed, crowned the year with loving kindness and tender mercy. All is well with us—praise the Lord!

We have passed a very happy Christmas at my cousin William's house. He fetched us in a sleigh, and brought us back. He resides twenty-four miles from here. We had a delightful ride. I suppose you never rode in a sleigh. It is really the most pleasant way of travelling. We slide over the snow delightfully; it's like being in a cradle.

My cousin William is doing well upon a farm of 220 acres, all cleared, at a rent of only eight shillings English per acre. We enjoyed all the good things a farmhouse can supply—mince and pork pies, &c. &c. It was really a treat to us and our dear children. My cousin Benjamin, a son of uncle Edmund's, with his family, joined the party on Sunday, with other Yorkshire friends. So you see, in this far-off country, three own cousins meeting together, and representing three own brothers at a Christmas festival. I preached to them at night, and we had a very happy season. There were three

local preachers there, who were all upon the Beverley plan at home, and who are now all upon one plan here.

We came home on Monday. I spent the watch-night at our own chapel, which seats about 2,000 people! "A large chapel," you say, "for a foreign country!" Yes; but I am happy to tell you that we have two more large chapels in this city: and we have good old-fashioned Methodist preaching, too, and a great number of go-a-head Yorkshiremen connected with us. And now for the watch-night service. I must tell you that Mr. Caughey, who was in England some years ago, and was the cause of many revivals there, is now here. He has laboured for several weeks past amongst us with great success. About 500 have found mercy, praise the Lord! Mr. Caughey conducted the service; and it was such a solemn time and a rejoicing as I never before witnessed. After the new-year had commenced, he called upon all persons who had promised upon their knees to be the Lord's, to stand upon their feet; and about 2,000 persons all stood up, leaving only some twenty or thirty persons sitting. Oh! what a sight to behold! I am quite sure, my dear father, if you had beheld the scene, your eyes would have wept tears of joy. Mine did. Oh! praise the Lord for what he is doing amongst us! We have precious times in this foreign country. Yes—oh! yes. Don't suppose, my dear parents, that because we live in a land abounding with wild forests, inhabited by savage Indians, wild bears, &c. &c., that we Christians spend all our time in hunting, shooting, chopping down trees, and cultivating the ground. Oh! no. We have our chapels and ministers, Christian societies, ordinances, and privileges—yes, and all their accompanying influences; for wherever these are established, and properly conducted, you know very well that a great moral influence is felt, and religion is diffused abroad. I believe we have more religious people, in proportion to the population, than you have at home, and far better conducted Sabbaths.

But I know my dear mother is anxious to know how I get on in worldly matters. Ah! dear mother, never were you more dear to me. I thought of you when I left old England; but I have thought of you with deeper feeling and more ardent affection in this country than ever I did in my life. And I don't wonder at my cousin Joseph sitting down to weep and think of his mother when he had landed in this country, far, far away from her embrace. Neither do I wonder that many thoughtless young men who have fled from home become sobered down and influenced to return home, when

they have thought upon their mother. I tell you, my dear mother, if ever I come back again, you are the loadstone to draw me back: and if you and I be spared a few years longer, I may, if circumstances permit, return to your dear bosom once more. I should be glad to have you both here: but I suppose if you had the means you would not come. Living is so cheap here that I could well afford to keep you. We have plenty to eat and drink, but very little money. I have had constant employment at 6s. 3d. per day; but we only get about half in money, and the rest in goods. I like this country better than England. For working men it's a much better country. All good and steady mechanics do well here. Everybody is well fed and clothed. I will tell you more about these things in another letter. I am happy to tell you that I am doing well.

April 26, 1852.—MY DEAR FATHER AND MOTHER,—I would have sent you this letter before, but I could not afford to pay the postage. The winter has been the severest known here for twenty years past, and it has been impossible to work: so I have led a gentleman's life since last Christmas; plenty to eat and drink, but very little money. I hope by next year to have money in hand. I am now engaged as foreman, to build a very large English church, called a cathedral. I am expecting to obtain 8s. 9d. per day, but not certain yet. I begin work next Monday if all be well.

We are all still in health, and enjoy this country very well; but it's cold weather. The snow is just leaving us, and warm sunny weather has commenced. It will be twelve months on the sixth of next month since we arrived. Mr. Caughey, of whom I have written, is still labouring amongst us with his usual success. I suppose we have had almost 1,400 souls converted during his stay with us.

I dare say you wonder how we keep warm in this cold country. I will tell you: I wear two flannel shirts, two waistcoats, and two pairs of trousers, with a great coat, gloves, and extra shawl round my neck, and a large dog-skin cap. Indoors we have a stove placed in the middle of the room, well supplied with wood, to keep us from freezing. I must now conclude by wishing you all the enjoyment possible, hoping ere long to come to old England again to see you; for we are making a railroad to Halifax, and when done I can come to England in about fourteen days.

My dear wife joins in love to you, and my dear children also. They are the finest grown bairns you have: I wish you were here to see them. Your affectionate son,
EDWARD.

IMPORTANT QUESTIONS.

DEAR SIR,—I believe many will feel greatly obliged if some of your numerous correspondents will answer the following questions:—

1. Has the Lord Jesus Christ any work for his ministers to do but to get sinners converted to God, and the church sanctified?

2. Sometimes we see two preachers in one place, one of whom is deeply concerned for the salvation of sinners, and cannot rest unless he sees souls saved; the other shows little or no concern but to shine in the pulpit as a popular preacher. Can they both be right? Are they both endued with the same spirit of compassion for poor sinners?

3. Is it not the duty of every preacher to show himself approved of God—a spiritual workman that needeth not to be ashamed—by signs and wonders and mighty deeds in the cause of Christ?

4. Can a preacher be in a right spirit and not be deeply afflicted at the sight of the unsaved thousands around him ready to perish?

5. Can we expect a general revival, or the outpouring of the Spirit, so that the unnumbered thousands of our ungodly countrymen may be brought to God, without preachers and people travelling in birth for souls?

6. Cannot something be done readily in most places to create a feeling that will lead to a revival?

7. How is it that such men as Caughey and others who seemed to live for no other purpose than to get sinners saved, were despised by the rulers of the church and their friends, when we are taught to believe that Wesleyan Methodism exists for no other purpose than to bless and save the world?

8. Is it possible for a general revival to take place amongst the masses of our fellow-men unless there be confidence and esteem towards those who minister in the word and doctrine?

9. Can it be right for preachers, when they have no success in preaching the gospel, to refer it entirely to the impenitence of the congregation? and would it not be more becoming if we were to look well to our own spirits, and imitate the example of Him who, when he saw the impenitence of the bloody city, wept over it?

10. How is it that some preachers make a great bustle in the pulpit about sinners being converted, and show no concern in any other way?

11. Has not Jesus Christ a right to expect his work to be done faithfully by his ministers, according to the instructions given in Acts xxvi. 18?

12. Have not the church and the world a right to expect at the hands of the ministers of the cross the display of those signs, wonders, and mighty deeds

which were promised in the gospel by the Holy Ghost?

I am, dear sir, yours very truly,
J. W.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

THE instances in which responses have been made to our appeals are numerous, and the specimens we give in the present number ought to encourage our friends in every part of the Connexion. We have also received letters of a more private character which we may not publish, but which convince us that many prayers are offered up both for the Association and ourselves, in connection with the work in which we are engaged.

Only let us determine that we will not rest while God withholds any blessing which he has promised to bestow in answer to prayer, and success will be sure.

Our progress through the country has given us a clearer insight into the difficulties which some of our branch secretaries have to contend with, and we find that prejudice, and ill-will, and selfishness are ever at work to counteract and vilify our labours, and we do not greatly wonder that men of timid hearts are ready to shrink from the work. We could make disclosures that would overwhelm with confusion, if they have any sense of shame in them, some of the accusers of their brethren—libellers of men “the latchet of whose shoe they are not worthy to unloose.” But we would rather encourage our friends to “put a cheerful courage on” and to adopt the philosophy of the man who, amidst evil report as well as through good report, could persevere in his labour of love, making collections for the poor saints, and, in spite of scoffers and gainsayers, declared, “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” And if Paul was willing to sacrifice his life, we must be ready to sacrifice our ease and reputation, and part company with our friends, even, if needs be, in the prosecution of our work. The Lord have mercy upon those who are throwing obstacles in the way, and give our brethren patience to bear like him who, when he was reviled, reviled not again.

NOTICES OF MOTION.

IN our next we shall give the “motions,” of which notices have been sent to the secretary. We hope that they will receive the careful attention of all the members, and that the branches will both instruct their representative and send to the acting secretary, as to the opinions they entertain in regard to them. Suggestions have been made by many of our friends, as to the necessity of having a better guard against imposition than we at present appear to possess. This is a most delicate subject, and one on which, in consequence of some recent events of which we have become cognisant, we dare not trust ourselves to write. It will, however, be requisite that something should be said and done at the Aggregate Meeting.

THE AGGREGATE MEETING.

WE are glad to find that the Leeds friends are working with their wonted vigour in all that they put their hands to. Circulars have been sent to every branch, and there is a determination to provide for all who may be able to attend, and who require accommodation.

We hope that the branches will not delay the election of their representatives, and the return of their schedules. It is desirable all the branches should be represented; but, where an individual cannot be sent on account of the expense, it would be well to correspond with the secretary of the nearest branch, and make arrangements by which one person could be sent between the two. But, while we ask for representatives, the meetings are open to all members, honorary or otherwise, and we hope hundreds who have it in their power will embrace the opportunity of enjoying a *holy day* with their brethren.

We need not urge this upon any who have attended previous meetings; they will not need inducements; but we should like to see some new faces with the old, that they too may enjoy some of “the days of heaven upon earth.”

Letters from those who intend being present, should be addressed to one of the

secretaries, J. H. Carr, Clankerwell Lane, Leeds.

While we write, meetings are being held in Cornwall, attended by Brother English and the Honorary Secretary, accounts of which, as well as of the Forest of Dean, Chepstow, and Swansea meetings, will be given in the September number.

Bromsgrove, June 23.—Here the secretary, Brother Hall, complied with our request, and sent invitations to the local preachers; but, alas! only three attended. We conversed freely together, and tried to encourage each other to hope for better days, but the signs of the times are most unfavourable. We, however, have more sympathy for branch secretaries since our visit than ever we had before, and feel that we ought not to scold, but to pray for and try to encourage. Let no sluggard take advantage of this advertisement.

SILVERSTONE, TOWCESTER CIRCUIT.

A Methodistical demonstration in favour of the Wesleyan Local Preachers' Mutual-Aid Association, was held at Silverstone, on Monday, June 27, 1853, and notwithstanding the very unpropitious state of the weather, we were greatly encouraged by the presence of our friends from all parts of the circuit, and a goodly number from the Brackley Circuit came to testify their approval of this Christian institution.

A sermon was preached in the afternoon by Brother S. L. Marsh, of Moulton, from 1 Cor. ix. 11—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The introductory remarks were upon the nature of scriptural succession, and embodied an effective rebuke and refutation of the papistical and episcopalian assumptions of an exclusive and superior succession; proving that there never had been any hereditary spirituality, call, or qualification; and showing how preposterous is the idea of succeeding to apostolical calls as to an earthly estate. After stating the essential qualifications of a preacher of the gospel, and the designation and duties of a Christian minister, as a sower of spiritual seed, he made some excellent remarks on the duty of the church to the preachers: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He affirmed that the local preachers have a scriptural claim to support, although they do not under ordinary circumstances, require it; that the ministrations of the local brethren had been blessed to the conversion of a great crowd of living witnesses; that in their

families and circumstances they had been blessed by their visits; that those who had earthly possessions were only stewards and not proprietors of their possessions; that they held them in trust for God; and that it would be an act of infidelity to let a local brother die in a parish poor-house, or go through a union to his eternal inheritance, if they had it in their power to prevent it; that this institution claims their sympathy, their prayers, and their co-operation, being designed to afford relief in the hour of need to those who had sown unto them spiritual seed, and had been rendered a blessing to them and their families. Our brother concluded with a most fervent appeal for co-operation—first, to extend their operations in the world; and secondly, by distributing to the necessities of their brethren in Christ in the hour of need, as the final plaudit would be, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In the afternoon a public tea-meeting was held, the trays having been generously and gratuitously provided from all parts of the circuit. A better or happier tea-meeting we never have had the pleasure to attend. The happiness of the meeting was greatly increased by the kindness of the Silverstone choir, who sung several pieces of sacred music with considerable effect.

At half-past six the chair was taken by Mr. J. P. Berry, of Northampton, who addressed the meeting in the most touching and pathetic appeals to the sympathy and support of the church, and gave a decidedly spiritual tone to the whole meeting; which was afterwards addressed by Brothers Coleman, H. Wright, R. Carter, Thos. Vernon, Grimes, S. L. Marsh, W. E. Vernon, and C. Cook, who were listened to with the most intense interest and with unmis-takeable demonstrations of sympathy and attachment to the cause. The proceeds of the day amounted to the noble sum of £17 1s. 4d.

Thus terminated one of the most interesting and profitable days that we have ever had to record, and for which, with glowing gratitude to God and our friends, we rejoice and take courage. If regarded as a test of the attachment of this circuit to the local preachers and the Mutual-Aid Society, it was most encouraging and satisfactory.

W. E. V.

GLOUCESTER BRANCH.

THE first meeting connected with the Mutual-Aid Association was held in Gloucester on Tuesday, the 28th of June, at the Circular Room, Worcester Street.

the place of worship used by the Wesleyan Reformers. W. Harris, Esq., the talented and indefatigable secretary of the Association, attended, and preached three sermons on the Sunday preceding; but the weather on Tuesday evening was exceedingly unpropitious, which was, perhaps, the cause of so thin an attendance,—not more than fifty or sixty being present. What was deficient in quantity was, however, made up in quality, and if the meeting was a small one, it was nevertheless a good one. All were delighted with the tone of the speeches, the information, statistical and otherwise, adduced, and the kindly and Christian feelings brought out.

A little before eight o'clock the proceedings commenced by singing, reading of Scripture, and prayer, after which Mr. Joseph Hill was unanimously voted in the chair.

After remarking that he had come there to hear and not to speak, the chairman proceeded to observe that the subject of the meeting was one of the most important that could be brought before them; one that demanded and should have his entire concurrence and support. He had often wondered that no provision had been made for those of our brethren who wore themselves out for our benefit in the cause of Christ, that they might have some assistance in the time of sickness and of old age, and that this subject had not occupied the attention of the Christian church many years ago. He hoped it would now excite their benevolence and philanthropy, that the stain might be wiped off from them; and that the local preachers might be assured of receiving, in such circumstances, effective support. They had had some little experience of its benefit in Gloucester; for Brother Hobbs, lately deceased, had received assistance, and his widow the allowance, from the funds of the Association. He hoped they would all contribute largely; for himself he felt a great pleasure in doing so, as he thought it the duty of every member of the Christian church: and though he was sorry to see so thin an attendance, and that people did not take a greater interest in their brethren, yet he hoped those present would sympathise in the movement as he did.

Mr. Charles Higgs, who had been one of the delegates of the aggregate meeting in London in 1849, said that the circumstance of his having been elected a representative of the local preachers at the aggregate meeting, was, he supposed, the reason why he had been called upon to occupy the place of first speaker that evening. The idea had first occurred to Mr. Francis Pearson, of Birmingham, that as the travelling preachers de-

rived the sole advantage from all the connexional funds, and their local brethren were unprovided for, unthought of, and almost unrecognised, a meeting might be held for the purpose of taking these things into consideration, that something might be done to raise and elevate the character of the local preachers, and render their position in the church a little more respectable and prominent. To Mr. Harris they were indebted for a practical development of the plan so happily initiated by Francis Pearson. It was for Mr. Pearson to theorise; it was for Mr. Harris to carry that theory into practice. Well, an aggregate meeting of local preachers was held in London, in October 1849, to increase their mental affluence; and also, and principally, to propose to lay down a scheme by which some provision might be made for the local preachers in old age and sickness; for it is a remarkable circumstance, that while ample provision has been made for sustaining the interests of Methodism in all other branches, no provision was ever made for men who have spent forty, fifty, sixty years, and even more, in the Christian ministry—at least nothing like substantial support. A large number of local preachers have ended their days in the workhouse. There was at that meeting in London a good brother, noted for his usefulness, zeal, and piety, at that time an inmate of a union workhouse. He went out regularly every morning to preach, and returned to the workhouse at night after his day's labour. He did not know how the travelling preachers individually looked upon it, but he must say it was most unwise and inconsiderate on their part to oppose it, as the Conference had done,* having been made what they are by local preaching. The working of the Mutual-Aid Association was this: every local preacher, on paying ten shillings entrance-money, and three shillings a quarter, received eight shillings a week in time of sickness, and, after his death, his widow was paid £8 for the expenses attending his burial. But they must bear in mind that this could not be a self-sustaining institution. In assurance societies care must be taken that none are admitted but healthy persons, and according to age the premium is in proportion; but in this Association all are received, providing the individual offering himself is a local preacher. No matter what his age or health, whether he has many or few years to live, we cannot reject him on our principle. There are of course frequent

* Our brother is mistaken here. The Conference, as such, has never censured, condemned, or offered the least opposition to the Mutual-Aid Association, by vote or otherwise.

outgoings to bear expenses, which exceed the incomings; and it was to make up the deficiency thus occasioned that the generosity of a Christian public was appealed to. The object of the collection which would be made at the close of the meeting was to raise something towards the support of the fund. He was afraid the fund would not be benefitted much by Gloucester, and that Mr. Harris would leave it not much richer than when he came. This fund deserved to be supported, for he would ask, who did the greater part of the work? He would not say anything against the travelling preachers—they are indispensable—but still the fact is, that the great bulk of the work is and necessarily must be sustained by the local preachers. There are on the average 14,000 local preachers in the Connexion who preach every Sunday. Many places where preaching must be sustained would be left unprovided for, and Methodism would go down if it were not for them. The souls of the agricultural labourers are as valuable, and their interests as well worthy of attention as those of the people in towns; and if the rural districts have been improved and their character elevated by Methodism, it is chiefly owing to the free, spontaneous labours of the local preachers. They did not ask that the local preachers should be paid—they gloried in being unpaid—they did not want to be paid. This was not a mere money question; he meant as between those who are regularly set apart under the name of travelling preachers and their local brethren. We take the local preacher from his business; his mind is constantly occupied with business, and he cannot bestow that attention upon the preaching of the gospel which it requires. It is needful that a man should be engaged to bestow all his time and attention upon it: but it does not follow that because a minister is paid he makes a trade of religion. The appeal that was made to them was not made, as an insinuation had been thrown out, that they were trying to get in the thin edge of the wedge, that they might come next and demand salaries. The simple appeal was, that the provision which had been made for the poor, the aged, and the sick among the local preachers might be sustained according to their ability, and the estimate which they were able to form of their means, that they might no longer have their local brethren in union workhouses, but that a fund might be maintained for their support when they were no longer able to toil, and that they might be preserved from the miseries of poverty and the degradation of pauperism. (Cheers.) The grand principle which had been the glory

of Methodism, was the liberty of prophesying. Whenever the time should come that the Christian church should give in its adhesion to a plan by which a lay ministry should be done away, then they would have taken a step towards establishing a priestcraft in one of its most dangerous forms. What had caused the ministry to degenerate into what it is now? Because a class had monopolised that which the Holy Ghost had dispensed to a larger number. It was that fact which had established priestcraft in the Christian Church; made such havoc in Christian communities; and opened a door to infidelity. On the ground then of right and religious liberty, it was well worth while to sustain a lay ministry and give them every support; and he appealed to them to set their hand to the principle, that the Holy Ghost had a right to call out men from what class he pleased. (Cheers.)

Mr. Manning fully concurred in the object of the meeting, and had done so ever since he had heard of it. He believed he was one of the first men that had responded to the call of Mr. Pearson. He was sorry the meeting was not larger, but hoped they would contribute largely.

W. Harris, Esq., was then called upon, and on coming forward was received with loud cheers. He said he was sorry that there were so few present, but the fewer men the greater the share of honour, if they all did their duty. He entered into the history of the Association, and was listened to with deep attention. In the bill announcing the meeting, it was stated that he would explain the *principles, plans, and prospects* of the Association. After dilating on the topics suggested, by what he jocosely called the Three P's, he said, "Friends you have given me Three P's from which to address you, let me take the liberty of using three P's in connection with other words. And first, let me say that I want your *peace* in support of this Association. The local preachers are especially the ministers of the poor, and generally are beloved by them; I am not therefore fearful as to *their* contributions. We shall have the *pence* of the poor, and we will receive them gladly, and God will reward the givers; but we also want *pounds*. Why should not some persons now present become honorary members? I was delighted to-day when our dear friend, the chairman, put a half-sovereign into my hand; but I thought what a pity that he does not know the terms of membership; if he did, we should have his guinea a year. Well, I want your pounds, and the men for whom we plead deserve all you can give. (The chairman intimated that he would be an honorary member.) Ah, but I have not

yet done with you, I have another P. You must give me your *promises* that after I am gone you will do something for your poor brethren. We have collecting cards; on one side are lines and spaces, under the heading *donations*. Let our young friends go forth and get *peace* or *pounds* or *promises*. On the other side are lines and spaces, under the heading *subscriptions*; and we want you to secure support to our worthy cause. We have high sanction for what we ask; the text under which you have to collect is, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' There is another side to the picture of the day of final account, drawn by the *Master*; may we be saved from the awful sentence pronounced on the neglectors of this duty! Amen."

Mr. Manning would just mention one thing. A good brother among the Baptists had placed a sovereign in his hands, and said to him "Dispose of this as you think best." He mentioned the Association to him, to which he had no objection. He (Mr. M.) had therefore great pleasure in presenting them with a sovereign from their Baptist friend.

Other donations were also announced.

After the collection had been made

Mr. Roberts, minister of Lady Huntingdon's chapel, was called upon, who, in a short but telling speech, defended the Association from the attacks of those who ought to have been its warmest friends. In their body almost all were local preachers, but all were paid. He thought they held the connexional principle as high and as sacred as the Methodists. His connexionalism led him to go further than merely for the brethren of a particular denomination to support each other. He maintained that if his were a rich congregation, and theirs were a poor one, his ought in justice to contribute to the support of the other, or *vice versa*. The Methodists were not the people to be instructed with regard to money matters; so that there was no need for him to press the necessity of giving upon a Methodist congregation; but he would add, that the subject had his warmest support, and his best wishes for its prosperity.

Mr. Laxton proposed, and Mr. Manning seconded, a vote of thanks to Mr. Harris, for his kindness in attending the meeting, and the pleasure and information he had afforded them; which being carried,

Mr. Harris returned thanks, which he said was a very good thing when it came from the heart. He had made sacrifices for this object, but he did not regret them; if they thought his services worth having, he was amply repaid. He would

just add one word more. Those who gave him money and those who did not, could all give him what he needed for himself individually — prayer. He was much obliged for the patience with which he had been listened to; and he hoped they would do better the next time he had the pleasure of coming amongst them.

A vote of thanks to the chairman was then proposed by Mr. Harris, seconded by Mr. Hall, and carried unanimously.

After a few remarks from Mr. Higga, calling attention to the *LOCAL PREACHERS' MAGAZINE*, and urging the friends to take it in, the meeting separated; pleased and delighted with what they had heard.

A meeting of local preachers was then held, and a Branch Association formed for Gloucester.

NEWPORT (MONMOUTH) CIRCUIT.

IN this circuit, where a branch has been in operation ever since the commencement of the Association, the brethren have long determined to have a demonstration in the form of a tea-meeting, to aid the funds, but various circumstances which pressed heavily upon the pecuniary resources of the friends have hitherto hindered. At length, after several monitions from the hon. sec., who a few months since visited us to preach at the opening of our new chapel, a period was fixed, and arrangements made for a second visit from Mr. Harris, for the express purpose of advocating the claims of the association. The day was July 4, and, considering that of late our friends have been well drained for funds in behalf of the new chapel, it was cheering beyond expectation to witness the interest manifested in this cause, various ladies gratuitously providing nearly the whole of the provisions. About 180 partook of "the cup which cheers, but not inebriates." After tea and the devotional exercises, on the motion of Brother Cole, Mr. Charles Lewis, merchant, and a member of the Independent body in this town, kindly presided over the meeting, and expressed his pleasure in doing so, both on account of the particular object which had brought us together, and also for the opportunity it afforded him of avowing his desire to rise above denominational distinctions, which he hoped might soon vanish, and his delight in uniting with other sections of the Christian church, in promoting every object connected with the Redeemer's kingdom.

The Secretary then read the following report:—

"No sooner had the formation of the 'Wesleyan Methodist Local Preachers'

Mutual-Aid Association' been announced in October, 1849, than it was hailed with pleasure and delight in this circuit, being based upon those broad principles of Christian brotherhood and benevolence, which could not fail to carry with them their own recommendation. Convinced of the justice and necessity of such an institution, the local preachers in this circuit met together to consider the propriety of uniting with it, and the result was, that fourteen local preachers at once became members: two other gentlemen kindly added their names as honorary members, subscribing one guinea per year; thus making a total of sixteen members.

"Our members now are twelve local preachers and three honorary members—total fifteen, making one less than the original number, having lost six of the members who first entered by deaths, withdrawals, &c., and added five others during that period to the branch. The money contributed to the general fund by this branch since its commencement in January, 1850, to the end of last quarter, April 10, 1853 (including members' entrance fees, annual subscriptions, and hon. members' subscriptions), amounts to £45 9s. 6d. This is exclusive of private donations, which we feel grateful to know have been kindly forwarded to the general secretary in London, to the amount of £3. Our claims for relief for various members of our branch have been £39 7s. 6d., thus leaving a balance of little more than £6 contributed to the general fund, so great has been our own proportion of its benefits. This sum has been disbursed under the following circumstances:—To two widows of deceased brethren, for funeral allowances, £8 each, £16; to four brethren, laid by from their occupations by sickness, £6 8s.; and to a special case, in which the brother did not come under the sick rule, but was disabled under peculiar affliction for eighty-six weeks, during which he received benefits from the fund, the general committee generously assisted him to the amount of £16 13s. 6d., making the total as above stated, £39 1s. 6d. Such is a correct statement of the operations of the Wesleyan Local Preachers' Mutual-Aid Association in this circuit. How far it may be considered as a sample of other branches, the hon. sec. will be better able to explain. We humbly think, however, that the few facts herein stated are sufficient to prove that the assistance you are asked to render this cause is just, and that your proffered charity is rightly dispensed. Believing this object to be well worthy your sympathy, we feel not ashamed to plead for it before a Christian people. Our language is, 'Lend it your

sympathy; hold out your friendly hands to its assistance; and then from the heart of many a brother stretched upon his couch of sickness, neither able to perform his secular avocation nor proclaim the gospel of our Redeemer, which is his most delightful work, shall grateful feelings arise as incense to the throne of God for such aid afforded him in his distress: then from the quivering lips of the aged pilgrim, whose voice, once so full and fervent in rapturous strains poured forth the glad tidings of salvation to perishing souls, but now is almost hushed in death, shall blessings still issue forth upon those who have contributed to cast a ray of light upon his passage to the tomb; then, too, shall the widowed mother, gathering around her fatherless children, tell them of Pity's hand held out to help in the time of deepest sorrow."

Brother Cole was then called on, and expatiated on the good resulting from the Association, and bore his testimony to the truthfulness of the report just read.

After which, Brother W. Harris, of London, hon. secretary, and true champion in this noble cause, rose, and for more than an hour dealt forth facts and arguments on the claims of the Association, not only upon the Methodist people, but upon the public at large, contending that through the labours of local preachers every denomination had reaped benefit, and the whole country had changed its moral aspects. He also gave a sketch of the formation, objects, and success of the association, presenting instances of brethren in need, which could not fail to bespeak sympathy in their behalf. Not the least interesting feature in his remarks, was his graphic description of the first aggregate meeting. This was truly exhilarating, and begat in some of our minds earnest desires to be present at another such a scene.

After he had concluded, the "Hymn of Christian Brotherhood" was sung, and the secretary announced a few donations kindly handed to him during the meeting. The benediction was pronounced, and the friends dispersed much pleased and profited. Several friends from Cardiff were present, and promised to interest themselves "at home" in behalf of the Association.

It is due to the excellent chairman to state, that at the close he gave his name as an honorary subscriber.

The whole proceeds of the tea-meeting, including donations, after defraying necessary expenses, will be about £8.

SAMUEL BEAVAN, Branch Secretary.

WEDNESBURY BRANCH.

DEAR SIR, — I will now endeavour to furnish you with a few observations

respecting our meeting, which, to my mind, was a very encouraging one. When I waited upon our Birmingham friends, J. Ratcliff and E. Heeley, Esqrs., those warm-hearted well-wishers to the Association from the commencement, to ask them to take a part in our meeting, the readiness with which they consented to serve us did me good, especially when I looked upon their position in life, and thought how many in the present day are damping the zeal of local preachers, and burthening the societies by their demands for salaried agents.

After tea, which was kindly supplied by the friends, Brother Harris, of London, read a portion of God's word, and Brother Gough engaged in prayer; after which the chairman, J. Ratcliff, Esq., introduced the business of the meeting by a few interesting observations respecting the importance of the Association; and then called upon Brother Marshall, of Hill-top, to read the report, which among other things stated that the originators and supporters of this Association would be glad to see a similar institution connected with every section of the Christian church, for the benefit of its members, that the truly pious poor, in cases of sickness and old age, might have something to depend upon without applying to boards of guardians or union workhouses. We think the Christian church ought to recognise the truth, and, to a much greater extent than it does, act upon the fact that men have *bodies* as well as *souls*; that God is the maker of both, and both have their wants.

The poor cannot live on divinity, and hence the first Christians—aye, and the first Methodists, too—made collections for the poor. That any person professing to be an imitator of Jesus Christ should have ever offered opposition to such an association is matter of surprise; but such has been the case, even in the Wednesbury Circuit.

In the Wednesbury branch of this Association there are sixteen members, one honorary member, and one annual subscriber of 10s. The year before last two of our oldest local preachers were on the funds nearly the whole year; at their death their friends required the £8 each for the funerals: other cases of sickness also occurred, so that we received from the Association £30 4s., and paid in £15 5s. 6d., this left a balance due to the general Association of £14 18s. 6d. To meet this, we thought it necessary to have a tea-meeting, and the sum of £12 12s. 9d. was cleared and sent to the general Association, as justly due for the moneys already advanced. The last year we received from the general Association £23 12s.; our returns have been

£14 9s. 6d.; again leaving a balance due to the general Association of £9 2s. 6d.; and we feel happy to state that the proceeds of the tea-meeting, with a few donations received since, amounted to the handsome sum of £11 2s. 6½d., £9 2s. 6d. of which has been forwarded to Mr. Creswell, the general secretary, the remainder being kept for cases of emergency.

The report was then moved by the Rev. W. Griffith, who happened to be in the neighbourhood, seconded by Brother Nicklin, and carried unanimously. The meeting was then addressed by Mr. Harris, of London, Editor of the Magazine, Rev. W. Paton, Independent Minister, of Wednesbury, and E. Heeley, Esq., of Birmingham; after which thanks were given to the chairman and trustees, for the use of the chapel; and to the ladies and friends who had furnished the tea. The meeting separated about 10 o'clock, all seeming much pleased.

Since the meeting there have been added three more subscribers to the Magazine, and we have some of the collecting cards in circulation, by which we hope to realise something. An aged brother who resides in the country, not being able to get the Magazine every month, had three sent to him together, and when he called to pay for them he said he was very thankful for such a work, and that he sat up reading as long as his candle lasted. Another friend, at Darlaston, has ordered the whole Magazine, from the commencement, having the two first years bound.

T. TAYLOR, Secretary.

A GOOD HINT.

MY DEAR BROTHER,—Having been elected to attend the coming Aggregate Meeting in October, and being in doubt whether my business will permit me to go so far, I beg to tender a few suggestions for the pre-consideration of those who may assemble.

I earnestly desire the perpetuation of our benevolent Association, and grieve to behold the lack of co-operation under which you labour. The disproportion between our payments into the funds and the allowances thereout is a cause of great weakness. The increase of honorary members does not seem to keep up with the increase of members who may hereafter become claimants; and I regret to hear of some who are living in comparative competency, that have drawn largely on the funds while sick. If we add to these facts the possibilities arising out of the ill-concealed hostility of those "who sit in Moses' seat," it will, I think, be apparent that we have need of earnest inquiry and calm deliberation.

The following course may not be injudicious:—

The Association being now about four years old, legislation, or resolution-making, need not be so speculative, or so much a matter of experiment, as heretofore; *but facts drawn from past experience will help us to some of those more definite and tangible things called data.* I would, therefore, recommend to your consideration, a compilation of tabular statements on forms to be issued to each branch as soon as possible, that the representatives who are to go to Leeds may be instructed therefrom, and carry with them clear views of the opinions and recommendations of their constituents.

Suppose, for instance, opposite to a list of the branches, columns were ruled and headed thus:—

1. Number of members intending to claim the benefits of the Association.
2. Average age of such members.
3. Number of members not intending to claim.
4. Number of honorary members.
5. Amount paid in by *local preachers*.
6. Amount paid by honorary members.
7. Amount raised by special or occasional efforts.
8. Total amount remitted to the treasurer.
9. Total amount received back in payments to sick, funerals, &c.

These or other headings which may occur to you, would probably enable us to gain a comprehensive view of our position and prospects, from which we might proceed to alter and amend our regulations—not uncertainly, or as those who beat the air.

Not intending to benefit by the Association in a pecuniary sense myself, but professing a single eye to the glory of God in the support of the heralds of his great salvation,—I am, yours, sincerely,

JOHN COLE.

Newport (Monmouth), July, 1853.

THE MAGAZINE AND THE ASSOCIATION.

No comment is required in presenting the following series of letters, which have been selected from among many which reach the hands of the secretary daily. Each has its peculiar point, and each is excellent of its kind:—

Yersee, Zealand, Holland, June 25, 1853.

SIR,—The Lord having placed me under great obligation for his abundant kindness, I am desirous to show my gratitude for the same. Being a reader of your very excellent Magazine, I am led to think I cannot better do so than by becoming a supporter of the invaluable institution it advocates. You will enter

me in your list of honorary members as a "Friend," annual subscription 21s., and I beg to hand you a cheque for £3 3s. Wishing you God speed,—I remain, yours truly,

T. L.

N.B.—I receive your Magazine here monthly.

Hollymount, Rawtenstall, near Manchester,
July 5, 1853.

DEAR SIR,—I have now been a reader of the Local Preachers' Magazine for some time, and having been much profited by reading some of the articles it contains, I feel anxious to aid your well-meant endeavours to support the local preachers in sickness and old age. Herewith I enclose you one-half of a £5 note, and on the receipt of your acknowledgment will send you the other half.—Yours truly,

PETER WHITEHEAD.

July 6, 1853.

SIR,—As I understand you are the Secretary of the Local Preachers' Association, I have forwarded for the same the amount of thirteen weeks of tobacco, at one ounce per week. If it be thought expedient, it can be noted so, as perhaps some one may take the hint and do with a little less smoke. I am, Sir, yours truly,

Amount sent, 3s. 3d.

Nuneaton, June 23, 1853.

SIR,—It is with feelings of gratitude towards the Association, I am able to decline its further aid at this time, and hope by the blessing of God to be able to continue my employment in good health for a long time to come. How I should have supported a wife and five children and obtained medical assistance without the valuable aid of such a Christian society, I cannot tell; its value to me at such a time has proved its necessity; and I feel it my duty to return thanks to those benevolent friends who aid such an Association. With sincere love to all, I remain yours truly,

GEORGE NEWCOMB.

To Mr. Wm. Spencer, Branch Sec.

DIED.

July 14th, 1853. Joseph Wragg, of the Cromford Circuit, aged 54. Claim £8. His end was peace. He had been on the sick fund 25 weeks.

June 24th, 1853. Emma Wagstaff, of the Sheffield East Circuit, aged 27. Claim £4. Her end was peace.

June 25, 1853. Ann Jeffries, of the Devizes Circuit, aged 79. Claim £4. There was hope in her death.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

SEPTEMBER, 1853.

Essays, Scripture Illustrations, &c.

SINS AND SORROWS.

"The varied forms of human woe
Excite our softest sympathy."

Sorrow and suffering are so common among men that we might almost conclude it impossible to give a true and complete definition of the creature MAN without including his subjection to these "sore evils." Sorrow and pain are characteristic of man universally. Wherever *he* is found *they* are found; and they are found as the sad fruits of sin: they belong to the constitution of fallen man, and as a *consequence* of his fall. It is not always, therefore, that a connection can be traced, or that it exists, between a case of suffering or of sorrow, and some particular act or acts of sin on the part of the individual involved in it; for many of the deepest sorrows of the human heart, and severest pains of the human body, spring out of the sins of some other person or persons, not the sufferer. This, however, is certain, that no sin can pass unpunished; and that by every sin, and every habit of sin, either the sinner or some other person or persons will be involved in pain and sorrow. Indeed, the sinner cannot escape the consequences of sin; but those consequences sometimes strike elsewhere before they strike the sinning person. Sometimes a man's sin smites his wife—a woman's, her husband; sometimes a child is the immediate victim of a parent's sin; sometimes a parent is pierced by the sin of a child. The constitution of things necessitates these *relative* penalties. The fact is patent to all, and therefore incontrovertible. Innumerable instances of it fall under the notice of ministers of the gospel, instructors of youth, visitors of the sick, parochial, magisterial, and spiritual functionaries, and close observers of society everywhere.

Our thoughts have been turned into this channel chiefly by the con-

stant appearance of a somewhat mysterious class of advertisements in the *Times* newspaper. Many of our readers probably never see that journal; and those who do, perhaps, pay little if any attention to the closely-packed columns of multifarious advertisements that occupy so many of its pages. Let any one glance at the top of the columns of the front page of that paper regularly for a few weeks, and, if his heart is not adamant, he will be affected not a little with the disclosures breaking from the curtains of studied obscurity in such forms as the following:—

"To F.—Pray communicate with me. Your father is in great distress. Nothing is known to others; but exposure is inevitable, unless you at once see and write to me.—J. H."—Date, Saturday, June 4.

"M. L. S***T.—Return. Your presence is requisite."—Monday, June 6.

"W. G., from Exeter.—W. G. (or his wife), who left Exeter about six years ago, are earnestly requested to communicate with his mother, whose mind is greatly troubled respecting him. He will hear of something to his advantage. Address, personally or by letter, to Mr. W. W. Flood, 5, York Place, Camberwell New Road."—Tuesday, June 7.

"SUSAN is in great distress, and she wishes to hear from her friends, as they had not returned on the 2nd of June."

"H. R., who left his home on Tuesday last,—31st of May, is most earnestly entreated to return, or write to his wife, who is almost broken-hearted on account of his absence."—Wednesday, June 8.

"If this should meet the eye of A. N. W., who left his home on the 4th, he is earnestly requested to return, or communicate with his friends."

"PHILLIS.—Write soon. There can be no harm now in doing so. I wish to let you know about myself. I am still unchanged and unchangeable. A friend is now in search of you."—Friday, June 10.

The advertisement of June 8 is repeated in the paper of June 11, the unhappy wife being still "almost broken-hearted on account of his absence," whose vows oblige him to succour, protect, and love her until death part them. The next number of the paper contains a *batch* of this class of advertisements.

"JONATHAN, the son of Saul's brother, wants his father pressingly.—Portland Place."

"C.—C. is requested to write to his wife immediately, for whose sake his folly will be overlooked, on his making his accounts correct.—J. S."

"L. G.—I entreat of you to write as soon as you have seen this, and say if you have received the two letters sent to the post-office, F. Your silence distresses me deeply.—M. H."

"To J. J. C.—Should this meet the eye of J. J. C., who left his home on Thursday last, the 9th inst., he is requested to communicate immediately with his grand-

father or friends at Ball's Pond, so that his disconsolate parents and relatives may be relieved from the dreadful anxiety caused by his absence."—Monday, June 13.

"HENRY, dear, pray return home immediately, or write to your afflicted wife.—Prose."—Tuesday, June 14.

Repeated in the ten following days' numbers.

"PHILLIS.—The friend in search may hear by addressing a letter for P. Z., Mrs Foster's, Post-office, New North Road, Hoxton."

"Do come and see your faithful Jane: only trust her. Your dear, dear father is broken-hearted; it is agonising to witness his grief. For his sake, come; for he blames himself entirely for all that has happened. Come, come, and give him back the happiness he has lost. Write to me, and I will meet you anywhere you name: all shall be done as you wish; rely on this, your faithful Jane H. Address, No. 4, Stamford Cottages, Stamford Bridge, Fulham Road. Your letter of Monday was only this day received by your father.—June 15, 1853."—Thursday, June 16.

"To E . . . Y.—Your broken-hearted father implores you to send for him. He is distracted. He did not receive your letter to 20, Cockspur Street, until Wednesday."

"C. C. is earnestly implored to communicate with his distressed wife. His request was complied with in the *Times*, June 13. There is nothing to fear: all is found correct."—L. M. C.

"THERE was no letter for me when I called. I know not where the post-office F. is, without it's the one your former letters went to, when over there. If they were not directed in name they would not give them me."—W. H. Friday, June 17.

"JANE H. entreats her dear young mistress to write to her, at 4, Stamford Cottages, Stamford-bridge, Fulham-road."

"W. C. B.—Should this meet the eye of W. C. B., who left his home on Wednesday, the 8th inst., for Ascot Races, he is urgently requested to return to his disconsolate friends."

"No. 5, Cock-street, Wolverhampton.—Should this meet the eye of HENRY HILL, who left home April 18th, he is requested to communicate with his parents. It would be an act of kindness on the part of any individual who may have seen him since the date named, if they would address a line as above."—Saturday, June 18.

"SHOULD this meet the eye of G. B., who left his home on Thursday last, 16th, he is earnestly requested to return home, or in some way communicate with the disconsolate wife and friends, when all will be settled to his entire satisfaction.—June 18."—Monday, June 20.

"If F. C. H. is living, she is implored to write.—

'All is forgiven. Nothing forgotten.'
And ever and anon of grief subdued
There comes a token.' "

"If this should meet the eye of G. B. . . . H., he is earnestly entreated to return to his distressed family, who have promised to arrange everything. Your dear little boy is breaking his heart for his papa. Pray return, or your wife will cease

to exist; also your father and mother. The second advertisement."—Tuesday, June 21.

"CEREVISIA is disconsolate. Why this heartless delay? Address B. H., 55a, Upper Seymour-street, Portman-square."

"PROSE, or B. G.—Apply to G. M., 51, Frith-street, Soho, who can communicate respecting a Henry, which may relate to the same."

"If W. B. C., who left his home, Great Portland-street, on Wednesday morning last, will return there or to his brother's, all will be well."

"If this should meet the eye of G. L., who left his home, near London, in June, 1851, he is most earnestly entreated to write to his unhappy mother, who is suffering the deepest anxiety on his account. The communication will be strictly private. Address to the office in the city."—Wednesday, June 22.

"WHAT you propose would be a most fatal step. Break off no engagements, but write and give me a safe address, where I may send a letter.—APOLLO."

"NED.—You are implored to return immediately to your home, if you would see your distracted friend again alive. Forgive the past, and hasten to her who so tenderly loves you, for life is ebbing fast.—T. B. T. June 25."—Monday, June 27.

Such is a sample, and but a sample, of a class of advertisements, letting out the sorrows of humanity, selected from a single journal, as they appear in the issues of twenty-one days, shutting out the sabbath. They give point to an important moral, besides illustrating the principle of the connection of suffering with sin. The moral is this: That every one should regulate his conduct by its probable effect upon *others* as well as by its probable results to himself.

A sudden gust of temptation, may not only shade, but overcome the stability of persons not well established in grace or in high principles of virtue, and honour; unless there be some recollection of others, who may be plunged into a pit of anguish, or a gulf of infamy by the act in contemplation.

The devil lays a snare for honesty, virtue, honour, piety; he offers a bait suited to constitution, temperament, circumstances. Shall it be taken? What effect will it have upon the mother, wife, child, sister—the husband, brother, lover? Will it occasion grief, disgrace, disease, disaster, embarrassment, death? Many a son has killed his mother, ruined his father, alienated his friends, disgraced his family, by his own waywardness and wickedness. Many a husband has been the death of his wife, by his sins. Many a child has been the victim of parental profligacy. Many a fair and beautiful form has been desolated and ruined; and many a promising mind blighted by blind and brutal passion, or by the recklessness of ambition; in another, society has been desolated by vicarious and relative sins, the sins perpetrated by others than the sufferers.

Virtue, and piety, honour, and rectitude, on the other hand, are blooming and fragrant with healthful influences, that fall upon all around.

Every relation in life, every connection, all the links of association, all, in various degrees, feel the influence, and participate in the benefits of a steadfast maintenance of right principle, and perseverance in right conduct.

Young man—young woman, think of the inseparable connection subsisting between *sins and sorrows*; and regulate your conduct by its probable effect upon others, as well as upon yourself.

THE HOLY SPIRIT THE SUBSTITUTE FOR CHRIST, THE COMFORTER OF HIS PEOPLE.

WHILE Christ was upon earth he was not only the instructor but the comforter of his people. Numerous were the instances in which he bound up the broken-hearted, and turned the sigh of sorrow into a song of praise.

When, as he entered the city of Nain, he met those bearing the corpse of a young man who had been the only son of his mother, and that mother a widow, was he not a comforter in restoring that son to life again? Did he not afford comfort to that affectionate, heart-rent parent, who, in the anguish of his soul, besought him, "Come down ere my child die?"

When the disciples were in the storm, and fear had seized ho'd on them lest their frail bark should be swallowed up, and he arose at their bidding and said, "Peace, be still! and there was a great calm," did he not afford comfort then? When, in the exercise of his power as "the resurrection and the life," he stood by the grave of a beloved brother, the friends weeping around—for he whose corpse had lain in the grave four days was greatly beloved—and cried "Lazarus, come forth: and he that was bound came forth," and was again given back to his affectionate sisters, did he not prove himself the comforter then?

If to feed the hungry, heal the sick, give eyes to the blind, cause the lame to leap for joy, and afford other manifestations of power and goodness on behalf of his people, were to bestow comfort, then was Jesus *a comforter*; and none can wonder that at the prospect of his removal sorrow should fill the hearts of those who had been the witnesses and partakers of his loving kindness.

But he graciously promised, "I will not leave you comfortless. I will send you another Comforter"—and this they experienced the Spirit to be. When he came upon them they at once arose with boldness to their work. Their murmurings were hushed, their fears were removed, and they went forth valiant for the truth, not shrinking from danger or difficulty, nor counting their lives dear unto them if, in the discharge of duty, death stared them in the face. Amidst their hunger and thirst the trials and difficulties they had to endure—their dearest friends dragged away to prison and to death, themselves scourged oft in every city with cruel mockings—what upheld them under their unparalleled sufferings? Was it not the Spirit? And was not that Spirit the Comforter? Chains;

and stocks, and inner prisons could have had no attractions for them: they must have felt such privations, and could have had no desire to remain in durance; yet they could rejoice, and the silence of midnight, in a cold, damp cell, was broken by the sounds of rejoicing; and as their hearts were in the tune, it was not given forth in low and murmuring tones—they sang so loud that the prisoners heard them. What song is that resounding from the prison's inmost cell? It is no rude and impious song, but hymns of praise to him who visits even a dungeon when his servants need, and they are comforted.

Whatever trials they endured they heard the whispers of his love—"My grace is sufficient for you"—and they could even glory in their infirmities. Almost all the first disciples had to prove their sincerity and witness to the truth with their blood; and what enabled them to triumph in the prospect of death the most cruel and monstrous the ingenuity of men could devise? What could sustain them in the flames, or while torn by wild beasts, or sawn asunder, or fastened to the earth with a stake through their bodies, or dragged limb from limb? It was the Spirit, the Comforter! Let us read the history of the Church, and, while tracing her sufferings, and perceiving the way in which they have been borne, we shall have abundant proof that Jesus has fulfilled his promise, that the Spirit was given, and that he has been the Comforter.

But we still live under a dispensation of the Spirit, and it is our gracious privilege to receive him as the Comforter.

Here we bring the matter home to Christian experience. Let all who have felt the "power from on high" testify whether they have not realised the Spirit in this character. Let believers look back and try to recal those ecstatic feelings of joy arising in their hearts from a sense of the pardon of sin. Oh! how infinitely superior were those emotions to all the delights which the world ever experienced in her seasons of greatest pleasure! Can we not reflect with peculiar interest on this new era in our existence, when we first felt that the sense of guilt, under the frown of the Almighty's displeasure, was at once removed; that the chain which had bound our guilty spirits was at once snapt asunder; that the iron which had entered our souls was withdrawn, and the oil of divine consolation poured in; and that the careworn, heart-burdened, trembling culprit was cheered with new life, and enabled to exclaim

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear:
With confidence I now draw nigh,
And 'Father! Abba Father!' cry."

Oh! what a moment was that, when the Holy Spirit spoke peace to the soul. Was he not then a Comforter? And what a train of comfort has he brought into our minds, since then? 'Twas he first shed abroad a Saviour's love in our hearts; witnessed our adoption into the family of

God; and conveyed the thrilling intelligence that Heaven would be ours; that a crown awaits us, "a crown of glory that fadeth not away."

And, oh! what comfort does the Spirit convey to the hearts of all believers, if they are willing to avail themselves of their privilege? The blessings he bestows are such as the world cannot give; and, blessed be God, if we are faithful, the world cannot take away.

Time would fail us to enumerate the joys which the Christian experiences, by the operation of the Spirit. This we know; that there is no season, be his circumstances never so adverse, but that he has reason for gratitude; and the more he lives under the influence of the Spirit, the more will he realise the Comforter.

The children of God are not exempt from afflictions or privations here: "this is not their rest." Nay, they are often called to bear sorer trials than the men of the world ever could endure, that thus they may be perfected through suffering; but, under the pressure of anxiety and trouble with which the world and Satan would overwhelm them, they are comforted with a knowledge of the fact—"All things work together for good to them that love God." They can carry all their burdens to the Lord—make known their complaints to him; for the Spirit, the Comforter, maketh intercession for them, "and brings a gracious answer down." And what a rich treasury does He unfold amidst their poverty and suffering! The riches of grace are open to them, and the assurance is given, "My God shall supply all your need out of his riches in glory;" and when they are brought to their last struggle—their final conflict—He is there to whisper peace;—when the eye closes on the world, He "opens the kingdom of heaven to all believers."

If this is the fact, ought we not more frequently, and ought not God's ministers everywhere, to attend to the divine monition, "Comfort ye, comfort ye my people?" What a bright and attractive thing would the religion of the gospel be, if every one of its professors evidenced his possession of this comfort—the indwelling of the Comforter!

Let us arise to our exalted privileges. Let us show that our Christianity has made us happy—bestowed comfort; and then men will take knowledge of us, and say, "We will go with you, for the Lord is with you."

HIERARCHISM.

"HIERARCHISM! or the religion of the priest; Rationalism, or the religion of man; Christianity, or the religion of God; these," says D'Aubigné, "are the three systems which in our day, share Christendom among them. There is no safety for man or society in Hierarchism and Rationalism; *Christianity* alone will give life to the world; but, unhappily, of the three systems, it is not the one which counts the greatest number of followers." The circumstances and events incident to the various epochs in time pass away; principles remain. Truth never dies! and the same, in a qualified sense, may be said of error. The moral, like the physical world, is full of antagonism; no sooner is a truth educed than a

corresponding error springs up, runs parallel with it, and never ceases to strive for the mastery until entirely dissipated and overthrown. But truth is made *apparent* by the very efforts of error to subvert it; *conflict* is the life of truth, and it must be maintained. Woe to the world when it ceases!

There is a glorious period foretold in the Apocalyptic vision, when the present and the former things, in which error so largely commingles, shall have passed away, and He whose word is power shall declare, "Behold I make all things new:" till then, the student of history should bear this antagonism in mind. It is universal; it has existed from the days of Eden to the present. Wherever, as among the trees of paradise, the voice of the Lord is heard, there also the tones of the deceiver may be expected—"Let him that thinketh he standeth take heed."

"*Hierarchism*" is the religion of the priest, and it assumes first of all that man may be exalted to intimate fellowship with God. It does not honour all men, nor demand credence and worship for man as such, but for man possessed of exclusive powers and exalted even as the priest of God.

Now it is evident that to whomsoever is awarded this position there is given a character of awful sublimity; a reverent dread must necessarily be paid to him; men have therefore a natural right to inquire before they accede to any assumptions of this class, WHO IS THE PRIEST, AND WHERE IS HE? Does the priesthood exist by the ordination of God, as a distinct and an exclusive order? Is it monopolised by any one tribe, family, kindred, people, or nation? Is the existence of such exclusive office and power consistent with God's righteous government of the world? Can we find in the book any warrant for such a state of things? And if so, is it stamped by the approval of heaven with success so certain that we should either nurture or permit its continuance? We have no quarrel with any sect or party; we are the advocates of no particular system of ecclesiastical government: those who are, and those who wish to be in the possession of place and power, are to us alike indifferent. *It is of principle we treat.* Happily there is such a thing as the history of a theocracy, the annals of a government appointed by God himself, the moral laws and ordinances of which form a beacon and a landmark for all time.

Did this priesthood, this hierarchism, when entire among this people bless the world, and so bless it that we should be induced to perpetuate its claims and immunities through successive ages? Nothing of the kind; the very necessity of its existence predicated a period when it should cease to be. In its original form it was only a commutation by God of personal and individual service on the part of a whole people to one of its tribes. The Levites were accepted as ministers for the Israelites. The whole system and polity, with its ritual and sacerdotal caste, was but "a shadow of good things to come," not the very image; the whole nation was to be hallowed to God, and hallowed in order that through Abraham's seed all the families of the earth might be blessed; but alas! the Jews, forgetting their typical and prophetic character, at the instigation of their bigotted priests, shut up the temple of acceptance with God to the mere observers of the Mosaic formula; then their *sacrifices* became hateful, their polity gradually withered away, and they, together with their undying and heaven-born moralities and theism, were sent abroad into the world of heathenism, reluctant but abiding witnesses to the truth that "*God is no respecter of persons.*"

The priests of all ages have lost sight of the distinction that exists between serving God for their brethren and ruling over them, and the practices of Judaism are cited as authority; but the Levites were never made "lords over God's heritage." What incalculable misery and woe has this mistaken course inflicted upon humanity! It was the crying sin of the Jewish priesthood from the days of Eli to those of Christ; they unceasingly tried to set up "hierarchism" in the place of Jehovah; and yet this was the *very purpose* to prevent which they were called into existence as a separate people.

Priestcraft has always been the most subtle and successful weapon in the devil's armoury. Laying hold of the religious principle in man's nature, it has turned the very truth of God into a lie, dethroned the Holy and the Just One from his righteous dominion in the temple of man's soul, and instead thereof erected its own hideous and degraded symbol, in which pride, lust, and disobedience to the Eternal are strangely blended.

At the birth-time of Christianity both hierarchism and rationalism had been tried and found wanting; the priests of the whole world had assumed to be a superior race—Redeemers of the people, rather than ministers of God. Everywhere, too, their rites and ceremonies dimly shadowed forth the great mystery of vicarious sacrifice; but the priests were rather the terror than the hope of the people; intercepted rather than made plain the way of life; constituting themselves into a species of demi-gods, without whose intervention there was no hope of acceptance for man. Their rival claims to honour and adoration puzzled the wisest, and disgusted the most virtuous of the old heathen sages and philosophers. But the Man of Nazareth came, demolishing at one blow the foundation of priestcraft. He was at once the *priest* and the *sacrifice*, and yet altogether unconnected with the sacerdotal tribe. His first address in public proved that God was no respecter of persons or nationalities. "There were many lepers," said He, "in Israel in the days of Eliseus the prophet, but unto none of them was he sent, save unto Naaman the Syrian," an individual who had no inheritance in Jacob—no share in the covenant of promise; was neither of the family nor national priesthood. "There were many widows in Israel in the days of Elias, when the heavens were shut up, but unto none of them was he sent, save unto Sarepta, a city of *Sidon*, to a woman who was a widow."

Hierarchism again always identifies itself with time and place,—with symbolic and ritual worship: "Our fathers," said the woman of Samaria, "worship in this mountain, but ye say in Jerusalem men ought to worship." To leave the world without excuse, Christ pronounced, in his conversation at the mouth of Jacob's well, that time and place were nothing—symbols and ritual worship worthless; the spiritual worshipper of the spirit-seeking God all in all: henceforth, whatever it may have been previously, the prestige of the priesthood must wane, *the priest is nothing—man is everything*. In the last great day of the feast, surrounded by all the pomp and pageantry of the Jewish priesthood, in the midst of their holy city, He proclaimed the downfall of hierarchism and the substitution of himself, *the great high priest of humanity*—"If any man thirst, let him come unto me and drink;" "He that believeth in me, out of his belly shall flow rivers of living water." We need, then, no more offerings for sin, for this man is entered, once for all, into the holy place where he ever liveth to make intercession for us.

Who that has studied the history of Christianity in the first centuries, but has been struck with the majesty and rapidity of its conquests? It triumphed in spite of the fiercest persecutions; its professors, from the least to the greatest, rested upon the strength of the Omnipotent; theirs was a living faith in a living God; and no system of priestcraft intervened between man and the world's Redeemer. But about the fourth century Christianity began to assume a respectable aspect. Constantine made it fashionable at court; turned its profession, to use the words of the late Dr. Arnold, to his own purpose; henceforth, it allied itself with rationalism, the theories of Plato were interwoven with the simple truths of the gospel; philosophy came down from her pride of place, and condescendingly patronised the new religion; henceforth, and during the long reign of the emperor, it was not faith, but argument and demonstration, that churches and synods sought after. Amid the confusion and strife attendant upon the disruption of the empire, and the subsequent supremacy maintained by the German Cæsars, religion became a mere machine of state policy—the ministry for God and the pastorate of souls a thing almost obsolete; the spiritual nothing, the material everything. "Professing themselves to be wise, men became fools." The world of science and knowledge was one great sham—a hollow sepulchre, within which everything real was entombed, and threatened with dissolution. Humanity in Europe was fast sinking back to barbarism; the law of physical force, joined to a cold, stern, and heartless intellectualism, threatened to subvert the very principles of Christianity.

A terrible but salutary corrective was at hand: with Hildebrand began a contest between the material and the spiritual, which shook the empire to its centre. The conception of the monk of Cluny was sublime! To break asunder the ties of relationship and interest—to sever the claims of feudality and country, of family and social life—because all these had been and might again be prostituted to purposes other than spiritual and eternal; to tear down the rude but

strongly-built and widely-ramified system then existing, and to erect in its place the framework of a society whose right of government should be over men's souls; to lay deep in the very heart of all Christian communities the foundations of priestly domination, in contradistinction to the rule of the warrior and the temporal magistrate; to assert and maintain everywhere the supremacy of the clergy, the prescience and omnipotence of belief and opinion; to make the church at once the hope and the home of the poorest and most degraded; to constitute her servants as one with the proud and haughty nobility of the earth; and then, by the exercise of a bold and daring genius, to summon to the help of this unique incorporation the powers and hierarchies of heaven, while against its enemies were arrayed the very terrors of hell.

This was no common effort, conceived by no vulgar mind, effected by no ordinary degree of energy and skill; and inasmuch as it was the reassertion of the spiritual and divine, in opposition to the physical and material, deserved to be, as it was, pre-eminently successful. It wanted only one element to entitle it to the unqualified gratitude of the human race: a godlike truthfulness; a *vraisemblance* in all things to the great prophet and teacher of our race; a humble, loving, pitiful, and transforming tenderness for man, like Christ's—but it lacked this; and hence, with all its pomp of circumstance and magnificence of genius, it was *but the religion of the priest*—a wonderful exhibition of what a system partly lying and partly true can effect; the very thing to dazzle man's imagination and bewilder his reason, though it could not satisfy his heart or provide a sure resting-place for his faith. It, however, as far exceeded the old system of heathenism and nationalities as it was possible to conceive. It was neither circumscribed by time nor space; it assumed powers all but omnipotent; the whole known as well as the unknown world, it was pretended, were equally subject to its sovereign sway. Bounded neither by earth nor hell, the keys of heaven were said to be in its possession. In order that its affectation of universal dominion might remain unquestioned, it invented a limbus where all the dead of ancient time were held in vilest durance, dependant on the fiat of the Vicar of God; and as if to perfect its resemblance to him to whom alone it acknowledged reverence and submission, it created an agency which spread like a mighty network over the whole of society, and was enabled to assume a presence at once concentrated and ubiquitous. From the heart to the extremities it was full of impulsive vibration, and seemingly actuated by the most glorious and soul-stirring motive—viz., the accomplishment of God's own purpose, the conversion and subjugation of the world to his lawful and benignant sway.

A mere rehearsal of the pretensions of the Papacy, even at this distance of time, strikes the mind with awe. What must its actual effects have been in the hands of those subtle and wonderful priests of Italy, who, at once the most learned and disingenuous spirits of their time, laboured for ages to surround poor human nature with the meshes of a net from which there seemed no possibility of escape. All other systems were sheer folly compared to this. The priest was now in the very seat of God; he had succeeded in filling men's hearts with a real faith, though, alas! for a most unworthy object; and everywhere he was appealed to as the dispenser of life and death, of immortal honour or eternal disgrace. The earth heaved and groaned for deliverance; kings and people writhed and struggled to be rid of this cursed incubus; but the spell was on them, the iron of mental despotism was in their souls. A long dark night for humanity succeeded, in which all horrible shapes and monstrosities of belief, all shameless and disgusting practices, alternately or in dread communion, held man's heart in subjection, until Christendom became one great lazar-house of moral depravity, and Rome at once the centre and source of all iniquity.

Turn to what record you choose, the history of the popedom is full of degradation and woe to humanity. The depths to which we have referred were not reached at one bound; nor were there wanting those among its votaries whose life and conduct were beyond all praise: indeed, this was its redeeming characteristic—it *permitted* the development of such biographies as Xavier and Benedict, Francis de Sales and Loyola. Like all successful impostures, it was partly true, or men would never have believed in it; and ever and anon it presented its *héro saints* for man's imitation and enlightenment.

It was under the patronage of the church that the peaceful occupations once

more became honourable. The disciples and first founders of some of the great orders were patient and pains-taking cultivators of the soil, they revived the knowledge of agricultural science as it obtained in the best days of the Roman empire, and once more rescued the land from the utter desolation to which it had been condemned by the continuous and violent irruptions of the Goths and Huns. By the skill of the monks the plains of south-western Europe again began to bud and blossom, the vine and the olive to flourish, and the fields to stand thick with corn; while the masses, who had been trodden down to the condition of slaves and chattels, once more recovered heart and hope. This advancement, however, was less individual than corporate; the church, in fact, became a great feudal proprietor, and numbers of those who had, upon the disruption of the Roman empire, wandered like tribes or clans, in abject and improvident wretchedness, under the patronage of the church became localised and settled. This was a great advantage; but the ethics and religion of the time had less of God's truth than the devices and superstition of man in their composition; hence, in matters of religion, things grew worse rather than better, until, instead of a teacher and friend to humanity, the Papacy became its tyrant and despoiler. Then arose a terrible cry from all peoples, as in the ancient days—"Judgment was turned away backward, and justice stood afar off; truth was fallen in the streets, and equity could not enter: yea, truth failed, and he who departed from evil made himself a prey; but the Lord saw it." How cheering and delightful to recognise, at certain great crises in history, the direct and striking intervention of the Eternal! What heart that ponders the events of these dark and gloomy periods can fail to join in the reverent thanksgiving of the warrior and minstrel king?—"O, Israel! trust thou in the Lord; he is thy help and thy shield."

(To be continued.)

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. IX.

AN INTERESTING MISSIONARY INCIDENT.

IN the course of my travels I recently took my seat in a missionary meeting, in one of our large chapels, in a provincial town.

Among others who addressed that meeting, one speaker was listened to with unequalled interest. This was the now venerable and aged, though still active and devoted servant of Jesus, the Rev. T. H. Squance, formerly a missionary in India, and one of the few devoted men now living, who, in connection with the early history of our Indian Missions, stand prominently before the world as having borne the burden and heat of the day, and made many real sacrifices for the gospel's sake.

From my notes of the above meeting, I copy one incident related by this good man, and which I think will not prove uninteresting to such of the readers of the LOCAL PREACHERS' MAGAZINE as are not acquainted with the circumstance, only regretting that I cannot throw into my account that *pathos* and feeling with which the narrator invested it at the time.

The speaker was one of the band of humble and devoted men who accompanied that Prince of Missionaries, Dr. Coke, to introduce the gospel into British India. That good and great man's soul was filled with the interesting, but most difficult work, to which he had consecrated himself. It absorbed all his thoughts, occupied his whole attention, filled his mind with vivid pictures of great success and Mr. Squance verily believed the doctor had so set his mind upon the Christianising of India, that he never dreamt he should die until he had seen half of India converted.

When the little band who accompanied him were making their preparations to leave England, the doctor manifested the warmest interest in their comfort and welfare, as well as needful forethought for their future usefulness.

On one memorable occasion, the doctor, addressing his anxious disciples, said: "Now, brethren, remember there are no books in India; therefore, take all the

books you can with you, and lay out all the money you have in books; you have nothing to fear, I will take care of your wants. For all you need, as it regards the necessities of the body, look to me. I will see that provision is made. Therefore spend every shilling you can get in books."

Acting upon this suggestion and with the fullest confidence in the wisdom and kindness of their noble leader, Mr. S. and his associates purchased books till every available sixpence had been laid out, and thus the little party set sail.

All things needful for the comfort of the voyage had been seen to, and the doctor in addition, in the exercise of due forethought and prudence, had taken care to provide himself with ample "letters of credit," on behalf of himself and companions, to be available on landing; and all looked with the fullest confidence and trust to him.

Safe on board and fairly at sea, the good doctor seemed to think the work begun in earnest. His large heart was too full to contain all the emotions which agitated his whole person. He stood upon the deck, tears of joy filled his eyes, a smile of delight lit up his beautiful countenance, and looking round with a loving look upon his colleagues in the work, he burst into a song of praise. Having concluded his hymn of adoration to the God of all grace, who had thus far given him the realisation of his dearest hopes, he fell upon his knees, and fervently and eloquently prayed for the cause of God that it might prosper. He poured out his soul for the mission work; pleaded with God for all its agents and officers; mentioned each station by name; and finally pleaded largely for his present object, and for those who with him had embarked in the great enterprise.

So far, all was bright, prosperous, and satisfactory. But long ere the termination of that eventful voyage the inscrutable wisdom of the Most High saw fit to take from them their leader, guide, and friend. Dr. Coke was dead! His mortal remains were committed to the deep! His spirit had taken its flight from earth to heaven; and like orphan pilgrims, those who had been instructed with more than filial trust to look to him, found themselves alone. Melancholy indeed was the task they had to perform, in reading the burial service over the lifeless corpse. Their prop and stay, their head and guide, was removed for ever!

The next step was to ransack the doctor's papers, in order to ascertain what provision had been made for such a contingency as that in which they so unexpectedly found themselves placed. Alas! the inspection only served to increase their dismay.

The doctor and all who had acted with him were evidently satisfied that "every man is immortal till his work is done." But it seemed that all, together with himself, had taken it for granted that the doctor's work was the conversion of India; and hence no one had contemplated the possibility of his death taking place, until at least a good foundation had been laid. Hence such an event as that which had occurred was totally unprovided for. Sure enough, there were the letters of credit, all safe, and all good; but, singular oversight in the midst of so much prudence and forethought, they were all made payable to the doctor himself, and to no one else. Their position was a novel and a trying one. But one undying, one unchanging friend remained to them; on him they now fell back, and to the Bank of Faith they carried their account.

In due time India was reached, and the missionaries landed. Truly they were "strangers in a strange land." An English officer noticing them as they left the ship, inquired their purpose in visiting India; and being informed, he gave utterance to a sceptical laugh, said it was preposterous, and declared the Hindoos would never be converted. One of the party overhearing this, ventured to say, "We cannot say, sir, what *will* be done, but by the help of God, and in dependence upon him *we will try* what *can* be done." "Ah," replied the doubter, "if you bring God into the question, I have nothing to say to it." "And so," said Mr. Squance "we did *bring God in*. It was never our intention to go a warfare at our own charge. We did bring God in, and well he has stood by us."

Landed, they found themselves without friends, money, or home, and to all human appearance without the means of procuring either. They needed all, and needed them at once. For a moment the party stood looking at each other in doubt; for a moment they hesitated; the inquiry went round, "what was to be done?" and straight the cravings of hunger were felt, and the necessity for prompt action became apparent. They therefore proceeded at once to an hotel,

and boldly ordered breakfast; the breakfast appeared, and soon also disappeared, but no cash was found in the coffers, at least, all the party could muster was far short of sufficient to defray the charges of that one homely meal. They thought of home, of the doctor, of the books purchased with their last shillings, of the letters of credit, of the doubts of the officer, and the peculiar work in which they were engaged. Nature's wants were for the time satisfied, but the next problem to be solved was, how to satisfy the host's requirements.

Suddenly it occurred to them that they were overlooking certain valuables they possessed in common, and that in great abundance, and which are available in all lands at all times for those who can show a good claim to them. An examination produced a number of "*notes of hand*," "*promissory notes*," "*bills payable to bearer*," or "*on demand*," and other like precious "*paper money*," all accurately drawn and of good credit. These notes and bills were forthwith overhauled, and among them not a few were found just to the present purpose.

There was something unusual in the wording of these notes—they were somewhat of the "*antique*" fashion, and of "*patriarchal simplicity*;" but they were all genuine and original. Ordinary bill-discounters would have been puzzled to understand their phraseology, but they were none the worse for that. Many of them were dated a long time back, but not one had *run out*, and the drawer had never been known to dishonour *one*, so that all was well.

One of these novel notes was thus worded:—"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

A second read thus:—"He that walketh righteously bread shall be given him and his water shall be sure."

A third:—"In the time of trouble he shall hide me in his pavilion." "Commit thy way unto the Lord and he shall bring it to pass."

Another:—"In all thy ways acknowledge him and he will direct thy paths."

Again:—"I will be with thee in trouble: I will deliver thee and honour thee." "Call upon me in the day of trouble and I will deliver thee."

Another:—"Be still and know that I am God. I will be exalted among the heathen. The Lord of Hosts is with you, the God of Jacob is your refuge."

And again:—"God shall supply all your need according to his riches." "No good thing will he withhold from them that walk uprightly."

These were but a few out of the abundant supply which the investigation brought to light; and a few of these were at once taken and laid before the great Banker in whose name they were drawn, and at whose counter they were made payable. At once he honoured his word, and removed any last little lingering doubt.

One of the party went out and called upon a gentleman in the neighbourhood, to whom an explanation of the circumstances was made, and his advice sought; but before the tale had been half told it became evident that the master Banker had been there before, and made all right, for he exclaimed, "I will advance you all you may require."

At that interview a little boy was present in the room (a son of the gentleman), and, said Mr. Squance, "how delighted was I lately, when attending a missionary meeting in London, to see that very little boy—now a man in the prime of life, a clergyman of the Established Church. He spoke, and among other things he related this very circumstance as being fresh in his memory."

Subsequently it devolved upon Mr. Squance to open the mission by preaching the first gospel sermon connected therewith. Of the fulfilment of God's gracious promises many most delightful testimonies and abundant proofs have been given, but it pleased him even to put honour upon that first sermon. The text chosen was 2 Cor. x. 14—"We are come as far as to you also, preaching the gospel of Christ." Among others who were present on that most memorable occasion was Lord M——, then holding a high and responsible situation there. His lordship listened with deep attention; seemed to drink in every word; was humbled by divine grace, and from that time became an earnest seeker after salvation. On more than one or two occasions, while thus seeking, when his lordship had a large party of the noble and great at his residence, he has left them in the midst of their conviviality, and stolen away to what was infinitely more congenial to his feelings, to hold converse with the missionaries, and with them together to hold communion at the throne of grace.

It was on one of these occasions that his lordship came to Mr. Squance, remarking that the company he had left was not in accordance with the then state of his mind, and with the missionaries he retired to pray for a more full manifestation of divine grace in his own soul. There, in secret with them, he wrestled in prayer, till at length light beamed into his mind, comfort was found, peace was obtained, joy resulted, the witness of the spirit was secured—and, unable to restrain his feelings, he burst into a song of praise. Previous to this time he had always addressed his spiritual counsellors as “gentlemen,” now, seizing their hands, he said, “Dear brethren, let us praise God!” and together they raised their voices in the songs of Zion.

On another occasion his lordship called upon the missionaries, saying he wished for counsel upon one of the disputed doctrines of the gospel. “Oh!” replied Mr. Squance, “my lord, we come here not to propagate or to defend disputed doctrines, but to invite sinners to the Lamb of God, and to preach the unsearchable riches of Christ.” His lordship explained that he wished for information respecting the final perseverance of the saints. “Well,” replied the missionary, “I think we can soon settle that difficulty. To secure final perseverance, my lord—having obtained the grace of God and the witness of the Spirit—from moment to moment preserve and maintain, by watchfulness and prayer, this same assurance, and so go on even unto the end.” “Ah!” said his lordship, “I see; that is the secret; on it I will endeavour to act.”

Not long afterwards his lordship left India to return to England. It was a time long to be remembered when he parted from his much-loved friends in Christ. He sent for the missionaries to his house. There they found him in the midst of much company, taking leave of the noble and wealthy, the honourable and distinguished of this world, with seeming indifference. Not so with the missionaries. He took them into a private room, and there a time was spent in intercourse with heaven. At length, when ready to depart, his lordship took the two missionaries, one on either arm, and walked with them to the place of embarkation: there the last farewell was taken with no small emotion on either side. His lordship's heart was too full to use the word farewell. He pressed their hands, dropped a tear, turned his head, and went on board.

The ship sailed; but alas! He whose ways are not as our ways, nor his thoughts as our thoughts, saw fit to dispose events so that the ship never reached the British shores. On the passage she was wrecked, and with her some 300 or 400 souls perished. From one of the very few who survived it was learned that his lordship, during the passage, shone in life and conversation as a meek and devoted follower of the Lamb, striving to benefit the souls and bodies of his fellow-passengers of all ranks.

On the most trying occasion—the fatal wreck—his conduct was most exemplary. His coolness and calm Christian courage never forsook him for a moment, while Christian love and fortitude prompted him to run about the decks pointing all, sailors and soldiers, officers and passengers, to the sinner's only hope. The danger was apparent, and while opportunity allowed, he did not relax his efforts to calm and lead the poor afflicted souls to Jesus.

At length seeing all was over, and the ship fast settling down, he ran towards his lady (who accompanied him on this fatal voyage), clasped her in his arms, and, looking up to heaven, they were seen to sink with the ship in this position; and thus united in death, they were afterwards found cast upon the shore, still clasped in each other's arms. Thus united had their spirits passed into the invisible world, and taken rank in the glorious throng of the spirits of the just made perfect.

J. H. G.

“PREACH THE WORD.”

EXTRACTED FROM A CHARGE DELIVERED BY THE REV. P. J. WRIGHT, ON THE PUBLIC ORDINATION OF MINISTERS, AT THE METHODIST NEW CONNEXION CONFERENCE, 1853.

BRETHREN—I charge you before God and the Lord Jesus Christ, to *preach*. Preaching is an ancient institution, and an institution of God. In the *olden* time, before the flood, Noah was a preacher of righteousness; and in the *earliest*

age of Christianity, Jesus Christ commissioned his disciples to go into all the world and preach the gospel to every creature. As it was in the beginning, is now, and ever shall be, until the consummation of all things. The peculiar, the proper work which devolves upon you as ministers of Jesus Christ, is to preach: You may have other work to do, you may have other duties to discharge; but your main work, your first, your imperative, your perpetual duty, is to proclaim the unsearchable riches of Christ; to be able ministers of the New Testament; workmen not to be ashamed, rightly dividing the word of truth. All other works of faith and labours of love in which you may engage should be subordinate to preaching, and should never be allowed so to absorb your time and attention as to impair the efficiency of your public ministrations. I speak thus because it is not uncommon for individuals in the present day to decry preaching, and to extol other things above preaching. The use of the press, habits of business, and pastoral visiting are frequently spoken of in terms which invest them with the highest importance, and make preaching a secondary thing. The press is a mighty engine, when rightly employed, for diffusing a knowledge of theology among mankind; but copies of tracts, and sermons, and magazines, and elaborate volumes, and even the Bible itself, will not convince, impress, and arouse like the living voice. I fully concur in a statement made a few months ago by Father Gavazzi, that "ten thousand Bibles and twenty evangelical preachers would do far more to enlighten Italy than thirty millions of Bibles without ministers, to preach the truth as it is in Jesus." Business habits are requisite to preserve the church from pecuniary embarrassment and to conduct its affairs with propriety; but they ought not, for one moment, to be counted more desirable than effective preaching, or be so cultivated as to deteriorate pulpit talents; for we find it written, "It is not reason that ministers should leave the word of God and serve tables." Pastoral visitation is a valuable auxiliary to public preaching; but it ought not to be so engaged in as to necessitate neglect of the studies which qualify ministers to feed the flock of Christ, and give to every one a portion of meat in due season; for what will be the worth of numerous and hasty visits from morning till evening if the pasture be lean—if the sermons from the pulpit do not edify the hearers, and minister to their growth in grace? Not that I would speak disparagingly of these things, for everything is beautiful in its season: all I desire is, to see them kept in their proper places, as the helpers, and not the rivals, of public preaching. Doubtless you ought to employ the press, by writing for our magazines: you ought to conduct the business of your circuits in an orderly manner; and you ought, in the afternoon of several days in every week, to visit the people; but, above all, you ought to take care to have *power in the pulpit*, to preach *good sermons*—sermons that will carry light to the intellect, conviction to the conscience, and impression to the heart—sermons that will leave saints without excuse if they fall from grace, and sinners without excuse if they neglect the great salvation.

Brethren—I charge you before God and the Lord Jesus Christ to preach the *word*. The phrase "the word" is expressive of the truths contained in the Bible, the whole counsel of God, the revelation given to mankind, by the Holy Spirit, in the sacred Scriptures. Let your text-book be the Bible, not nominally, and in verbiage only, but in deed and in truth. Read distinctly in the word of the Lord, and give the sense, and cause the people to understand the doctrine thereof. Find your topic, and authority for all you say, in Holy Writ. Do not substitute for the teachings of Moses and the prophets, Jesus Christ and his apostles, the speculations of philosophy, the facts of science, the traditions of men, or your own fancies. If a principle in philosophy, or a scientific fact, or a human opinion, or a poetic idea, will strikingly illustrate a part of your discourse, by all means use it; but do not give undue prominence to these things; do not employ them to supersede or to hide from view the word of God, the glorious gospel of Jesus Christ. Never fail to confirm and enforce your doctrine with the unanswerable language, "Thus it is written," and "Thus saith the Lord." While preaching according to the Bible, discriminate in the use of the subjects it supplies. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" nevertheless, some of the doctrines of Scripture, by reason of human necessity,

should be brought oftener before your hearers than others. On the existence of God, the trinity in unity, the eternal sonship of Christ, the resurrection of the dead, and kindred topics, you should preach only occasionally; but on human depravity, the great atonement, the influence of the Holy Spirit, repentance towards God, justification by faith in the blood of Christ, the new birth, the direct witness of the Holy Spirit, entire sanctification, the fellowship of saints, and the Lord's Supper, you should preach frequently, with intense solicitude, to be instrumental thereby in saving souls. The exercise of discrimination in preaching the word is the secret of the usefulness of John Wesley and other Methodist ministers; and if you exercise it likewise, you will be wise to win souls, your ministry will be crowned with success, and, having turned many to righteousness, you will shine as the stars for ever and ever.

Preach the word with *gravity*. It is a very serious thing to beseech men to be reconciled to God; to address your fellow-creatures on sin, and death, and judgment, and heaven, and hell; to show them their guilt and danger, and urge them to flee from the wrath to come. This is what you have to do every time you ascend the pulpit, and there ought to be no lightness connected therewith. It may not be improper in a social meeting for religious purposes to excite a silver gleam of cheerfulness, by blending a witty saying, or an odd allusion with graver remarks; but to make human beings smile and laugh, while showing them how to escape the torments of hell, is altogether unwise and reprehensible. If you were explaining to a disobedient son how he might be restored to the embrace and home of his father; if you were telling a faithless servant how he might obtain forgiveness and favour of his master; if you were making known to a condemned criminal how he might find deliverance from imprisonment and death, there would be no levity in your manner, and no witticism or oddity in your language; you would speak with becoming solemnity and earnestness. And what are the beings to whom you preach? Are they not disobedient children, and faithless servants, and condemned criminals? Surely then it must be wrong to trifle with them, and render them merry, while telling them of reconciliation to their Father, their Master, their Sovereign, their Maker, and their Judge. I speak thus, not because I count you prone to the folly of exciting a smile where you should win a soul, but because it is desirable to stir up your pure minds to a careful avoidance of everything like levity, and a deliberate cultivation of deep seriousness in delivering a message from God to human beings. Whenever you preach the word, remember that the eye of God is resting upon you; that the souls of many who listen to you are guilty, polluted, and miserable; that angels are waiting to carry the glad news on high, which will cause the harps of heaven to be struck afresh over repentant sinners; that death is secretly shaking his dart at some who are hearing the gospel, either the last time, or nearly the last time; and that what you say will be the savour of eternal joy to them that believe, and the savour of eternal woe to them that go on in the way of wickedness. If you remember these things you will feel deeply serious, and your seriousness will make the people serious, and constrain them to hear for eternity.

Preach the word with *fidelity*. Paul charges Timothy in preaching the word to "reprove, rebuke, and exhort." These terms are expressive of a full and faithful proclamation of "the truth as it is in Jesus." See to it that you make such a proclamation thereof, for, in order to be clear of the blood of all men, you must not shun to declare the whole counsel of God. Fear not the faces of men, but fear God. Do not prophesy smooth things when you ought to prophesy rough things; do not flatter when you ought to rebuke; do not whisper when you ought to thunder; do not be silent when you ought to speak plainly; do not, with the hope of being called loving ministers, extenuate the sins of men, when you ought to cry with the sternness of the Baptist, "Bring forth fruits meet for repentance, for now the axe is laid to the roots of the trees, and every tree that bringeth not forth good fruit is hewn down and cast into the fire." If you daub the walls with untempered mortar, instead of building them afresh on the Rock of Ages, your work will not abide; for God will rend the walls you have daubed with a stormy wind in his fury, and they will fall and perish. It is yours to be faithful, "not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending your-

selves to every man's conscience in the sight of God." You must not refrain from preaching against covetousness, because some of your hearers are selfish; against drunkenness, because some are given to tipping; against falsehood, because some are untruthful; against dishonesty, because some do not pay their debts; against Sabbath-breaking, because some seek their own pleasure on the Lord's day; against pride, because some bedeck themselves with finery; against conformity to the world, because some are fond of display; against implacability, because some are unwilling to forgive; against evil speaking, because some indulge in slander; against bad temper, because some are soon made angry; against a secular spirit, because some are deeply immersed in business. So far from the existence of these things among your hearers sealing your lips, it should open your lips boldly to denounce all that is evil, and to inculcate all that is good. Not that you can be faithful without exciting the displeasure of the perverse and the disobedient. Some will misrepresent you; others will insult you; others will persecute you. But this is no new thing under the sun. The faithfulness of Jeremiah led to his imprisonment; the faithfulness of John cost him his life; the faithfulness of Jesus Christ occasioned his crucifixion, and the faithfulness of apostles brought them to martyrdom. If the prophets, your Master, and the apostles were thus dealt with, think it not strange concerning the trial that will come upon you on account of your faithfulness. Commit your cause to Him that judgeth righteously, and labour on with heart-searching and convincing speech, through evil report and good report, for great is your reward in heaven.

Preach the word with *zeal*. It is good to be zealously affected in a good thing. Of all good things the preaching of the gospel is the best. It does infinitely more for human beings than any other kind of public instruction, whether it be secular, or political, or scientific, or imaginative, or literary, or didactic—whether it relate to business, or government, or science, or the arts, or literature, or morals. It renders man wise, and virtuous, and happy here, and it crowns him with glory and blessedness hereafter. If so, it ought to be published with a warm heart and a fluent tongue; with the utmost fervour of spirit; with glowing, persuasive, exciting, and overwhelming earnestness. Never be lukewarm, never be languid, never be cold when publishing the glad tidings of salvation to perishing sinners. Your object in preaching the word is to deliver souls from the torments of hell, and prepare them for the joys of heaven. With such an object before you, it cannot be proper for you to address your hearers in a sleepy, or careless, or apathetic manner. Be impassioned; stamp with your foot, and smite with your hand: violate some of the rules of strict propriety, and expose yourselves to the charge of enthusiasm, rather than utter your message without emotion, and without impressiveness. While in the pulpit you ought not to stand apart from the people like freezing icebergs, but move towards them like flames of fire. Look at that statesman in the senate! He is speaking in behalf of his country, endeavouring to preserve its honour and to promote its prosperity. See how he warms as he speaks; mark the light that shines in his eye, the flush that mantles his cheek, and the energy that goes forth in his voice. The man is advocating a noble cause, and he does justice to his theme. Look at that patriot on the platform! He is speaking to injured thousands about their rights, lifting his voice against despotism and in favour of liberty. See how excited he is; mark how he sweeps his arm, and lifts his head, and pours forth a stream of fiery eloquence, thrilling the assembled multitude, and rousing them to achieve great things. The man is labouring to advance human freedom, and his speech befits the arduous work. But what are the interests of a country, or the liberties of a people, in comparison with the deliverance of men from everlasting death, and their investiture with eternal life? Nothing; yea, less than nothing, and vanity. Far be it from you, then, to preach with a tameness unworthy of the glorious object you seek to accomplish. Let mind and heart, faculties and affections, eye and lip, and hand unite to bring the truth to bear, like a lever of strength, like a stream of grace, like a gush of glory, on the congregations to whom you minister in holy things.

Preach the word with *confidence*. Nothing is more destructive of the power of a public speaker over his audience than doubts respecting the truth of what he says, and its adaptation to influence others. Be fully persuaded, therefore, in

your own minds, that the doctrine you teach is true, and suited to save the souls of your fellow-creatures. Having this persuasion, your intellect will not hesitate, and your voice will not falter, in holding forth the word of life to search the human conscience, and to show unto men the means of reconciliation unto God. It was such a persuasion that led the Great Teacher to speak "as one having authority, and not as the scribes." It was such a persuasion that led Stephen to speak with a wisdom and energy which his enemies could neither gainsay nor resist. It was such a persuasion that led Paul to declare, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." Like Jesus Christ, and Stephen, and Paul, it is yours to speak with the confidence inspired by a sure belief in the things you affirm, and in the transforming influence thereof on the minds of men. Preach the word without any misgiving respecting its saving strength; preach it as the gospel of salvation, able to save unto the uttermost the darkest, the hardest, the foulest, the most rebellious, and the nearest to hell, of all who listen to the sound of your voice. Preach about human wickedness as if you beheld the chambers of imagery in the hearts before you; preach about the atonement as if you were looking at the Saviour bleeding and dying on the cross; preach about the torments of hell as if you heard the wailings of the lost; preach about the joys of heaven as if you heard the hallelujahs of the blest; preach about repentance, prayer, and faith, as if you saw the congregation weeping, and praying, and looking to Jesus; preach about forgiveness as if you beheld the forgiven sinner rising from his knees, with a sunny smile on his countenance, and a song of praise on his lips; preach about victory over death as if you saw the dying saint ascending on high, with the crown on his brow, and the palm in his hand, to dwell before the throne.

Brethren—In conclusion, I charge you to live near to God. Cultivate eminent piety. Let there be no discrepancy between your preaching and your practice. Keep your lamps trimmed, your lights burning, and oil in your vessels with your lamps. Be living epistles known and read of all men. Exemplify in your own character the prudence, the uprightness, the sobriety, the patience, the charity, the love of God, and the zeal for human happiness of which you so often speak. Show unto others that you not only talk about, but are moving towards the rest that remains for the people of God. While you allure to brighter worlds be careful to lead the way. If you combine holy living with faithful preaching, you cannot fail to do good, you will most assuredly be useful.

"THY KINGDOM COME."

ONE evening I returned home, weary with toil. The sun was sinking down in the west, and the many-coloured clouds were changing continually their fantastic forms. At one time they seemed to form a gorgeous throne, upon which the Invisible sat, surrounded by a vast multitude clothed in white. At another they spread themselves out and formed a magnificent portal to the skies.

My little golden-haired boy came and knelt by my side while he repeated his evening prayer. I looked up into the blue heavens, and thought perchance the spirit of his gentle mother was looking down from the pearly gates above. Everything around us seemed hushed, as though the God of nature stooped to listen. Sweetly and soothingly the voice of prayer sank into my soul, awakening the God-seeking spirit within me; and I repeated, after my child, the solemn words, "Our Father who art in heaven, hallowed be thy name, thy kingdom come."

At night I dreamed; and was carried through many strange countries, and wandered among many strange peoples; and from the rising of the sun to its going down, I heard the petition ascending, "Thy kingdom come." The young man, full of strength and energy, buckled on his spiritual armour, and, with the sword of truth drawn in his hand, pressed onwards, and looked upwards, ever rehearsing this cheering watchword, "Thy kingdom come!" The blooming maiden knelt in her retirement, and reverently whispered the same words.

Fathers and mothers looked with parental fondness upon their offspring, and joining their hands and hearts together, besought that God's kingdom might come. The weary senator, whose brow was marked with care, and who laboured hard for the welfare of his country, bowed his grey head in secret devotion, and relieved his full heart by praying, "Thy kingdom come!" And the holy man who carried messages of mercy from the court of heaven to mankind, who laboured in the fulness of his love among savage heathen, who had left his country, his home, and his friends, that he might save perishing souls, knelt in his roughly-built hut while others slept, and with many tears prayed, "Thy kingdom come!"

When morning came my child did not run to greet me as he was wont, but calling me to his bedside, he asked—"Father, do you pray, Thy kingdom come?" and I answered—"Even so, my boy, with all my heart." "Then," said he, putting his arms around my neck, "my father will not be unhappy if the King of Glory bids me dwell with him for ever." A sharp arrow pierced my heart, and I was speechless. I looked upon the face of my boy—my only child—and saw that he must soon depart from me. How great was my grief! My soul was bound up with his: we seemed but one man.

And while I sat weeping, the little one sank down upon the bed, and clasping his hands together, whispered—"Our Father who art in heaven, hallowed be thy name. Thy kingdom come." Suddenly he ceased—for the King of Glory had taken him home. C.

Biography.

A SKETCH OF MR. J. CLARKE,

LOCAL PREACHER, OF CONISBRO', YORKSHIRE.

A FULL-LENGTH picture of life is but a rehearsal of the old story of a species; the mirror is always dimmed with the shades of human frailty. In the portraits of Scripture the picture is true to nature; the dark and the light, the good and the bad, are blended together in the same character. As the sun makes visible the darkest places of the earth, so the Bible reveals the darkest features of human nature.

MR. CLARKE was born at St. John's, New Brunswick, London; at the age of twelve he removed with his parents to Retford, and subsequently he settled in Stockport. It is not known what special characteristics he exhibited during these years, but it is plain that the fruits of the flesh predominated, as he lived without God in the world until he was in the 22nd year of his age. That was the epoch in his life in which old things passed away, and all things became new. Immediately on his conversion he cast in his lot with the people of God denominated Wesleyan Methodists. The Sunday-school was the scene of his first endeavours to do good; but his vigour of mind and largeness of heart indicated that the teacher of babes was destined ere long to assume a higher vocation. He soon acquired the confidence of his friends, and was placed in the responsible position of class-leader. From this field of usefulness in the providence of God he removed to Retford, and for several years laboured in that circuit as a local preacher. His business called him to visit the neighbouring market towns, and after the markets were over he frequently preached the gospel in the market-places. From Retford he removed to Conisbro', in the Doncaster circuit, where he remained to the end of his days.

As a local preacher he stood high: his application to reading and study was constant; and in no small degree he sacrificed the interests of business to the improvement of his mind. He was a book-worm, not an earth-worm. With his head bent over his book, unconscious of all around him, his mind eagerly drank in knowledge—often while his customer stood knocking unregarded at his counter. Knowledge to him was more precious than silver or gold: he coveted only as much of this world's goods as would help him comfortably and honestly

through life. His energy of character and manly bearing qualified him to win his way on the road to worldly fame, but he chose to lie on the banks of the stream of knowledge, and satiate his expanding mind with large and lengthy draughts. His thoughts moved easily from his tongue, and seemed, as if by instinct, to find appropriate language.

As a preacher he was energetic, rapid, and powerful; fired with his theme, his soul kindled into flame. The awful realities of heaven and hell, and men dying in sin, burthened his heart and pressed upon his spirit. His appeals were appalling; he often made his audience feel as if the hour of their final doom was at hand; and sometimes, in the height of his discourse, he poured forth a torrent of eloquence which carried his hearers away, causing them to weep over their sins, or raising them into ecstasies of joy at the vivid representation of Jesus "mighty to save." This impetuous ardour soon sapped the foundation of his health, and limited the sphere of his usefulness, causing him to linger away in suffering and pain that portion of his life which ought to have been most valuable to the church—life's most vital function was injured, and revenged her wrong by chaining down his ardent spirit to an afflicted body. We know nothing more calculated to destroy health, and limit the sphere of usefulness, than the arduous toil of a local preacher who throws his heart into the work, as Brother Clarke did, when in the vigour and prime of life. In addition to the cares and labours of business, his closet devotion must have done much towards bringing on his affliction. None but those who have felt it can tell the agony a man feels when he has become accustomed to wrestle with God for the salvation of souls. Men eminent in the conversion of sinners do more towards destroying their health in the closet than they do by their labours in the pulpit. Nights of prayer and weeping will try the strongest constitutions. Those who pray most feel most the depravity of the heart: its secret workings are stored up in the closet; all the blessings we receive come by faith, but the human heart yields not to the Spirit without an effort; the carnal mind is not destroyed without passing through an agony of soul; the death of the "old man" is often with a hard struggle; and he who has not passed from death unto life can know nothing of the feelings of a heart which prays, and weeps, and bleeds over a dying world.

Benevolence of character and independence of mind were two characteristics of Brother C.; he dealt with a liberal hand—his door was always open to the preacher of the gospel. His independence of mind, his quick perception, his fearless spirit often rendered him objectionable to pusillanimous souls. Conscious of his individuality and responsibility to God, he settled all questions with his conscience and God; he did not say, what *shall* I do? but what *ought* I to do? His mind was too noble and too honourable to yield implicit obedience to gain the favour of a party, and he never attained the repute in Methodism of being a thorough party man. The Bible was his book—his rule; he took the shortest and surest method to ascertain the truth or righteousness of every principle which was presented to his mind—"Is it right or wrong?" The intuitive recognition of all moral truths, when presented to the mind, leads it, by means of this short question, to a quick and easy solution. The policy or expediency which many are prone to practise (and deem it a virtue) to attain their purposes, he utterly abhorred.

When going to preach the gospel, he let no opportunity slip of sowing the seed by the wayside. On one occasion he met with a poor young man without a coat, and invited him to the preaching. The young man objected because he was without a coat. Brother C. took off his coat and offered it to him. He declined to take it, and went to hear Brother C. preach. The result was, he gave his heart to God, and he is now a Wesleyan travelling preacher.

Brother Clarke passed through the fire of affliction. For many years his heart, which had swollen with grief, and had wept and prayed over a dying world, was the seat of disease; a circumstance which limited his sphere of action to his class. It curbed the ardour of his energetic spirit, and he was taught that patience worketh experience; and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart. On the 5th of December, 1851, he heard the bridegroom's voice, and, with his lamp trimmed and full of oil, he sweetly entered into his rest. His remains are laid in Conistow

churchyard, and on his tombstone are written the following lines, composed by himself for the purpose:—

"How strangely fond of life poor mortals be!
Who that should see this bed would change with me?
Yet, gentle reader, tell me which is best—
The toilsome journey or the traveller's rest?"

HAPPY DEATH OF A YOUNG BELIEVER.

In writing memorials of the pious dead we frequently find ourselves under the influence of feelings which would be difficult to describe; and we know not which most excites our gratitude—the removal by death of those who have been "kept by the power of God" during the storms of a long life, or of the youth that are taken away from the "evil to come." We have in each case a vivid display of "His eternal power and Godhead," and of "His infinite goodness and mercy."

One objection made by many to recording the deeds of the dead is, that it can do them no good—a doctrine which everybody believes—for being no longer the inhabitants of earth they require no human assistance; but if in generations past, nothing had been written of the departed, it would be difficult to tell what kind of Bible we should have been favoured with. We have in the Scriptures of truth an imperishable register of the lives and deaths of the "just made perfect," and it cannot be denied that this department of the Bible was "written for our learning." Moreover, the faith, hope, patience, and love of many of the children of God in our day is worthy of imitation, and admirably calculated to inspire our hearts with confidence towards Him by whom they have been enabled to overcome.

ROBERT BERRIDGE WILLOUGHBY was born in the village of Preston Capes, near Daventry, in the year 1831. He was one of those whose heart the Lord gently openeth, for having been blessed with pious parents, and favoured with frequent and early opportunities of hearing faithful preaching in his father's house, he may be said to have experienced at least a partial knowledge of the influence of religion from his childhood; but as is too frequently the case, "childhood and youth are vanity." In him boldness was a leading characteristic, and hence he became a child of anxious solicitude.

The decisive period of his life was in the year 1842, when Preston was visited with "the times of refreshing from the presence of the Lord." A gracious revival of religion was the result, in which many were "added to the Church;" and Robert was one of the number. From this time he gave evident signs of usefulness in his day and generation; but He whose "way is in the sea," whose "thoughts are very deep," and "whose judgments are past finding out," thought fit, "when a few years were come," to take him from "a suffering church beneath to a reigning church above."

In due time he was bound apprentice at Northampton, where, on November 27th, 1847, he met with an accident which, in a few short days terminated his mortal career. But to him was administered "an abundant entrance into the everlasting kingdom." Trusting in him without whose permission not even a sparrow falls, he endured his severe affliction without a murmur, and in him, indeed, "patience had its perfect work."

His end was not only peaceful but triumphant; for when standing on the "tremendous verge," and even while crossing the dark waters of the grave, he was enabled to repeat with emphasis the well-known lines by Pope, "O! the pain the bliss of dying," &c. At one time, calling his father to him, he said, "Father, we shall meet in heaven." He replied, "You will find Christ with you when passing through the dark valley!" The answer was—"He is with me now, and will bring me off a conqueror." At another time, beholding his father and mother weeping, he said, "Weep not for me, I am willing to die and go to heaven." Again, seeing his father enter the room, he said, "Farewell, father, until we meet in heaven." And on December 11, 1847, the casket fell, the vessel broke, and the emancipated jewel escaped to paradise. J W.

Science and Literature.

Astronomy.

NOTICES FOR SEPTEMBER, 1853.

BY G. C.

"Ye many twinkling stars, who yet do hold
Your brilliant places in the sable vault
Of night's dominions!—Planets, and central orbs
Of other systems:—big as the burning sun
Which lights this nether globe—yet to our eye
Small as the slow-worm's lamp!—
Through ye I raise my solemn thoughts to Him,
The mighty Founder of this wondrous maze,
The great Creator!
Th' angelic hosts, in their inferior heaven,
Hymn to the golden harp his praise sublime,
Repeating loud, '*The Lord our God is great,*'
In varied harmonies. The glorious sounds
Roll o'er the air serene: the *Æolian* spheres,
Harping along their viewless boundaries,
Catch the full note, and cry, '*The Lord is great,*'
Responding to the Seraphim. O'er all,
From orb to orb, to the remotest verge
Of the created world, the sound is borne,
Till the whole universe is full of Him."

E. E. WHITE.

THE Sun rises on the 1st at Greenwich and London at thirteen minutes past five, and sets at fourteen minutes before seven; on the 11th he rises at twenty-nine minutes past five, and sets at twenty-three minutes after six; on the 23rd he passes from the sign Virgo into Libra (the Balance), and rises and sets on that day due east and west, making the day and night equal all over the world. On the 30th he rises one minute before six, and sets forty-one minutes after five. The day diminishes in length during the month one hour and fifty-one minutes, and the altitude of the sun, when on the meridian (at noon), is eleven and a quarter degrees less on the 30th than on the 1st, and he is also 750,000 miles nearer to the earth.

The Moon is new on the 3rd, at forty-two minutes past eleven in the forenoon, and full on the morning of the 16th, at twelve minutes past ten. Her silvery crescent will be nearly an hour above the horizon after sunset on the 4th. On the 11th she rises at half-past three in the afternoon, and sets at fifty-two minutes after ten at night; on the 18th she rises at seven in the evening, and on the 25th at six minutes before ten.

The variations in the altitude of the moon, when on the meridian, are very observable. Occasionally we see her riding the heavens high over head, pouring down her pale beams direct upon us, and casting our shadows in brief measure beneath our feet: at other times her lamp hangs low in the southern sky, and shines more luridly, and with a redder tinge. During September the greatest variation in her altitude is no less than

fifty-one degrees; that is, from $12\frac{1}{2}$ degrees, which is her greatest height above the horizon, on the 11th, to $63\frac{1}{2}$ degrees, to which she ascends on the 26th. This is a greater variation than is to be found in the altitudes of the sun throughout the year, which give us an extreme difference of only forty-seven degrees.

Mercury rises one hour and thirty-seven minutes before the sun on the 1st; he is therefore visible on five mornings, before sunrise, during the early part of the month. After the middle of the month he is hidden from sight by the superior radiance of the sun.

Venus will again be seen in the neighbourhood of the young moon on the 5th. She still sets nearly an hour after the sun, and is near to Spica Virginis on the 12th. Her position on the horizon at setting is a little south of west at the beginning of the month, and gradually veers more southwardly towards the end.

Mars is visible from a little after midnight, rising at nineteen minutes after twelve on the 1st, and two minutes before twelve on the last of the month.

Jupiter shines brilliantly, at a low altitude, in the south-west, setting on the 1st at thirteen minutes after ten, and on the 30th at half-past eight. He is near the moon on the 9th and 10th.

Saturn rises on the 1st at half-past nine, on the 15th at thirty-eight minutes after eight, and on the 30th at thirty-nine minutes past seven in the evening, and is visible most of the night. He attains his greatest altitude during the year at the beginning of this month, when he souths (passes the meridian) at nearly fifty-seven degrees high. He will be found nearly half way between Aldebaran and the Pleiades, being nearest the former, and a little south-west of a line drawn between them.

Uranus continues in Aries. He is near the moon on the 21st, and rises shortly after half-past six in the evening on the 30th.

Of the fixed stars it may be remarked that at nine o'clock on the evening of the 1st, Altair in the southern skies will be exactly opposite to the Pole Star in the northern, at nearly the same altitude, the latter being $51\frac{1}{2}$ and the former 47 degrees above the horizon: Capella, in the N.N.E., is twelve degrees high; Vega, thirteen degrees west of the meridian, is seventy-one degrees high; Arcturus, west by north, twenty degrees; the tail of the Bear, north-west by north, thirty-three degrees; and the Pointers, north-north-west, thirty degrees high.

Natural History.

NOTICES FOR SEPTEMBER, 1853.

BY SAMUEL HEREMAN.

THIS is the first month of autumn. The trees now exhibit their various tinted liveries. Fungi abound; Michaelmas daisies are in full bloom; fruits ripen; the harvest is fast drawing to a close; and every thing reminds us that summer is gone, and winter is approaching.

Amongst the many plants now in flower, may be mentioned the meadow-saffron, a well-known powerful medicine. The flowers appear without leaves, and when they wither the plant disappears until the approach of spring, when the leaves and seed vessels grow, ripen, and die, and the plant once more remains unseen until the following September. It is found wild in flat meadows in many situations in the north of England.

In corn-fields the common dodder entwines around the various plants growing there, and throws out their curious clusters of white flowers. The grass of *Parnassus* grows plentifully in boggy, damp soils on the hills of Derbyshire, about Matlock, Bath, and Buxton. The autumnal gentian, field gentian, autumn squill, maiden pink, dwarf furze, and bearded St. John's wort, are met with in high and hilly pastures. The marsh mallow, the biting persicaria, pennyroyal, the small flea-wort, and nodding burr marigold, are now found in moist meadows, ditches, and ponds; the ladies' traces, and saffron in pastures. The yellow wood sorrel, and nettle-leaved goosefoot, abound on waste grounds. Many ferns are in fruit, and are found on walls and rocks, shady banks and woods, in almost all situations and aspects.

Fungi abound in all directions; mushrooms spring up in almost all old pastures—indeed September is fertile in this very singular class of plants. Their elegant forms and soft tints are now to be seen in abundance on decaying branches, and on almost all sorts of vegetation in woods and pastures. Fungi are always interesting, frequently exquisitely beautiful, and many of them present the most singular appearances under the microscope.

During the equinoctial storms, prevalent at the end of this month, numerous beautiful and rare sea-weeds are thrown upon the shores, and may be collected.

The caterpillars of the death's-head hawk-moth may be found occasionally feeding on the potato, or jasmine at night, although they are concealed in the daytime beneath the leaves, or in the soil. They are nearly five inches in length, and are furnished with what are called

horns and tail. The painted-lady butterfly and the red admiral may be frequently seen on decaying fruits on walls. The small copper butterfly, the brimstone butterfly, the saffron butterfly, and some other kinds, may be occasionally met with.

The webs of the gossamer spider may now be seen on fine mornings, after a foggy night, covering the fields, hedges, bushes, and pathways, in all directions, appearing like strings of small pearls.

Most of the summer birds of passage now leave us, as the nightingale, the black-cap, the red-start, the white-throat, the wry-neck, and the common sand-piper. This last-mentioned pretty bird frequents the banks of rivers, and finds its food in the sand; it is seen either singly or in small flocks, and its shrill whistle may frequently be heard in the night. It usually leaves about the end of the month.

The winter birds are beginning to arrive, so that in this month may be seen, at the same time, the swallow, the emblem of summer, and the field-fare, which may be considered that of winter. Wood-cocks, and several species of wild-ducks and geese, make their appearance. The cross-bill, remarkable for its bright red and yellow feathers, and for the singular structure of its bill, may be seen in considerable numbers about the end, feeding upon the berries of the mountain ash, the wild sorb, and the cones of the larch. Young redbreasts now attain their full colour. The yellow winter-wagtail, and numerous other winter visitants, remind us that the year is fast declining.

The temperature of the atmosphere is much reduced, although there are some beautifully fine days this month.

Authors and Books.

Conciliation the True Policy. Suggestions designed to promote Wesleyan Unity. By Thomas Ensor. Partridge and Oakley.

AN earnest, out-spoken pamphlet on the disrupted and antagonistic condition of Wesleyan Methodism. Mr. Ensor is no anarchist—neither is he an absolutist. He holds up the mirror, therefore, to both factions in the Wesleyan commonwealth, and points to the blemishes and distortions in each, without either fear or favour. He weeps over the desolations he has the unhappiness to witness, sighs for a restoration of lost confidence and unity, and challenges a recurrence to first principles, in the spirit of meekness and love. He lays his finger upon spots that are quivering with sensitiveness, yet evidently sympathises with the pain that his touch may inflict. We believe that thousands of our Israel see and feel as he does, and are pining in secret over evils they know

not how to remedy. We hope the pamphlet will have an extensive circulation, and a calm and prayerful consideration.

Progress of the Reformation in Ireland. By the Earl of Roden. Nisbett and Co., London.

At the annual meeting of the British and Foreign Bible Society, 1824—just twenty-nine years ago—the Right Hon. the Earl of Roden was one of the speakers. In the speech that he delivered on that occasion the noble earl gave an account of his conversion to God, through his casual attendance at a Bible Society meeting held in the city of Dublin. We read his speech with deep interest and uncommon joy of heart, immediately after its delivery, as illustrative of God's gracious work upon earth, and regarded the case as a trophy of divine mercy and goodness in the higher ranks of society. Such was the impression which the case made upon us, and such the interest with which we regarded it, that we recollect experiencing quite a tumult of joyous emotion a little while afterwards, on meeting with the equipage of the Earl of Roden, at a road-side inn, upon the great Irish road that intersects the northern part of the Welsh Principality. We have loved the name of Roden ever since.

From these antecedents it is no wonder that we should have felt much pleasure—whilst dissenting from the noble earl's politics—in recognising the *grace of God* in him, and observing his vigorous efforts in support of Protestant Christianity and in promotion of social improvement upon the basis of Bible religion. His journey to Florence, and his efforts there in behalf of the cruelly oppressed and persecuted Madiai, will irradiate his coronet with immortal honour: and his efforts to promote the best interests of the deluded and superstitious part of his own countrymen, by rendering personal countenance and aid to the remarkable reformation that is now, and has for some time past been in progress in the benighted provinces of western Ireland, entitle him to the heartiest thanks of every lover of truth and piety, and every friend of the million.

Towards the end of August, 1851, his lordship set out on a tour, first by rail from Dublin to Galway, and then in his own carriage from the latter town into the western part of Connaught, traversing the greater part of the sea and lake coasts of the northern part of the county of Galway, and of the north-western part of the county of Mayo. Continuing the tour for three weeks, he addressed descriptive letters to his family, or to some member of it, narrating what he saw and heard, said and did. Subsequently, many of the particulars narrated in the letters were stated by him

to different individuals, and once or more in public. Many who heard these statements were but whetted to a keen desire for further information. To meet such wishes, and to afford reliable information to the public on the religious state of Ireland, and especially on that part of it visited by Lord Roden, he placed the letters in the hands of a friend for publication, and these are they. The volume upon our table is of the second edition.

The Protestant schools, the truths taught in them, and the efficiency of the teaching, ascertained by personal inquiry, inspection, and examination, are the staple of the book. Descriptions of scenery, characters, and incidents, enliven the narrative, which flows with all the simplicity and freedom that characterise familiar correspondence. Several examinations are detailed in the questions put and the answers given. The book thoroughly harmonises with the author's avowal in the preface to the second edition, in which he says:—"Deeply impressed with the importance of the work now going on in Ireland, he is thankful to Almighty God for making him in any measure instrumental in awakening or increasing that interest; and he is anxious to lead others to see and test the character and quality of the Irish reformation where best it can be done—on the spot."

One thing is certain; from every species of testimony,—Protestant, Romanist, individual, associated, official, spontaneous, premeditated, literary, commercial, judicial, religious—all—that Popery is losing ground in Ireland; aye, and rapidly too. The dominion of priestcraft is broken. The sovereignty of truth and the vicegerency of the gospel are established. The minister of grace and the secular instructors are both at work, and are working hard. The famine opened the eyes of the people to the deception and powerlessness of the Pope's servants, and to the reality of gospel philanthropy. They were struck with the revelation, and the charm that had bound them was dissolved. We hail the work as a work of the Lord, and we rejoice in its progress. May it go on prosperously and rapidly! We make the following interesting extracts from Lord Roden's handsome little volume:—

HEATHENISH SUPERSTITION.

"It is hardly to be credited that amongst the British islands heathen idolatry is to be found, and that a stone, carefully wrapped up in flannel, is brought out at certain periods to be adored by the inhabitants of Inniskea. When a storm arises, this heathen god is supplicated to send a wreck on their coast. This state-

ment I received from Mr. Campbell and others. He told me he had himself recently visited the island, and seen the idol in question.

"In the south island, in the house of a man named Monigan, a stone idol, called in the Irish 'Neevough,' has been from time immemorial religiously preserved and worshipped. This god in appearance resembles a thick roll of homespun flannel, which arises from the custom of dedicating a dress of that material to it, whenever its aid is sought; this is sewed on by an old woman, its priestess, whose peculiar care it is. Of the early history of this idol no authentic information can be procured, but its power is believed to be immense; they pray to it in time of sickness; it is invoked when a storm is desired to dash some hapless ship upon their coast; and, again, the exercise of its power is solicited in calming the angry waves, to admit of fishing or visiting the main land. The following instance will illustrate the faith reposed in this flannel-covered god:—Some time ago, during a succession of boisterous weather, a native of the island became so ill that his life was despaired of, and as the invocation of the idol seemed insufficient to restore him to health, his relations were most anxious to bring the priest from the main land, to calm his dying moments, but the storm was so terrific that they dare not venture without their god to guard them on the perilous voyage; most reverently, therefore, they placed it in the boat, and this mission being successful, they declared to one of the scripture-readers that solely to this idol's presence was their safety attributable, and even the ultimate and unexpected recovery of the sick man was ascribed to the exercise of its power."

LAST RESOURCE OF PRIESTLY IMBECILITY.

"In passing through the neighbourhood of Castlekerke, the spot where this work of conversion began, in 1842, under the auspices of a Christian lady, who commenced it with two scholars (girls), but who had since been removed, by God's dispensation, from the scene of her labours, we came to an humble cabin, at the door of which we saw a young man, with an Irish Bible in his hand. We stopped, and asked him who he was. He said he was an Irish teacher from the neighbourhood of Castlekerke, and had been in the cabin answering the questions of a poor woman inquiring how her soul was to be saved. He told us he had been reading to her his answers from the Irish Bible. We found him so intelligent that we took him into the carriage. His account of what was doing in the neighbourhood was most remarkable. He said

the priests had given up their violent persecution, as the Roman Catholic chapel in the neighbourhood was nearly empty; and that the priest now contented himself with only cursing the converts from the altar on Sundays!"

PHYSICAL AND MORAL DEGRADATION OF THE PEOPLE IN N. W. MAYO.

"No one can have an idea of the misery and devastation produced by the famine in this locality (Blacksod Bay). Large villages completely depopulated, all their former occupiers having been carried off by the famine and cholera, except the few who are now inmates of the poor-house. By the road-side we passed a well, round which we saw several persons doing penance, some walking round it counting their beads, others on their bare knees. The reformation has, I believe, made little progress in this quarter, but anxious inquiry is commencing through the active exertions of the Rev. Mr. Hewson and his readers. It was a fine harvest day, the crops all ready to be housed, and a great want of hands; yet here were young able-bodied men occupied as I have described, poor blind devotees to this awful apostasy."

INSTABILITY OF FORTUNE.

"We arrived at Ballinahinch Castle, the ancient seat of the Martins, with whose former proprietors I was well acquainted. The whole country for miles belonged to them. On our arrival there we found the castle unfurnished, and all about it bearing the marks of decay and neglect. A Scotch gentleman, with his wife, was living in it as the agent of the creditors, who are now in possession of the whole estate; we received great civility from them. We remained here about two hours, walking about the grounds, once the territorial possession of its lawful and ancient owners, but now gone from their descendants for ever."

"*Clifden*.—Soon after our arrival here we were waited upon by the Rev. Hyacinth D'Arcy, a short time since the proprietor of this town and a large estate surrounding it. His castle, the seat of his ancestors, is on the borders of the bay, about two miles from the town. The whole was sold under the Incumbered Estates Act about a year and a half ago. He is one of the most interesting chastened Christian men I ever met. His whole property was sold to pay the incumbrances which he found upon it. He, for many years, as proprietor of this estate, devoted himself to the cause of the missions amongst his Roman Catholic neighbours and tenants; and when no longer in that position, he was ordained a minister of the gospel by the Bishop of Tuam, who, on the living of

Clifden having become vacant, appointed him to the cure. He is now living in a very small house in the town, opposite to this from which I am now writing, and he is without ceasing engaged in preaching the gospel and teaching the rising generation, as rector of the parish in which he was formerly so large a proprietor. I need not say how much he is beloved, or how deep a sympathy is felt for him by all classes. He pointed out to us the different schools and missionary establishments within reach, and kindly accompanied us himself to some of them."

It will be seen by a reference to our advertising department that the "Birmingham Declarationists" have determined to offer 100 guineas for the best

essay on "The Pastoral Function." We heartily rejoice in this, as the subject is one of great importance. The competition is open to Christians of all denominations, and, we believe, of America as well as our own country. The gentlemen who have consented to act as adjudicators are eminently qualified for the work, and their selection is a guarantee that the offer is not for party purposes; but with a desire to bring out clearly the teaching of Scripture on this much-vexed question. Our prayer is that all who undertake to write may be taught of God, and that a work may be produced which will be of lasting benefit to the church. Any intending to compete should apply for conditions, &c., to Mr. Edmund Heeley, Birmingham.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

(Continued from page 332.)

THE town of Mallow contains neither public building nor street of any pretension to superiority; but its situation is distinguished by sylvan beauty and an air of repose upon the bank of a stream fringed with handsome trees, that cannot fail to sooth the minds of valetudinarians, and of persons who love the quiet of such a retreat.

Returning to the station with some bread that we bought in the town, we took our seats in the waiting-room, and turned out our supplies. My kind friends at Cork had put me up as much provision as nearly served us all for a sufficient lunch, which we found ourselves in tune to enjoy. Our time for starting was half-past one, the train from Dublin being then due; but after having waited till nearly three o'clock, and no train having yet made its appearance, we took our places upon the rude vehicle by which our journey to Killarney was to be performed, and set out upon our journey. Our "Tourist Tickets" provided for our conveyance either by car, or outside a coach. The former fell to our lot; and a very rough sort of machine it was,—a rudely constructed Irish car, of sufficient length to hold five passengers on each side, having the luggage stowed in a boot in front, and in a trough running along the middle of the vehicle, at the back of the passengers, who faced the hedges and fields that flank the road. We had a triad of cattle, two shafters and a leader, harnessed with straps, ropes, and chains, in picturesque variety, and driven

by a merciful son of Erin, who had too little of the spirit of Jehu to admit of his distressing the "dumb *craters*," or placing the limbs of the Saxons in peril by rapid travelling.

The day turned up showery, and the rain fell thickly at intervals, varied by one heavy storm of hail. Umbrellas and weather coats were in requisition, and by such aids we succeeded pretty well in parrying off the weather. For some miles the road proceeds from the Mallow station alongside a canal that was cut some years ago, but never was completed, the parties who commenced it having failed to obtain the necessary amount of capital. The important work was consequently abandoned, and that which should have been the facile tract for heavy commerce, is now being rapidly filled up with weeds, so that it is valueless alike to both agriculture and trade.

The country is well cultivated and fruitful, extending a good way from Mallow, along the course of the Blackwater river. Afterwards, we had immense tracts of moorland, and badly cultivated country. We passed but few villages, and not one place that could be called a town in the whole forty miles of road. There was, however, a considerable scattered population, occupying poor houses and miserable looking cabins. The cultivated lands were generally choked with weeds. I observed many solitary goats, and a considerable number of *pairs* of that animal, also some flocks of geese and of turkeys. Twice

only did we change horses; first at a village at the distance of sixteen miles from Mallow, and then at an insignificant hamlet, seventeen miles further. At the former place we found an inn of humble pretensions, but well stocked with bottled porter, Bass's bitter beer, and whisky. One room in this house of call was set out with a table and provender, and furnished with knives, forks, and plates. A cold boiled fowl, a piece of cold bacon, and bread, exhausted the bill of fare. I got a bottle of the bitter ale, but could not bring myself to partake of the edibles. The junior member of our party, however, less squeamish than the others, probably from more gastric activity, did duty upon what was at hand, and did not grumble much, except at the dryness of his fare; a defect which admitted of a partial remedy that he did not hesitate to apply.

A number of ragged and dirty women and girls flocked about the cars and passengers with cakes, biscuits, and orchard-fruit for sale, but met with few, if any customers. They followed the passengers towards the paltry little inn, the big fat landlady of which, singing in merry mood whilst serving her customers, stepped to the door, and gruffly accosting the traders outside, bawled out in menacing tones, "You'd better come in *entirely*!" a sort of challenge which they were too prudent to accept.

As we travelled on, many boys ran out of the cabins by the road-side to beg halfpence of the passengers, and some of them ran for several miles by the side of the car, seeming determined not to quit till something were given them. All had bare legs and feet, and not many had more than a few rags of clothing in addition to a shirt; and I do not recollect seeing one, however ragged and dirty in other respects, who had not a shirt on, and that tolerably clean-looking.

We had not travelled far, when two mountains first rose to view on our left hand, near to each other, rising to peaks, and appearing in form not much unlike a woman's breasts, which has occasioned their being called "The Paps of Kerry," being situate in the county of Kerry. A ridge of mountains reared its massive outline in the distant horizon beyond these, marking the locality of the Lakes, which lie at its base.

When our second change of horses was made, we dropped one of the number, taking only a pair instead of three over the last seven miles of our journey, which lay chiefly down hill. Observing a goat, a pig, and two sheep near to a cabin by the roadside, I mentioned them to another passenger who sat near me,

when he replied, "That's considered a good property in this country." He meant, in *Ireland*; being himself a Roscommon farmer, travelling with his wife for the first time to Killarney, in order to see the Lakes. He was a smart, intelligent man, holding about 500 acres of good land in cultivation; and his wife was a genteel, handsome looking woman. Of course, he was far away above the class to whom a goat, a pig, and two sheep would be a "good property."

In the course of our journey, but whether on the first or the second stage I do not recollect, we passed a "National School" by the road side. A number of intelligent, good-looking girls had just left it. We overtook them. Some of these girls had to go nearly three miles home. They had neither shoes, stockings, nor bonnets upon them. Some of their number ran bravely after the car, and two of them mounted it behind, fixed themselves upon the dicky, that looks as if it were intended to be occupied by a guard, and rode forward without molestation from the driver, till they reached their home. Some of the passengers engaged them in conversation, and we had the pleasure to perceive, what was sufficiently apparent, that they were getting solid instruction, and a vigorous intellectual training at the school.

In another part of the journey we passed through a colliery district, but were told that the coal was not of a suitable quality for domestic use; it was, however, adapted for the burning of lime, and was used in that operation. A line of rails in process of construction crosses the coal-field in its course from Mallow to Killarney. Only a small portion of it was completed. It has now, I believe, reached completion, and will, no doubt, by the facility of access that it will afford, cause a great influx of visitors to the Lakes.

At the place where we made the last change of horses, several women came a-begging. One of them was a remarkable specimen of human antiquity, being, as we were assured, and as her appearance did not discredit, not less than 104 years old. Our road thence to Killarney being nearly all of a descent, we made much more rapid progress with our pair of horses, than we had previously made with three. We lost the sun before starting with the pair, and had to pass over the seven miles under nightfall, so that we could make but little observation of the country. The superiority of soil and climate, however, as we drew near to Killarney, was indicated by the stately growth of the timber, which was pleasant indeed to the eyes,

after familiarity with barrenness and nakedness for so many miles.

Arrived at Killarney, we were beset by a host of suitors for our patronage,—waiters at the hotels, and proprietors of lodging-houses, all proclaiming the excellence of the accommodations at the service of visitors. One, who kept a private boarding-house, showed us his vacant beds; but as there were but two, and we were four persons in company, and his sitting room was a large, ugly, desolate looking place, we declined the proffered apartments, and went to the Hibernian hotel, where we found beds that we thought would serve our temporary purpose, and so took up our quarters there. Within half an hour of our arrival I had the pleasure to meet with several near neighbours,—Mr. B. E——, surgeon, and his amiable quakeress wife, who were with a party of friends from the same town. Our interview was but brief, our divergent lines of duty calling us speedily asunder.

Tuesday, Aug. 31.—At about ten o'clock this morning our party set out with a car and driver, supplied by the landlord of the inn at which we were staying, to see the Lakes. Our first drive was past the Muckross hotel, to a distance of about four miles, when the driver pulled up, and made a strange kind of yell, which brought a woman out of a cottage a few yards ahead of us, bearing a key, with which she unlocked a door in the left-hand wall, giving us access to a path which we followed on the bank of a mountain stream for a few hundred yards, till we reached the foot of the Torc cascade, or grand fall of water, tumbling down the rugged mountain with a roar that is heard at a considerable distance. Two of our companions, M. and V., climbed over the rocks up the fall to what appeared to those below a dangerous height, and an imminently dangerous position. I had not courage to follow them, as I would have done at a period of life twenty or thirty years earlier; but, observing a path upwards, I took to that, which led me round to several points of observation that were interesting and beautiful, and onwards to the top of the fall, where I found a bridge crossing the stream, from which, as well as from other spots, I had a magnificent prospect of the lakes and mountains that I would not on any account have missed. It was a voluptuous feast for the eyes of an admirer of natural scenery.

The stream of the cascade issues from a small lake called "The Devil's Punch-bowl," at the height of 2,306 feet in the Mangerton mountain, to which the time we had at command would not admit of our penetrating. Our carman had visited

it, and he was able to inform us, upon the honour of his whip, that "the devil gets blind drunk there every night." The fact of his having visited the seat of reputed Satanic indulgence was divulged in reply to the question, "Have you ever been to it?" There was no hesitancy, nor looking about for a reply; but out it came, with an air of assurance and bravado, such as no one assumes but when he boasts of a feat, "I have; and I once was as drunk there as ever the devil was." This sally of low profanity was evidently expected to meet with a salute of laughter and applause; but Pat had mistaken his customers, and reckoned without his host. We took down his swaggering by reminding him of the sin of drunkenness, and reproving the sin he had committed in getting drunk anywhere. The sly rogue at once changed his note, assented to all we said, and told us he was now a teetotaler, and had been for some years.

When we got back from the cascade to our car, we found three females with the driver, waiting our return; one of them a woman beyond the middle age, the other two young women, of very healthy and hearty appearance. They had with them small vessels of goats' milk and bottles of whisky, which they are accustomed to mix together and offer to tourists, expecting to receive a few pence or a small piece of silver in return for such attention. Either the milk or the whisky may be taken alone, if preferred to the mixture. We tasted the milk, and found it very good. Some of our party partook of the mixture; but one, being a teetotaler, rejected the spirit and drank freely of the milk, which caused the elder of the women to remark, "If you drink much more, you will soon be as merry as a goat." We presented them with a shilling to divide amongst them, which lit up their faces with smiles. One of them offered for sale a chain made of small rings of horsehair, wrought by hand for two shillings; another offered one for eighteen pence. I thought the latter little inferior to the former, so bought it, the seller assuring me that she had made it herself. Both the girls seemed as blythe and merry as if they never had known what care or want means. Their attire was neat, homely, and comfortable, and their personal appearance cleanly and orderly. Plain and frugal in their habits, they have no great difficulty in obtaining what is essential to their comfort; and in this season of the year they can sell to visitors the industrial products of winter, and are naturally flushed with joy on meeting with good-natured travellers who contribute something to their scanty harvest. I

was pleased with the modest behaviour of the girls, and asking the name of the one who sold me the horsehair chain, I afforded her an evident increase of gratification by telling her I would remember her name, and tell it my children at home when I should get there to show them the chain she had made. It is possible by little things to heighten the happiness of many with whom we have but casual intercourse, especially among the humbler classes of society, who are touched with even little attentions, tempered with genuine kindness. In honour of those qualities of cleanliness, neatness, modesty, industry, and cheerfulness, in an humble daughter of Erin, which all may emulate, and all should cultivate, I here record her name—MARY O'CONNOR.

Returning from the waterfall, we were conveyed to Muckross Abbey, a building that is 800 years old, and that has been in ruins 300 years, or nearly so long. A respectable man conducted us over it, and told us that its destruction was effected by Oliver Cromwell. It is one of the smallest, perhaps the very smallest, abbey I have ever seen. It accommodated twenty-five monks, with an abbot at their head. The cloisters are in a good state of preservation: the court in the midst is small, and has in its centre a yew that our guide said was 532 years old; the trunk being fourteen feet high, and nine feet in circumference. Our guide-book assigned to it a girth of thirteen feet; but that is an error, the true measure being, as our guide assured us, *nine* feet. The building is now a very handsome ruin, and is regarded as a gem of the architectural period in which it was erected. The ground in which it stands is used as a place of sepulture; and some of the tombs are completely clothed with an overgrowth of ivy and other vegetation. The ruin is also enveloped in ivy, some of it of gigantic growth.

Our journey lay through a sylvan district of extraordinary beauty, for about two miles, past the residence of the proprietor, Mr. Herbert, and abounding in the arbutus tree, that yields a fine-grained wood from which are manufactured various articles of ornament and utility that are sold to visitors.

At the end of this drive is a hut, and a quay where the boats of the lake are moored. Before embarking, we ate our lunch under the shade of some trees between the hut and the lake, at a stone table, distributing a portion of our provender among some fine fowls that surrounded us, and almost asked us to treat them with the hospitality becoming visitors to their domain. It was evident

that they were accustomed to partake with strangers of the pic nic repast, and they expected the usual courtesy at our hands.

Alas for the Saxon excursionists, towards whom the genius of Killarney began now to be unpropitious! It is the region of water both above and below; and a steady rain having now set in, it continued, with but little intermission, to the close of the day. We had no spare time, so, braving the weather, we seated ourselves in a boat, and were rowed by an old man and a stout youth about the middle lake,—there being three of them united by a river. The youth acted as our *cicerone*, directing our attention to objects of interest, especially the singular rocks along the margin of the water,—one of them resembling an eagle; another Neptune, with his car and horses; another, a profile of the Duke of Wellington, but having a beard attached to the face; another, a curious mass, that might have been thrown down from the mountains, and others that were in some respects objects of interest and curiosity. A little rock island was pointed out as "The Devil's Island," and was declared to be "the only piece of property possessed by the arch fiend in this part of the country." Our guide added, with as sober a face as if it were an item of his creed, "He comes down to that island every night to make himself sober, after having made himself drunk at the punch-bowl up in the Mangerton mountain."

When we had explored the middle lake, we passed under a bridge into the lower lake, which is by far the largest of the three. The rain being rather heavy, we made for Lady Kenmare's Cottage, a beautiful retreat on the sloping bank of the lake, commanding the very best scenery in this district, and being itself, with its circumjacent garden and grounds, a little paradise. At another cottage of a different class, not far from this, we were allowed to dry ourselves before a large fire of blazing turf, sufficient, almost, for roasting a sheep. The boat lad whispered to us that we might have some "whiskey punch" here if we wished. What he meant was simply a mixture of the spirit and warm water. Wet and cold as we were, the hint was no obtrusion: we asked for the article, and were supplied; and in our state we believed the small quantity to which we limited ourselves was beneficial. There was no one in our company to whom alcohol was ensnaring, nor any one whose conscience was offended by the cautious and sparing use of it by brethren under circumstances that rendered it medicinally useful. Let

us hope that those of our readers who are testotallers on *principles* will concede to us the liberty we concede to them. They have liberty to abstain from what they believe to be hurtful to themselves, and to take the still higher and allowable ground of abstaining from that which they might lawfully use, in order to induce others to abstain who cannot use it without yielding to hurtful and criminal indulgence. Let the liberty be allowed us to judge for ourselves of the circumstances under which the partaking of a beverage that has some deleterious properties, may be useful or otherwise. A judgment enlightened by true science, and a conscience enlightened by divine revelation, will enable the spiritually-minded to discriminate between the *use* and the *abuse* of this, in common with all other commodities, and to maintain Christian rectitude and purity where the sensual and the undisciplined would utterly fall.

Mrs. Dowall, in whose dwelling we were being sheltered and warmed, in reply to a question put to her, avowed herself "a Catholic," and fell at once into controversy with remarkable earnestness and fluency. I bore the battery of her arguments and declamation as well as I could, and as long as I found it necessary. Among other fruitful topics she talked about purgatory, and affirmed that none of the ancient saints entered heaven before the coming of Christ into the world, reproaching me for my ignorance in not knowing that. When I could get in a few words with her, which was no easy matter, I talked to her about spiritual religion, and intimated the possibility of the heart's being all wrong whilst the head might be all right. I saw that direct antagonism in controversy would be like a spark of fire upon gunpowder. After much talk I got her to kneel down with me that we might have a few words of prayer, when she at once began to repeat the Lord's prayer and went on to the close, and then rose from her knees, intending thus to cut the thing short and allow no time for me to engage in prayer. I requested her, however, to kneel down again, telling her that as she had prayed first I should be allowed to pray now, especially as I was a man and she a woman, and as I had for many years been a preacher of the blessed Gospel. This prevailed with her. She knelt down, and I engaged in prayer, she repeating what I said clause by clause. She saw and felt that I had a regard for her soul, and was evidently touched, as were also her husband, daughter, and servant (or foster-daughter), who were present. At parting I shook hands cordially with each, and I trust an impression favour-

able to the religion of the heart was made upon them all.

By the time that we were become warm and refreshed, and had terminated the spiritual and religious conflict at the cottage, the rain had subsided, or at least was suspended, so we took to our boat again, and launched out upon the water. We landed upon a rocky island called by the boatmen, "The Surveyors' Island," being that on which the Royal Sappers and Miners commenced operations when they surveyed the lakes. At the instance of Brother M. we offered prayer upon it, himself kneeling and engaging audibly, at the close of which he threw water with his hand from the surface of the lake upon it, and called it "Prayer Island." The boatmen immediately gave a shout, and said they would call it by that name in future.

At a point further down an echo was obtained on shouting aloud in a shrill key from the boat towards the wooded mountain. A bugle was played from another boat nearer to the cottage of Glenna, where we had dried ourselves, and a very distinct echo of its notes was produced. After the rain we observed a great number of fish rise to the surface of the water, some of them being very fine. There is abundance of excellent trout, eels, perch, and other fish in these lakes, and at one season of the year very fine salmon is obtained.

Our landing was effected at Ross Island, where our car was in waiting for us. There is a fine old castle of its kind, near where we landed, being one of the proprietary strongholds of the 14th century, and said by our guide-book to be the last in Munster that surrendered to the parliamentary army. We now returned to Killarney, not without witnessing on the way a scene too singular and characteristic to be omitted from this narrative.—We were beset by beggars of one kind or other, almost everywhere upon land; and at one spot on our trip, at the close of this day's excursion, a woman in advanced life, came out of a branch carriage road, towards us, bearing a very aged woman, probably her mother, upon her back, hoping to receive alms from the passing strangers. We quickly reached our inn at Killarney, where we partook of a good cup of tea, and abundance of hot mutton chops.

The state of the weather whilst we were on the lakes was so exceedingly unfavourable to any advantageous view of scenery, that I do not consider it possible for us to form a correct estimate of that in this district. As it appeared to us, however, it is but fair to say that our itinerant companion and myself were of one opinion, namely, that it was decidedly

not equal to the scenery of the Cumberland lakes. Great allowance must of course be made for the disadvantages under which we moved, through falling water upon water, to gaze upon lake scenery; but the grandeur and the varied beauty of the scenery of the English lakes can never be effaced from my memory: and it must have been something superlatively fine that could have surpassed or supplanted the impressions made upon my memory and taste, by that wondrously enchanting scenery of my native land. I could, with all our dis-

advantages, lavish praises upon the chastened softness and gentle beauty of the scenery of Killarney's waters; but there is all that in combination with all that is romantic, grand, and sublime, in that region of poetry that inspired, enchanted, and fired Wordsworth, Southey, Coleridge, and many more, whose large souls and soaring spirits found congenial elements in the very forms of nature flung profusely all around, throughout the unique lake districts of Cumberland and Westmoreland.

(*To be continued.*)

Religious Experience and Incident.

SUNNY SPOTS IN THE JOURNEY OF MY LIFE.

A LOCAL PREACHER'S REMINISCENCES.

EVER since the Lord converted my soul I have felt a longing desire for the salvation of sinners. This desire led me to reprove sin, and to expostulate with and entreat my fellow-men to turn to the Lord. The Lord Jesus has greatly encouraged and blessed me in this glorious enterprise, notwithstanding that my ignorance and want of education was an almost insurmountable barrier. Few preachers have had to contend with the difficulties that I have, but the Lord has helped me, glory, glory, be to his name! At the age of nine I was left an orphan, taken from school, and, ever since, have had to earn my bread by the sweat of my brow. I spent my youthful days in ignorance and wickedness in a village where there was no Sabbath-school and not one professor of religion; so that when I was converted at the age of twenty, I had not only lost nearly all I had learned at school, but I had everything to learn of a religious nature, both in theory and practice, without books (save my Bible) or preceptor. I was then in farmers' service.

My first efforts were principally in some country villages where there was no regular preaching by the Methodists, and in the open air. I prayed fervently to the Lord that if he had designed me for the work of calling sinners to repentance he would give me seals to my ministry. The following are a few instances out of many in which my feeble efforts have been blessed in the name of the Lord.

More than twenty-five years ago, as I was at my labour one day, a person came and told me that a young acquaintance was very ill, and was not expected to

live the day over. Knowing that the young man was not converted to God, his case dwelt much upon my mind. I felt as if I could not rest unless I went to see him; at the same time I almost despaired of gaining access to the family, knowing their decided opposition to the Methodists. I went: the eldest daughter came to the door; to my astonishment, she did not stop to inquire my business, but as soon as she saw me said, "Come along, come along." She conducted me to the chamber of her dying brother and his weeping friends. After I had stayed some time, praying with him and pointing him to Jesus, I was under the necessity of leaving, as I had two miles to go home in the depth of winter. The next morning the solemn bell announced his entrance into another world. A day or two after I met a farmer who sat up with him through the night, whose wife had been converted to God through my talking to their aged father. Though he was not a religious man he stated that the young man's distress about his soul through the night rose into mental agony. About five o'clock in the morning he stated he had obtained the blessing, and soon after expired. About three years ago the young man's sister, that met me at the door, came to me and claimed me as her spiritual father, stating that the impression made upon her mind when I visited her brother had never worn off until she found the Lord.

Sometime after, as I was going to my appointment one Sabbath day—to Scalford—I met a person that claimed acquaintance with me, stating that he had heard me preach in the open air at Melton, and had got good to his soul. He stated that he and some others had come to M—— on a journey of pleasure; heard

me preach; the word reached his heart; he went home, joined the society, and had found the Lord.

When we removed into the neighbourhood of Nottingham I frequently preached in the open air on a week evening, after a day's work, as well as on the Sabbath. One day I was at Belper, in Derbyshire, on business. A young man desired to see me: I found he had heard me preach in the street at Nottingham, against the Beehive, and had given his heart to God.

One Sabbath evening, as I was returning from my appointment, down Mansfield Road, at N—, I met a person who wanted an interview with me. He stated that he had been an infidel, and had denied the existence of a God. He said he had heard me preach at New Radford; was convinced; renounced his infidelity; and was happy in the love of God.

When on a visit at K—, Miss R— asked me if I recollected preaching at D—, one Sabbath afternoon, in the open air. She stated there were three or four females heard me who got good, and had joined the Methodist society. About the same time Brother W— came to me and stated when I preached at D— from Luke, xviii. 39, five females that sat in one pew got good, and had all gone to his class. Being on a visit at L—, I preached from the same subject, and about twenty professed to obtain salvation in the prayer-meeting after preaching. To God be all the glory!

When we resided at R—, a female that met in my class requested me to visit her brother, who was ill; stating he was an infidel, and when she said anything to him about his soul he would immediately get into a passion and begin to blaspheme. I found him very ill, sitting in his chair; so weak as to need a stick to assist him in walking across the house. While I conversed with him about his health he was very open and frank, but as soon as the subject of religion was introduced, he flew into a rage, and ordered me out of the house, stating he neither wanted me nor my religion. I entreated him to be calm, and not to put himself about, as I did not want him to be grieved, but to hear what I had to say. I soon found that I could not proceed without his going into a violent passion, so I changed my method and proposed prayer. This enraged him so much the more that he took up his stick and peremptorily ordered me out of his house. I lifted up my heart to God for wisdom, and felt determined to pray before I left; so I kneeled down in the midst of his rage, and prayed with him. I was very thankful when I got off my knees with-

out a broken head, for I expected he would have struck me. When I left him I felt I had done my duty, and was clear of his blood. The next day he sent for me again, stating that some word I used while at prayer took hold of his heart. He was much humbled and very tractable, and in a very few days he obtained mercy through believing in Jesus, and died triumphantly. He had a companion, a most notorious character like himself, who went to see him before he died. The blessed change wrought upon the dying man's mind through the reception of Christ so affected him, that in a short time he was converted to God, and in a few months he also sickened and died, following his companion to glory.

In the same place I was preaching one Sabbath evening at five o'clock, before we went to the chapel, a Roman Catholic came and opposed me, contradicting what I said. He vowed he would follow us to the chapel and oppose me there. He came to the door but was prevented coming in. In the prayer-meeting after service, a person came and asked me to go and see the man, for he was dying! When I arrived at his house it was full of people. He appeared quite rational, and knew us all, but it took three or four able men to hold him. He was terrified and alarmed lest some supernatural power, that he declared he saw in the room, should tear him to pieces. We sang and prayed, and tried to dissipate his fears; but it was not before midnight that he could be left. Such a scene I never witnessed before. The next morning there was a great sensation in the town: the cry was, "Edmund Green saw the devil, because he persecuted the Methodist preacher." During the day I visited him again, and found him greatly subdued in spirit. I asked him if I should pray with him; he consented, and I succeeded in inducing him to promise never to persecute the people of God again. After prayer I invited him to the chapel. A few weeks after, in a prayer-meeting, he obtained redemption through the blood of Christ, and joined my class.

In the same place I was requested to go and see a poor woman in a consumption, who had a notoriously drunken husband. I went, not knowing at the time that he was at home, prayed with her, and left her. Next day the man was at work with a friend of mine, and referred to the circumstance of my visit to his wife. He said, "The man nearly made me cry, for he fetched me off the bed on to my knees." It was soon apparent that he had a concern about his soul. I sought him up, took him by the hand, and invited him to the means of grace. He went with me one night to my appoint-

ment, and while I was speaking upon the Philippian gaoler, the Lord set his soul at liberty. He became a useful member of society; and a few years after, when I visited the place again, I was entertained at his house. In comparing his present home of plenty and comfort

with what it formerly was when the home of a drunkard, I was constrained to say, surely "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come."

J. W.

Melton Mowbray.

Mutual-Aid Association Reporter.

AGGREGATE MEETING.

THE arrangements are not sufficiently complete to enable us to give a programme in the present number, but we rejoice to know that the committee of the Leeds Branch is actively engaged in making preparations. The General Committee will be summoned to meet on Saturday, October 1st, at two o'clock, P.M. All who can possibly attend should be present at that hour, that there may be no delay in the transaction of the important business to be brought forward. The brethren who have engaged to preach on the Sunday should also present themselves at the Committee-room, on Saturday evening, and receive instructions in reference to their appointments. Some thirty places will have to be supplied, and it is highly desirable that all should be punctually attended to. On Sunday afternoon a love-feast will be held. May that God whose nature is love, and who delighteth in the exhibition of it, be in our midst on the occasion! The official sermon, by the President, will be preached on Monday evening. On Tuesday a grand demonstration will take place, in connection with a tea and public meeting; and, after the conclusion of the business on Wednesday, the ordinance of the Lord's Supper will be attended by the brethren, and will be open to Christians of all denominations who choose to be present. The secretaries complain of the want of promptness on the part of the secretaries of some of the branches to whom they have written. We have to request that all who intend being in Leeds, either as visitors or representatives, will send a note to that effect before the 20th of September, that proper accommodation may be provided. The friends are willing to secure a home for all who come, but no one must expect accommodation who thinks it too much trouble to write to H. T. Mawson, 10, Fenton-street, Leeds.

NOTICES OF MOTION.

IN compliance with our promise, we now insert the list of "Motions" to be

submitted for consideration at the approaching aggregate meeting. It would be quite out of place for us to anticipate the decisions of the brethren thereon, and it might be considered an improper interference were we to attempt to press our views on their attention. We are very desirous that freedom of thought and freedom of speech and action should be enjoyed; but we cannot hide from ourselves the fact that, when a number of generously disposed persons meet together, there is great danger of their being led away by their feelings, to part company, for the time being, with all the powers of calculation and all the dictates of prudence. We admire the generous emotions which find utterance when difficulties are started, and which lead some of their possessors to exclaim, "No lack of money!"—"The Lord will provide!"—"The silver and the gold are his!"—"Only find us cases, and we will make them known!"—"Friends are very plentiful: we have only to ask and have!"—"Bless the Lord! we shall be sure to prosper; he can touch hearts and supply funds—we shall never fail!" All such assurances are needed to quicken our faith; but it is not enough thus to cry out at our public meetings, and then go to our homes and trouble ourselves no more about the matter. The heavy demands made on the funds make it necessary for us to exercise prudence. It is evident that we must either augment our income, or lessen our expenditure; and this must be done in a way that will not involve a violation of the principles of justice, or give any who have joined the Association just cause to complain.

We doubt not but that the Committee will weigh well every proposition that is brought before it; and we are bold to ask that our brethren will not be too hasty to set aside that which has its sanction and recommendation. On former occasions, too little deference has been paid to that which has been the result of mature consideration. Forgetful of the responsibility resting on those who have the working of the machinery, some have been ready to throw all prudential regu-

lations overboard, and, carried forward by gusts of extreme liberality, have been regardless of dangers ahead. A desire for the prosperity and perpetuation of our truly benevolent institution, causes us to sound this note of caution. None will rejoice more than ourselves when we are in a position to increase the benefits; but while we "love mercy" we must "do justly," and it becomes us to attend to the monition—"Be just *before* you are generous." "We speak as unto wise men; judge ye what we say."

1.—That the sick allowance be raised from 8s. per week to 10s. per week.

2.—That the funeral allowance be reduced from £8 to £4.

3.—That as the rules 49 and 50, respecting the superannuated allowance, are only intended to apply to aged brethren who are really in necessitous circumstances, the general committee shall require all necessary information from the branch committees, judge thereon, and act accordingly.

4.—That, as the funeral allowance was reduced to £4 by the last aggregate meeting in case of all who enter the Association at or over 60 years of age, and who receive the superannuation allowance, only £2 shall be drawn in future at the death of the wife of such member.

5.—That the rule reducing the funeral allowance in reference to the superannuated be applied to all who had entered previous to 1852, as well as to those who have entered since.

6.—That the letter (a) be added to the word ex-president in Section 5 of the last edition of the rules.

7.—That every accredited Wesleyan Methodist preacher be eligible for membership in the "Wesleyan Local Preachers' Mutual-Aid Association" on the following terms, viz.:—(See Rules 30 to 40, last edition.)

Every applicant for membership to the age of 25 years shall pay on entrance 10s., and be one year on probation.

Every applicant from 25 to 30 years of age shall pay the same entrance fee, and be two years on probation.

From 30 to 35 years of age, the same entrance fee, and three years on probation.

From 35 to 40 years of age, the same entrance fee, and four years on probation.

Preachers from 40 to 45 years of age may be admitted members on a graduated scale of payment, paying the same entrance fee, and being four years on probation, and on paying an additional sixpence per quarter for every year or part of a year from 40 to 45.

That a subscription of 12s. per annum be contributed by each member, to be paid 3s. per quarter, on the first Friday of the months of January, April, July, and October.

That at the termination of the respective periods of probation, all contributions being paid, the members shall be eligible to the benefits of this Association.

That any brother dying before he becomes entitled to the benefits of the association, the money he has paid shall be returned to his representatives, provided it is claimed not

more than one month from the date of his death, deducting 5 per cent. for expenses.

That any brother, residing in a circuit where there is no branch, wishing to become a member, may do so by uniting himself to the branch in the nearest adjoining circuit.

That any member removing from the circuit or neighbourhood where his branch exists, shall have a pass from the secretary to the branch of the circuit to which he is removing; or, if there should be no branch in the circuit or neighbourhood to which he is removing, he shall continue a member in the branch in the circuit he is leaving.

The following rule, to meet cases of permanent disablement, was adopted by the General Committee, and has been acted on during the year. It will be brought before the Aggregate Meeting for confirmation:—

Although the allowance provided for in Rule 46 is understood to apply only to temporary sickness, the General Committee, being desirous to meet cases of permanent disablement, such disability having arisen since the persons have joined the association, have decided to allow, as an experiment, the full amount stated in Rule 46 for the first three months, half that amount of allowance for the subsequent three months, and at the end of that period 2s. 6d. per week until the next aggregate meeting.

A SUGGESTION FOR THE COMING ANNUAL MEETING.

London, August 6, 1853.

SIR,—The period of the annual meeting being so late in the year, I apprehend to be an obstacle in the way of many of the brethren being present at it.

I am inclined to think that many of the brethren are in situations in which they have, during the summer months, a few days in which they could take a journey into the country for the benefit of their health, and who would not like, nor might it be convenient for them, to put it off to so late a period of the year as the month of October. Besides, they may be in such circumstances as not to be spared from business a second time during the year, and therefore they are prevented from associating with their brethren at the annual meeting, while, if it were held earlier, they would not only have the opportunity, but would feel a great pleasure in meeting them.

I would suggest the month of August as a favourable time for the annual meeting. This would afford the brethren an opportunity both to enjoy the country and also the society of their brethren.

T. T.

Daventry, August 9, 1853.

SIR,—I hope the next delegates' meeting will act upon the suggestions of your correspondent John Cole, in your last

number (for August), especially on items Nos. 8 and 9, namely—

What amount has been sent by the circuit to the treasurer?

What amount has been received from the treasurer?

I think if such a schedule were published it would shame some of the circuits into making an earnest, determined, and successful effort to assist the Association. I think I have seen a hint that there are some circuits receiving more than they pay by two or three times over. This ought not to be; and I think if publicity were given to the accounts a remedy would soon be found.

Yours, very respectfully,
C. CLARKE.

PROGRESS OF THE ASSOCIATION.

June 29th.—From Gloucester we proceeded to *Bilson*, Forest of Dean, where we were kindly entertained at the house of Aaron Goold, Esq. The whole household appeared alive to the importance of the Association, and were actively engaged in preparations for the tea meeting. By the munificence of Mr. Goold a very handsome gothic chapel and school-house have been built; these are surrounded with garden grounds, laid out with great taste, constituting this one of the most beautiful "places of worship" we ever remember to have seen. The school-room was soon crowded with happy-looking persons, whose intelligent and smiling faces seemed to say, "We are come to a feast." And a feast it was. No one appeared disappointed. We were gratified at seeing brethren who had been at the first or second aggregate meetings; one of them, dear old Father Morris, rose to greet us during the tea, and would not be satisfied until we had promised that we would give the meeting an opportunity to "pass the token of a friend," by singing the hymn of brotherhood; at the same time in his eagerness to grasp our hand, and thus secure a token that we had not forgotten "Auld lang-syne," he caused no small commotion at the table where he sat. The following report has been sent, for which we are much obliged; but, the friends who attended will agree with us, that it is a mere scrap, in comparison to what actually occurred on the occasion.

"It had been in contemplation by us for some time, to hold a public meeting, for the benefit of our Mutual-Aid Association, but something occurred to put it off from time to time, until we heard that Mr. Harris was about visiting our neighbourhood. We at once saw the necessity of availing ourselves of his valuable assistance to enforce the claims, and lay before the people the essential merits of

our Association. We hailed his appearance amongst us for this purpose, and in the evening of the 29th of June we held our first meeting in the Wesley Chapel, kindly lent for the occasion by A. Goold, Esq. After tea, most of the local preachers appeared upon the platform. The Rev. J. Hirst occupied the chair, and gave an entertaining speech. The secretary read part of the report, and Brothers Jones, Morris, and the Rev. T. Laxton, from Gloucester, gave addresses, all of which were attentively received by the audience. The hymn of brotherhood was sung right heartily, and the friendly shake of hands passed along with electrical influence, creating a peculiar feeling of olden days, when Methodism was known more fully by the loving shake and the hearty amen. Mr. Harris next advocated the particular claims of our institution; and surely this was a day not to be forgotten. We hope we shall have an anniversary next year, and that the cash proceeds will far exceed this, and brotherly love be more manifest in helping the helpless, and so partaking of the reward of such from Him who has said, 'Inasmuch as ye have done it unto me,' and receive the blessedness of those of whom it is said, 'Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble.' May God prosper us. Amen. "THOMAS WATKINSON."

June 30th.—If time and space permitted, we should like to give a description of our adventure into a Coal Mine, descending deep into the bowels of the earth, and witnessing the labours of man and beast in procuring for us that which helps to cook our food, and blazes forth with genial warmth when winter's chilling winds make us seek shelter on the hearth. But we must hasten on, or shall be too late for the train at Newnham. The kind friends kept us to the last minute, and though we had the honour of being well-mounted on "a lady's prancing steed" we had little time to pause and see the beauties on the road. Arrived at Newnham, we took the train for Chepstow, journeying through a most delightful country, which the lovers of the picturesque and beautiful will do well to visit in the summer months. At *Chepstow* we were met by the secretary and treasurer, and conducted to the house of the latter; indeed, brother Guest does the work of both offices. Here we found that things were in a poor state. No tea meeting could be had; the Wesleyan Chapel, however, had been secured, and bills had been sent out, announcing the meeting. We were forewarned not to expect much

and it was well we had learnt not to despise "the day of small things."

The Superintendent of the Circuit, Mr. Henry Hayman, an old acquaintance, took the chair; gave out a hymn, read the 8th chapter of 2nd epistle to the Corinthians, and engaged in prayer; then gave a short address showing the importance of making provision for seasons of sickness, old, age, and death; but excused himself from troubling the friends with any particular allusion to the Mutual-Aid Association. He should leave the affair in the hands of Mr. James, the Secretary, who then gave a report of the branch, which showed a large *deficit* on the part of the branch, nearly twice as much having been paid to the claimants in the circuit as had been contributed; and another member having just sent his claim for the superannuation allowance. The Honorary Secretary was then called on, and gave an account of the rise, progress, and design of the Association; commending it to the consideration of the nine persons who were present, and trying to enlist their services as missionaries in the cause. At the conclusion of his address Brother Hunt (a member of the Association) rose to ask a few questions, and wanted to know whether, as a society, we were sufficiently guarded from imposition; and whether, if any information were needed, the superintendent of the circuit was the right person to apply to, and his opinion to be taken and acted upon in opposition to the rules. The honorary secretary answered the questions to the satisfaction of the brother, and took occasion to say that while it was far better to cultivate confidence than suspicion, and to attend to the monition which taught us "in honour to prefer one another;" yet that he who could be guilty of imposing on his brethren, and taking the money that was intended for the sick poor, when he was neither sick nor poor, was deserving the most severe condemnation, and that he should be afraid to trust himself in the use of language that would describe his feelings in reference to such an unworthy man. One or two instances were given in which branches had to deal with attempts at such base, unchristian conduct; and the speaker drew himself up in the expression of his abhorrence, and seemed to feel with the patriarch when he said, "O my soul come not thou into their secret; unto their assembly, mine honour, be not thou united."

Here is a branch where two aged men are receiving of the fund, and several other claimants have been on it, and yet after a long notice, only nine persons could be got together; and of these no collection could be taken, because, as the

superintendent said, "it had not been announced." Something, surely, ought to be done to stir up such places to a sense of duty.

For ourselves we have no right to complain: we were very kindly received and hospitably entertained at the house of Brother Guest; and were asked what our expenses were, but we could not take anything, seeing that no collection was made.

We had a rich treat the next day in beholding the ruins of Tintern Abbey and ascending the Wyndcliff, and viewing some of the most magnificent scenery the eye ever lighted upon. Here was enough to stir the deepest emotions of the soul! Who could walk around the relics of piety and superstition, and call to mind scenes in the history of the past, without experiencing an alternation of almost every variety of feeling! If ever we feel tempted to indulge in romance it is on such occasions as these. There is enough of incident to lay hold of to form a plot; and there is scope enough for the most fervid imagination to revel in. While we were musing, a thunder cloud burst over our head, and we ran to seek shelter in the ruins. It was a splendid sight: the heavens opening, and flash after flash of lightning bursting forth, followed by the loud crash of thunder, which seemed to shake the tower on which we stood; and now the rain descending, illumined with gleams of sunlight, shone like liquid diamonds or streaming pearls. 'Twas fitting while we gazed with wonder and with admiration on the startling monument of man's power and feebleness, his wisdom and his folly, that we should have an exhibition of almighty power. After leaving the Abbey we ascended the Wyndcliff, and although this is not the usual course with tourists, we recommend it as decidedly the best.

Grand, imposing as man's work may be, it is puny and pitiful in comparison to "God's workmanship." The truly sublime and glorious scene which stretches away from the top of that high hill takes away all disposition to romance, and causes a sense of impotence and nothingness to creep over one, while in prostrate adoration he exclaims—

"These are thy works, Almighty!"

We cannot give a description: as well might we attempt to hold the winds in our fist, or to measure the waters of the deep in the hollow of our hand. The only utterances we ventured when turning to our companions, were, "Oh! it is magnificent!—splendid!—glorious!" If any desire to know what we meant, let them see it for themselves. We came down from the mountain, regained our

carriage, and drove back to Chepstow. After seeing the fine old castle, and getting a good night's rest, we set out for our old friends at Newport and Pillgwenlly. Here, for a second time, we found ourselves at home with Brother John Cole. For a description of the meetings we refer to our last number, although the half has not been told.

Many a generous heart beats in this circuit; and of the people we can say, we could have it in our heart to live and die among them. After being disappointed in not getting to Pontypool, and Merthyr, and Cardiff, we set off for *Swansea*, and were met at the station by an old friend, and another equally warm-hearted brother whose face we had not seen before.

Unhappily no tea meeting could be had here, and, on account of other engagements, the meeting was held on Friday evening, which was not so suitable as the early part of the week. About seven o'clock the friends met together in an upper room. The *Master* was with us. Small as the meeting was, we neither lost heart nor hope. The chairman (if we remember aright, Mr. W. Ivey), gave a few words of encouragement, and then called on Brother Tregaskis, the Secretary, to give a report of the branch. This he did, and also delivered a most stirring appeal on behalf of the Association. The subsequent speakers were John Stephens, W. Harris, G. P. Ivey, G. Stephens, Brother Collier, from Newport, and another eloquent brother, whose name we forget. All expressed their determination to stand by the Association, and strongly recommended it to the support of the friends present. On Sunday, July 10, we preached twice to crowded congregations, in the room occupied by the branch society.

The people displayed considerable liberality in support of the cause, considering that they have recently, again and again, been appealed to on behalf of their new chapel, now in the course of erection. We hope that the seed sown will not be in vain. After a little more sunshine we anticipate a rich harvest from the *Swansea* friends. Only let them unite and work as heartily as they determine to maintain their privileges, and "the gates of hell shall not prevail against them."

On Tuesday, July 12, we set sail for Bristol, and after a passage of eleven hours, sick and faint, we reached the *Cumberland Basin*, just in time to step on board the *Express* steamer, for Cornwall. We will not trouble our readers with the "ups and downs" connected with a voyage of thirty-five hours' duration, suffice it to know that we were heartily glad when we got to Hayle.

Now that we had escaped "the perils and dangers of the deep" we thought our troubles were ended—but not so. The friend who had planned our journey informed us that some friends would be on the look out for us on our landing. We remained on board until nearly all the passengers had left, and as no one came to claim us, we then hied forth under the falling rain and the darkness of night, to seek lodgings. After several fruitless attempts, and when we had decided, in opposition to our teetotal prejudices, to go to the "Head Inn," fortune smiled upon us, and a good lady said she thought she could accommodate us for the night; and, sure enough, we found a quiet, comfortable home on "very moderate terms." The next morning we called on the second preacher, and recognised an old friend, not unfriendly to our movement.

After looking over the Foundry Chapel, we were directed to a good brother who was suspected of being "rather tainted;" and who we found to be a member of the Association, and, to our surprise, have since discovered is a pensioner on its funds. Understanding that we were expected to "open our commission" in the county that day at Camborne, we invited our good brother to attend, and betook ourselves to our journey. Arrived at Camborne, no friendly greeting awaited us at the station; no one presented himself to ask us home.

Leaving our luggage at the station, we set out, under a shower-bath, not of the most inviting kind, to find the house of the friend who had been represented to us as the "Master of the ceremonies" for the district. He was not at home. The good lady of the house knew little, or nothing, about us or our errand. We felt, as the Americans say, "rather in a fix;" especially as we soon discovered that we had been advertised for another purpose, of which we had not had the slightest intimation. Furnished with names of parties who had rooms to let, we set out, rather "chop-fallen," in quest of lodgings, and had to trudge along with "water above and water below;" but we must not drag our readers through such a flood of difficulties. What a blessed thing it is to have that charity which "is not easily provoked;"—"beareth all things, hopeth all things;"—"never faileth!" The Lord increase this grace in us!

Our space will not permit us to continue our narrative of "progress," as we must make room this month for the Penzance meeting, which we attended after holding meetings at *Newlyn* and *St. Just*. These we reserve for next month.

We will not attempt to excite the disgust of our readers by detailing the petty attempts which have been made to hinder

the prosperity of our cause in *Penzance*. Glad are we that so many generous souls are found here. The very means resorted to, to keep the people in darkness and mislead them will cause light to break forth, and turn out for the furtherance of our Association. Some intelligent heads, nimble feet, active hands, and warm hearts have been enlisted in our behalf. Many of our members and their excellent wives have been stirred up, and induced to put on their strength to labour more abundantly in the discharge of duties which include and exhibit "The love of God, the love of man." Some have already gone forth as missionaries for us, and although we must not mention their names we will pray, and ask our brethren to unite with us in praying—"The Lord bless them in their deed!" We have hope of Cornwall. The little one shall become a thousand. Our principles will spread and grow in every part of the county. The subjoined account is not a fair description of the enthusiasm of the meeting; but we give it as furnished by the secretary:—

A MEETING in connection with the Mutual-Aid Association took place on Wednesday, July 20, in the large vestry adjoining the Wesleyan Chapel, Chapel-street, when Messrs. William Harris, of London, and Isaac English, of Deptford, attended as a deputation from London.

Tea was provided in excellent style by several ladies, and a goodly number availed themselves of the opportunity presented of hearing the statements of the deputation. In the absence of Mr. Rosevears Rosewarne, Mr. Walter Edmonds, of Penzance, presided.

After tea, a portion of scripture was read, and prayer offered by Mr. Richard Hosking, jun.

The Chairman said he had not anticipated filling the position he occupied, in consequence of the announcement that Mr. Rosewarne was to preside. That gentleman's absence, however, had not arisen from any want of interest in the success of their institution, but from circumstances over which he had no control. The Chairman spoke of doing everything from a sense of duty, and said, that if he found within himself anything in the remotest degree foreign from that principle of action, he should loathe himself. As far as they had known of the history of mankind—as far as they were acquainted with the great results of philanthropic actions, they had found that they had ever originated from this principle—a sense of duty. Let them take the case, for instance, of John Howard, the great philanthropist. What, short of a sense of duty, could have induced that man to

go through the trials that he underwent for the benefit of mankind? Born in an elevated position, with a delicate constitution, surrounded with all the appliances and comforts of life—having a wife whom he dearly loved—still, notwithstanding all this, his attention was drawn to the misery of the prisoner and the captive. That great philanthropist left his country under the derision of some, and the pity of others;—his simple courage was sufficient to force itself into the prisons of Russia and the dens of the Inquisition, and to encounter in them all kinds of peril from a sense of duty, and he fell in the prosecution of his benevolent designs; his monument now stands in solitary grandeur in the territories of Russia, and he has raised for himself a great and lasting name on the pages of European history. The Chairman next dwelt, at considerable length, on the character and actions of Wilberforce, and of Wesley and Whitfield, whose object was—not to wander only in serious meditation on the banks of the Isis and the Cam, but who had from a sense of duty come out into the world; and the result of their labours was now apparent. The Chairman concluded by saying that he meant to apply the principle to their excellent deputation, who had left their homes, hundreds of miles away, and had come among them, leaving the comforts of social life, and encountering the discomforts and perils of travelling, to promote their generous and philanthropic object.

Mr. John Richards, of Penzance, then read the report of the local society, prefacing his observations however by saying that Mr. Rosewarne had sent them a subscription of 10s. (Cheers.) The Report was brief but very favourable. It appeared that in 1850, the secretary of the society here transmitted to the managing secretary of the parent society £16 5s; in 1851, £14 5s 8d; in 1852, £17 5s—making a total of subscriptions received from the Penzance Branch for three years, £47 15s 8d. Now, in order to show you that we needed such an institution as this, and that we needed it too for our own locality—for the "Penzance and Marazion Branch," we have received back from the general secretary in 1851, £15 12s; in 1852, £18 16s; in 1853, £16 16s—making a total of £49 4s, with three members *still on the funds!* In reference to this good work, I love to dwell upon this fact, that so far as my own sentiments are concerned I love to view myself as one member of a great family, and as the beautiful chapter just read speaks of it—"We are members one of another," one body, Christ being the living head. If you will look abroad upon the arrangements of God's provi-

dence, you will find much of diversity in the condition and circumstances of men. How comes this to pass? How is it that we behold one man poor and another man rich? Of the rich men we must say "God has given them power to get riches." And of the poor man, "God has put them in those circumstances,"—knowing that riches are best for one and poverty for the other. Then this brings us to this great principle—that there is a law of dependence established among men. If all were equally well off—if all were circumstanced alike in life,—then indeed should we be isolated creatures—lonely and isolated as yonder mount in the ocean. But God has arranged it otherwise. Here we have infinite wisdom and infinite beneficence brought out in order that one man may feel that he is interested in another man—in order that we may all feel that we are mutually dependent upon each other. This is the great principle we recognise in this association. When I stand up here and tell you that, under God, I do not need the funds of this Association for myself—and God forbid that I should boast, but God has ordered it so—I turn around and see another brother—one, perhaps, who stands more in the favour of God, and it may be, more virtuous than I am, and standing higher in the estimation of heaven:—that man may be very poor. I extend my arm of affection and help towards him—and endeavour to comfort him in distress, and alleviate his sorrows. Mr. Richards then referred to the 25th chapter in the book of Leviticus as a beautiful illustration of the care which the ancient Israelites took of their poor, and those who needed assistance.—These (said the speaker) are the grounds on which we rest our Association; and not only so, but it is upon this ground that one man is called of God to preach the gospel. When we see them going up and down the land without fee or reward, and in too many cases, without thanks from anybody, we ought as a Christian people to take up the case of those men, and render them our aid, and give them our sympathy and our prayers, and if needs be, our money. (Applause.) If I am asked, is such an institution as this needed in Methodism, I say distinctly, it is needed. We began in the fear of the Lord; and though I regret to say that adverse influences from quarters least expected, were brought to bear against us, at the end of two years, after relieving every case brought before us, we found ourselves in the possession of nearly £2,000. Next year the claims increased. Being in London the other day, I learned that from October last to May the first, we had given away to poor

local preachers—in the shape of sick pay, superannuation allowances, or for the purpose of burying them, in *nine* months £1,300. Now I say such a thing *was* needed; and its neglect has been a disgrace to us as a Christian Church. Mr. Richards next read a letter from a poor Wesleyan local preacher, eighty-two years of age, who had been subsisting upon alms till relieved by this Society. He had been a member of the Wesleyan Connexion sixty-five years last September,—had received 260 quarterly tickets—had never been out of the society an hour—had been a local preacher fifty-five years—and had appointments in a circuit 100 miles in circumference, leading at the same time two classes! The speaker continued: Perhaps there is not a parallel case in the whole Wesleyan Connexion; and, brethren, talk about apostolic succession—a man being in "the succession,"—I say, here is a man of apostolic labours, and I was going to say of apostolic rewards; a man who had laboured for the best part of a century in the cause of God for Wesleyan Methodism, at the end of his days tottering into the grave, all help failing him—no kind friend to aid him, none to give him relief. We say that *this* case, if there were no other, would prove to any man's mind that such a thing as this was needed. And if we can help such a man—and there are many like this—if we can bless such a man—we must have, we shall have the favour of heaven and the blessing of God. 'Till God shall take away my responsibility, and tell me that my services are no longer required, though men frown upon me—and some do frown—I feel it to be my Christian duty to go on through evil report and through good report—I am determined to give all the aid I can to it—to labour all I can for it, assured of this consolation, that when the Great Judge shall sit upon the throne, though men may condemn me, He shall say to me as he did to the poor Jew who stood by the way side with a pitcher of cold water—"Whoso shall give water to a disciple in the name of a disciple, shall not lose a disciple's reward." (Loud cheers.) I was much pleased the other day in visiting a particular friend who had been relieved by our society; and if you had heard from his lips what I heard, you, too would have been gratified. You all know what it must be to struggle with the world and its difficulties without overcoming; merely gathering just sufficient for the day's provision, and when health and strength are gone, and old age has crept on them, to retire to the parish workhouse. Well, then, there are some of our local preachers, true ministers of Jesus Christ, who are in the work-

house—men who come out from within its precincts on a Sabbath morning for the purpose of filling up their appointments and preaching the everlasting gospel; and then, these duties fulfilled, they go back again to the workhouse, remaining there during the rest of the week, till the succeeding Sabbath calls them to their spiritual labour. I ask you should this be so? (Loud and continued cries of 'No, no.') Are we innocent if this blot remains? shall we allow it any longer? (No.) Brethren, while I have a tongue to speak, a hand to work, and feet to walk, they shall all be at the service of this useful association. But we want our friends to smile upon us; to have their minds disabused. Our object is not to scatter fire-brands, not to sow division. Our object is to unite ourselves in a bond of Christian brotherhood.

Mr. English followed in a long speech, ascribing the origin of the society, like Methodism itself, to divine guidance; and warmly inculcated the necessity of aiding it. He said it was not what was generally called an "Insurance Society," for they would see that it laboured under a great disadvantage, which insurance societies did not—namely, that in order to receive members they were obliged to take men of all ages, without reference to health—infirm men, diseased men,—men that were almost sure to come upon its funds as soon as they became "free men." This had been the case in numbers of instances. It was their duty to make the subscriptions to it as low as possible, so as to meet the circumstances of their poor brethren. This amounted to 3s. per quarter, or 12s. per annum. It was, therefore, necessary to make an effective appeal to sympathy and help. Some had subscribed a guinea, and others £3 per annum, to make up for deficiencies. They also desired to make ladies honorary members; and he (Mr. English) hoped some of the ladies of Pensance would become such. (Hear.) There was no fear, no danger of failing, if they could always get a platform, and a good audience of Christian men and women. He hoped that the time would speedily arrive when there would not be a poor local preacher in the kingdom that should live and die without the comforts and necessities of this life. They were anxious, as far as possible, to unite in one common brotherhood, the whole of the local preachers throughout the kingdom. Was there anything wrong in that? He (Mr. English) confessed he could not see it. He rejoiced to know hundreds of his brethren in different parts of the kingdom, whom he could never have known but for this association. They loved to follow the apostolic rule—the

strong help the weak. In their large towns, comparatively speaking, they did not need such an association; but they applied the above rule with respect to smaller societies.

"Should old acquaintance be forgot," a spirited little hymn, adapted to "Auld Lang Syne," was next sung, after which

Mr. Harris gave an interesting address. He said the society gave the sick 8s. per week, and the superannuated 4s. The survivors after a death received £8. Speaking of the reference made by Mr. English to the objections against the institution, Mr. Harris said they were quite willing to give the society into better hands, provided they could be obtained; but they were determined it should not now fall to the ground. There were some persons with lenses of sufficient power always at hand to discover every little fault. (Hear.) He confessed if any man, friend or foe, would point out a better method, he would try at the next aggregate meeting to get it adopted. But they would not alter their present plans until better made their appearance. Mr. Harris adverted to the sufferings encountered to fill up their appointments—exposed to the pitiless storm of winter—to snow, rain, and wind; as well as to the hot blasts of summer, with its accompanying evils. He believed, however, that local preachers, notwithstanding all this, would, like their great prototype in the work, rather die than have the work taken from them. (Applause.) And if such was the case, let them beware of "muzzling the ox that treadeth out the corn." Mr. Harris concluded a long address by referring to several cases of aged and deep distress relieved by the society, and was warmly applauded on resuming his seat.

Votes of thanks to the ladies for their kindness in providing the tea gratuitously—to the deputation for their interesting speeches—to the chapel steward (Mr. Richard Hosking, sen.) for the loan of the vestry, and to the chairman, followed; and the meeting separated after the usual devotional exercises.

After the meeting some donations were handed in to the secretary; and assurances of support were received from various quarters.

DIED.

August 5th, 1853. Aaron Lease, of Tunstall, in the Longton Circuit, aged 84. Claim £8. He had been on the annuitant fund 33 weeks.

July 5th, 1853. Margaret Beck, of the Lancaster Circuit, aged 53. Claim £4.

August 2nd, 1853. Elisabeth Pack, of the Chatteris Circuit, aged 59. She died in the full triumph of faith. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

OCTOBER, 1853.

Essays, Scripture Illustrations, &c.

THE BIBLE A SUFFICIENT RULE OF FAITH AND
PRACTICE.

THE memorable words of Chillingworth have been the appropriate watchword of Protestants ever since they were first uttered; and whenever an attack has been made on Popery, by any section of the Antipapist family, the sentiment they contain has been held forth as the great uniting principle against all who lock up the sacred book, and thus rob the people of the words of eternal life.

Never was the condemnation uttered by our Lord more deserved than by Romanists—"Ye make void the law of God by your traditions." Exalting, in the place of the commands of the Most High, her own utterances, Rome has sounded forth her authority, "Hear the church," instead of leading the erring children of men with devout humility to "hear what the *Spirit* saith unto the churches."

That which fired the soul of Luther, was the discovery which he made while reading the word of God. It came with all the force and enlightening influence of a new revelation, and he went forth with the girdle of truth strengthening him for his conflict. Those who helped to advance the cause of the reformation, and were the most successful in their labours, obtained the weapons of their warfare from the divine oracles; and that which gave strength and permanency to the work, was the glorious fact, that men could read in their own tongue the word of the Lord.

The high estimation in which the sacred writings were held, may be discovered if we look at the sums which were given for single copies and the sufferings endured rather than part with them. The first Protestants valued them beyond silver or gold, and would not give them up to save their lives. No sooner had the discovery of printing placed them within

the reach of men, than their perusal was followed, not only by the turning of many from darkness to light, inducing them to "contend earnestly for the faith once delivered to the saints," but by a mighty change in the spirit, manners, and literature of the people.

Whatever eminence Britain may have attained previous to the Reformation, her progress since then has been most distinguished, and we may boldly affirm that her greatness and glory, which have caused her to "sit as Queen among the nations," and made her "a praise in the whole earth," have resulted from the possession, and free circulation of the Word of God.

It is not merely because of the personal religious advantages which the Bible affords us that we ought to exult in its possession. If we value our liberty, and domestic comforts, and humane institutions, we have reason to exclaim in the hymn of our childhood,

"I would not change my native land,
For rich Peru with all her gold;
A nobler prize lies in my hand,
Than East, or West, or Indies hold."

But while we thus pride ourselves, we have to confess that even in our own highly-favoured country the Bible is not valued as it ought to be, and as it would be if the oft-repeated sentiment, "The Bible, and the Bible alone, is the religion of Protestants," were duly considered.

Is it true that in this book only I can become acquainted with my real character?—the relation which I sustain towards God, and what are his requirements of me? How, then, can I sufficiently prize it! and how ought I to strive to make its contents the object of my most intense study! No other volume has such claims on my attention. To no other ought I to devote so much time and thought.

Pressing engagements may excuse us from giving attention to other books, but the Bible with a voice of authority, says, "Give ear all ye people to the words of my mouth."

And yet how lamentably true it is, that the population generally are careless and neglectful of its contents. While they pride themselves that they live in a land of Bibles, and are really reaping advantages from the fact, that blessed volume is put aside for anything and everything that will please a vitiated taste, or provoke a nonsensical laugh.

And then, even among religious professors, how few are willing to receive the articles of their faith directly from it? It is true that each pretends to go to revelation, and boasts that his creed is sustained by it; but the vast majority adopt their creed first, and go to Scripture for its sanction afterwards.

Who does not admire the sixth Article of the Church of England, which says, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation?"

But when we remember that all her ministers are forced to subscribe

to other articles, and to obey formularies which contain much more than is contained in Scripture, and that the law of the Church is held to be as obligatory as the Divine command, do we not see a contradiction between what we have quoted and the practice of that church?

Nor are other sections of the Church free from blame in this matter. Where do we find among any of them all the freedom of thought and liberty of action which is implied in the language, "The Bible, and the Bible alone, is the religion of Protestants?"

It should not be supposed that we object to the drawing up of articles of belief, or that we attach no importance to the arrangement and setting forth of doctrines by good, but uninspired, men. The mischief is, that so little time and earnestness are devoted to searching the Scriptures to find out whether what men write and teach is in accordance with them. The noble-minded Bereans, alas! have but few imitators in the present day; and yet we boast that our religion is *only* of the Bible.

If men would read God's word more, and bring everything to the test which it furnishes, calmly sitting down and determining to be guided by its dictates, instead of coming to it with preconceived notions, we should have far less of sect and party, and the "mind of the Spirit" would be better understood. The truth would make us free! We should be free indeed!

The various distinctions which obtain among us, as Calvinist and Arminian, Whitfieldite and Wesleyan, are not derived from the sacred volume. Nay, they are too often the result of prejudices, which are condemned therein. No one can read attentively the writings of St. Paul without perceiving that there is much in the Christian Church at the present day which is sadly defective. The very phraseology we employ is opposed to his teaching. We speak of separate *bodies* of Christians, in opposition to the teaching that there is but "*one body*;" and thus Christ himself is divided by our party prejudices. We call ourselves by the names of men, though such conduct is censured as a following of the flesh, and being influenced by carnal affections.

Hear the apostle in the First Epistle to the Corinthians: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos? are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Cor. iii. 3, 4, 5.) If, then, in the first days of the Church, it was wrong for Christians to call themselves by the names of men, though of the most distinguished character, can it be right to adopt and perpetuate the practice now?

We are not contending for uniformity of belief—this will not be attained in the present life; but we say, there should be unity of spirit and oneness of heart; and that cannot be the case where the names of men are the symbols of division in the Church, and the doctrines they taught are clung to with more pertinacity than we exhibit in our preference for the word of God.

Unhappily, whenever men have been raised up to bring into prominence some portion of divine truth which had been previously overlooked or lost sight of, they, in their weakness, have forgotten other important truths; and the followers of such men have adopted their particular views, taking them as their creeds, and calling themselves by their names.

What would be thought of an astronomer who, having discovered some new star, should ever after refer only to it, regardless of all the bright constellations which beautify and illumine the other parts of the heavens? And yet he is equally culpable who gives too much prominence to his own views, because some gleam of light which had been unobserved by others in their journey through life is noticed by him, as a fresh beacon to the land of blessedness. When Wesley arose, he never wished that men who were brought to God by his instrumentality would call themselves by his name; nay, he forbade it. Nor did he give that authority to what he wrote or spoke which his followers have done. In the preface to his sermons we have this solemn and powerful passage:—

“To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf, till a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. Oh give me that book! At any price, give me the Book of God! I have it: here is knowledge enough for me. Let me be *Homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of Lights. ‘Lord, is it not thy word—*If any man lack wisdom, let him ask of God? Thou givest liberally, and upbraidest not. Thou hast said, If any be willing to do thy will, he shall know.* I am willing to do: let me know thy will.’ I then search after and consider parallel passages of Scripture, *comparing spiritual things with spiritual*. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

“But some may say, I have mistaken the way myself, although I have undertaken to teach it to others. It is probable many will think this, and it is very possible that I have. But I trust, whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, ‘What I know not, teach thou me!’

“Are you persuaded you see more clearly than me? It is not unlikely that you may. Then, treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it is so, by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and therefore I am unwilling to leave it, labour with me a little, take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down, in order to quicken my pace: I can go but feeble and slowly at best; then I should not be able to go at all. May I not request of you, further, not to give me hard names, in order to bring me into the right way. Suppose I was ever so much in

the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too; and then there will be small hopes of finding the truth. If once anger arise, *ἡνέκεν καπνός* (as Homer somewhere expresses it), this smoke will so dim the eyes of my soul that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truth by that dreadful light, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love? We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels.

"The God of Love forbid we should ever make the trial! May he prepare us for the knowledge of all truth, by filling our hearts with all his love, and with all joy and peace in believing!"

What noble sentiments are these! and yet of their author it might be said, in language which Madame de Staël addressed to Liberty on her way to execution, "O Liberty, Liberty! what foul deeds have been perpetrated in thy name!" Did ever John Wesley suppose that men would be condemned for quoting the word of God in opposition to anything which was connected with his name, or that formed part of the society which he was instrumental in establishing? To affirm this would be to libel the character of that good man.

It is high time to look well to our conduct, and to see that we exhibit more consistency between our professions and practices.

Truth may be regarded as a centre around which various parties are contending, each one bent on maintaining the correctness of his own views. But, alas! instead of drawing near, that they may better understand it, they stand gazing at each other, looking only through a distorting medium. The momentary glances which they cast towards the centre are through "glasses" which their own prejudices supply. No wonder that their "vain jangling" continues: their very attitude and earnestness prevent their becoming united. But only let them give over their antagonistic feelings, cast aside the distorting lenses they have used, and advance to the contemplation of truth itself, and in proportion as they approach towards the centre will they approximate nearer to each other, and be receiving and reflecting continuously, until they form an unbroken circle, deriving and imparting light for the benefit of the whole, and the illumination of the world.

Brethren, if we would be able ministers of the New Testament,

"Let party names be heard no more."

Let us resolve that the word of God shall dwell in us richly in all wisdom, looking for the teaching which is of God, rather than for that which is of man.

Most devoutly do we offer the prayer of our divine Master for all who are called his disciples:—"Sanctify them through thy truth: thy word is truth."

POPISH AGGRESSION AND PROTESTANT DUTY.—PART II.

No. XVI.

THE MORTMAIN ACT.

THE dissolution of the monasteries gave so heavy a blow to Popery in this kingdom, that it was not able again to raise its head before the Reformation, which speedily followed, brought the monster to the ground. The immediate effect of this great measure was to render Popery abhorred throughout the land; and though in the reigns of Mary, Charles II., and James, it made violent struggles to regain its supremacy, it was shorn of so much of its temporal power as not to be able longer to influence the Great Council of the nation, and dictate laws to its ignorant and trembling slaves. Martyrdom was not entirely at an end, but the last blood shed filled the cup, and made it run over. The country would no longer bear the aggression: James the Second was forced to abandon his throne and seek a refuge in a foreign land, happy in being allowed to escape with his life, to plot new troubles and wars against those who had been his forbearing subjects. The arrival of William III. from the Low Countries, whose queen was daughter to the expelled sovereign, frustrated his attempts, and the battle of the Boyne put an end to his hopes. He died an exile, surrounded by the mummeries of crucifixes, masses, holy unction, and holy water, and left the Protestant succession firmly seated on the British throne.

No further attempt at disturbance was made till the reign of George II. By this time, the old leaven having been put into the lump, it again began to ferment, and the amassing of lands in mortmain again became the favourite scheme of the Papists as an engine of power. It could be put together with more secrecy than any other; and they well knew, as it had proved before, was immensely superior in force to most, and inferior to none other. An attempt at invasion, for the purpose of restoring the Stuart line, in 1712, gave a note of warning, though it was easily put down, and it became apparent that "the creature was at its dirty work again." The statutes of mortmain were closely examined, the principle upon which its evasions were based was developed, and a new statute was penned by an able judge, who, disregarding the question of mortmain, gave a much wider sweep to his weapon, by embracing within it every imaginable species of charitable donation having relation to land, or an interest in land, or in money to be turned into land, or any interest in land. It is of this famous enactment that the celebrated Blackstone says, "After many defeats, the legislature at last obtained a complete victory. So sweeping are its terms, that it seems hardly possible to keep out of them in settling any charitable estate whatever. While it has certainly put a greater stumbling-block in the way of Popery than ever was laid down before it till then, it has also been found to be a considerable impediment to the settlement of Protestant places of worship and schools, and, in very numerous instances, has created too great a difficulty to be surmounted. Few things, however good, are unmixed with evil, and in this we have a notable instance; and the attention of Protestants, particularly those of dissenting denominations (including the Methodists), has been directed to obtain some relaxation of its provisions in favour of their institutions, but the danger of opening the door again which has been so successfully shut, renders it necessary to observe the utmost caution in making any alteration in so noble a structure; and if we have not obtained all the elbow-room we desire for settling our establishment, we ought to remember that any measure which would destroy the effect of this statute would probably produce very deplorable results. That the Papists are continually on the watch

to get in the point of a wedge there is no question—the last mode of evading it attempted places this beyond doubt. This statute goes popularly by the name of *The Mortmain Act*. In truth, it is not a Mortmain Act at all. It is not directed against vesting lands in corporate bodies merely; but passing them by, as a species only, takes cognisance of all charitable institutions whatever, where there is the slightest interest in land, whether vested in never-dying corporations, or in the humblest individuals, as trustees.

The effect of this law is vastly extended by the wide meaning given to the term charity, or charitable estate. Not only nunneries, monasteries, and religious houses of every description, fall within it, but it extends to all kinds of almshouses, churches, chapels, and different kinds of places for religious worship, schools, hospitals, seminaries of learning, and every kind of institution intended to benefit the public, or any class of the public. It is a wide net which gathers of every kind.

But it is time we introduced our readers to this remarkable law. It is the statute 9 George II. c. 36, simple and short in its provisions, and for all that the more effectual. It is not our purpose to write here a legal dissertation upon it, yet it may be well to show briefly what are the objects it aims at, and the manner in which they are accomplished.

Its first object is absolutely to prevent *death-bed* charities, under any circumstances; and, therefore, having enumerated all kinds of interests in land and money, secured or to be laid out in land, it enacts, that no charitable gift whatever made of any of them shall be good or valid, unless the grantor or donor shall live at least twelve calendar months after the making thereof. It is difficult to conceive of any measure which could more effectually tie the tongue of importunate priests at the pillow of a dying Dives. He may do it, but it is useless; if the man dies within the time limited, all is absolutely void and of none effect, though ever so solemnly signed, sealed, and delivered. The next heir or claimant necessarily becomes, by operation of law, and without any effort on his part, invested with the property. The exhibition of the terrors of purgatory, or of purchasing the joys of heaven, by such means, are equally unavailing. He can't do it; and is compelled so far, at least, as relates to these kinds of property, to forbear from disinheriting his children or relations, simply because—he can't do it.

But the Act carefully respects the rights of property; and if a man will upon calm reflection, in health and strength, so dispose of his property, he may do so, subject to the contingency of dying within the time above limited. Yet, in order that a man may carefully look about him, and be free from every improper influence, the act, if done, is absolute and final. He cannot revoke it, or reserve to himself any, the least benefit, out of the property he so devotes to charity; nor can he make any arrangement whereby it can ever revert and come back to him, or any person or persons whomsoever claiming or to claim under him, though at ever so remote a period. These provisions are of great value. Many might, and, no doubt, would be induced to make such settlements, under the saying "Oh, you can revoke it at any time." No, says the legislature wisely; if you do it, you shall do it finally and for ever—there shall be no repentance, no drawing back. Under this provision the priest is silenced—the man stays his hand—and he will not take so irrecoverable a measure; and, to bind him more firmly, the deed, if done, must take effect for *the benefit of the charity immediately from the making thereof*. He cannot secure the income of the property to himself, or to any body else but the charity, for his life, or even for a year or a day. The instant the deed is perfected all his right and interest

in the property is gone absolutely and for ever. Except, therefore, to some small extent, for the site of a religious or scholastic edifice, or something of a like nature, he will not do it when thus left a free unbiassed man, even when he could; and the experience of the working of the measure in this respect, for a century and a quarter, has fully attested its value.

There were other loop-holes to be stopped up too, which the long-sighted framer of the act carefully noted. Deeds might be forged, or kept secret till a convenient time arrived for their production. To meet these measures it is enacted, that every charitable deed shall be executed in the presence of, and attested by, two or more credible witnesses, to secure its being genuine; and still further to secure its publicity and preservation, and to afford all the world access to its provisions, it is required to be enrolled in the High Court of Chancery within six calendar months next after the date and execution, and the penalty for not observing any of these formalities is, that the deed becomes absolutely void from its very beginning. As a further security for its genuineness, one of the parties who executes it is required (not by this act, but as a matter of practice) to appear before a master, or, in the country, a master extraordinary, in Chancery, and acknowledge his signature upon oath before the deed can be enrolled. It is difficult to conceive how human ingenuity could carry caution and security to a greater extent.

We have already said that the act carefully respects the rights of private property; it therefore provides that a party may *sell* his land for a charitable purpose, provided that all the above requirements and formalities be attended to, but relaxes nothing, except that, in the case of a sale, the validity of the deed shall not depend upon the maker of it living twelve calendar months, or any time after its due execution and enrolment, as before mentioned; but it must be equally absolute and irrevocable, as in the former case, and must take effect as promptly. There are in this case also, to prevent evasion, provisions that the purchase-money must be of the full and *bond fide* value of the property, and must be actually paid at or before the transfer of it, without fraud or collusion—a matter which the law will carefully inquire into whenever a case is brought before a jury or before the other proper tribunals of the country.

That this stringent and wide law has produced a prodigiously beneficial effect there can be no doubt; and, though we often feel the difficulty it interposes to the execution of laudable and highly-beneficial projects, yet we should be extremely sorry to see it repealed, or even altered, without the utmost care. This feeling of difficulty has been laid hold of for the purpose of getting rid of the act altogether, or at least of so emasculating it as to render it useless for the great purposes for which it was framed. The attempt of Lord John Manners, who obtained a committee of the House of Commons to inquire into it, is well known, and the signal defeat he suffered showed that the heart of the country was not so readily prepared to be drained of its blood as his lordship supposed. He brought a bill into the House, but some of the evidence given before the committee having been read to it, it was at once turned out, and no one has since had the hardihood to attempt its reintroduction in any form. Another committee has since sat with a very different object, and much valuable evidence was given before it, which has since been printed by order of the House; but the labours of the committee were put an end to by the dissolution of Lord Derby's Ministry, and no measure has since been taken upon it.

While it is admitted that some amelioration in the act might be allowed, the great question for consideration now is, whether it ought not to be extended to all kinds of property, as well as those to which it applies. In early times, few persons

possessed much property in the shape of what is called money, and, at the time of the enactment in question, there were few modes of investing money, as money, except in mortgage, which is within the act, and the public funds. Since that time personal property has increased enormously, and probably amounts to a greater sum than the whole real property of the kingdom. If not of equal influence to real property, money is, nevertheless, power to a great extent. Canals, railway shares, insurances, and companies of almost endless descriptions are now the depositaries of unnumbered millions, to restrain the giving of which to charitable purposes there is no law; and some late transactions, and some disclosed in the evidence given before the parliamentary committees, show that there is an increasing influence at work in that direction. The time has not quite gone by when families are despoiled of their patrimony to enrich the papal hierarchy; and it seems that there is great need to turn attention to this new phase of the many-headed hydra. The tenacity with which the papists stick to this object in every possible form is abundant evidence of the importance they attach to it, and in proportion to its importance in their estimation is the necessity for resisting their aggression. It is not the popular cry, nor even the popular pageant, they so much care for, as the influence which the possession of property gives; and, because this part of the subject has been lost in attention to the mummeries and absurdities of their ritual, we feel it necessary to press it more stoutly upon all. Since we last wrote, Cardinal Wiseman has come forth to proclaim the manner in which he regards it, by asserting that the families of those who possessed the lands of the dissolved monasteries have had the hand of God upon them for evil ever since. Such a sword has two edges—nothing would be easier than to return the stroke with interest; but that such a man, in such a position, should exhibit such weakness, certainly indicates a bold presumption of the ignorance and gullibility of his readers, and an insatiate longing after the fat sorrow which he says constantly visits the possessors of the abbey-lands.

HIERARCHISM.

(Continued from page 355.)

We would not forget those who from time to time lifted up their strong and vehement protests against this religion of the priest—Pedro Waldo, of Lyons; Savonarola, of Florence; John Huss, of Bohemia; Jerome, of Prague; Wickliffe, of England: they did not accurately discern in what its iniquity consisted, but they felt and asserted "that it was not Christianity which wrought all this confusion and misery." It is far easier, however, to permit the lapse of our rights and liberties, be they civil or religious, than to recover them from the grasp of power. The partisans of error are commonly more numerous and vigilant than the friends of truth, and imposture need but to be successful, and it will always secure a multitude of patrons; still, if there were no other proofs of man's fallen condition, his wretched indifference to the royal and priestly character which the gospel entitles him to hold *for himself* before God would be sufficient. To think that he should voluntarily recede from the high vantage ground of privilege, commute his title and heirship to heaven, and consent to become a mere inane and material thing, to be acted upon, impelled, or restrained by others, instead of a person for himself, *to be* and to do with God and Christ and eternity—this is inconceivable, but upon the assumption that by birth and nature he is fallen and corrupt;—how fallen and corrupt will only appear to him who studies history and discovers to what wretched creatures man has from time to time deputed his glorious privilege of communion with God, leaving to them, as it were, the discharge of that allegiance and loyalty, the exercise of which ought to be at once his highest honour and most exalted duty.

Whenever and wherever men permit or assist the formation of a sacerdotal caste, and assent to the exclusive right of its members to exercise the priestly office for their fellow-men, they lay the foundation of hierarchism; it is then only a question of time and opportunity to establish the principles of the papacy. To set up the religion of the priest is to undermine the religion of Christ. Men must first be slaves, however, ere either temporal or spiritual rulers can become tyrants; but when, in matters relating to soul and conscience, the former state obtains, neither pope nor despot is far distant.

We must pass over the centuries that intervened from the establishment of the papacy to the great Reformation, merely observing that, from the hour of Henry of Germany's submission to the monk of Cluny to the period of Luther's burning the pope's bull at Wittenburg, the successors of Hildebrand were, to all intents and purposes, temporal sovereigns; nay, more, by virtue of their sacerdotal office they pretended to be the chief proprietors of all temporal sovereignties, and dispensed titles, crowns, and kingdoms with a facility to which nothing in modern history, save the despotism of Napoleon, will bear a comparison. Almost all quarrels were either for the church or from the church. The papacy was a real power, to neglect which was to incur loss and damage for this world as well as for the next. The pope affected to be the servant of servants, but he assumed the title and attributes of the Omnipotent, and was even saluted as "*our Lord God the Pope*." Meanwhile he was the tyrant of tyrants, the sole power and dominion before which all others submitted or withered away. What an illustration of all these various characteristics does even the history of our own country present! The Norman conquest was the result of a church quarrel, in which William the Bastard had propitiated, while Harold had offended the successor of St. Peter. Who does not recollect the degradation of Henry II., and the triumph of the proud hierarchy at the shrine of the dead Becket!—the interdict in the days of John, which denuded him of his kingdom, and gave him the soubriquet of Lackland, during which the corpses of the dead lay unburied, baptisms and burials were alike suspended, the churches unoccupied, every office of religion unattended to, until the superstitious and priest-ridden people and nobility stood aghast at the vengeance of their ghostly rulers? Who has not heard or read of his ineffectual resistance, and that he ultimately consented, all Plantagenet as he was, to submit to the legate of Rome, and received his crown as a suppliant at the hands of the haughty priest, who thus asserted his right to bind or loose subjects from their allegiance at will, and made even loyalty, honour, and affection to depend upon the interest and caprice of the church? This is merely a specimen; not an age or a reign but presents ample proof that the religion of the priest is at once unique and soul-destroying—a robbery of God, who says, "*all souls are mine*," and a degradation to man, inasmuch as it deprives him of that personality by which he may claim for himself to be heard in the court of heaven?

Again we assert, *this is not after the genius or spirit of Christianity*: the religion of Jesus neither seeks to make man the slave of the priest nor the appendage of a magnificent formula: it segregates the individual man from the mass of humanity, transforms him into the freeman of the truth, restores him to the friendship and image of God, and then pronounces him fit for the citizenship of heaven.

Young men! remember this fact; you who are the future rulers of British mind! Take care that you guard well your rights. The most profound humility is that which shrinks at the surrender of its personal responsibilities, which lives and acts as if always in the presence of the one Master—Christ. Without this abiding watchfulness over himself, and the living soul committed to His charge, a man may be the representative of an "*ism*," but never, in the noblest sense of the word, a Christian. It is impossible! Know ye not that his ye are to whom ye yield yourselves servants to obey? God made man for himself; he alone has a right to reign in the temple of his soul. To set up *any system*, even the best, in his place, is to be guilty of idolatry. If we judge according to the premises laid down in the book of revelation, the truth of the above statement is self-evident; hence the hatred of hierarchism to the Bible, and its assumption of an exclusive power to interpret its meaning, as if the Eternal had enacted a law for the obedience of all mankind, and yet restricted the

ability to understand its requirements to the merest numerical fragment. That be far from thee, O God, most holy! Can it be true that he will give his Spirit to them that ask, and yet restrict the knowledge of the letter to the priest? It is a fearful lie!—a libel upon the Just and Merciful One.

When Luther asserted man's right of private judgment, the knell of the papacy was sounded. How little the voluptuous and diletant Leo conjectured that in Brother Martin was embodied the antagonist principles of priestcraft! But so it was. At his voice, as by the breath of the Eternal, the pomp and power of the proud hierarchy melted away. He was branded as an heresiarch, and to the present day his name, like that of his Master, is cast out as evil by the priesthood; but the heart of humanity in Europe leapt up at his call—a flood of light and intelligence was shed over the hitherto dark and benighted regions of mind. Luther and the Bible, which he summoned from the sepulchre of centuries to his aid, proclaimed as in tones of thunder man's rights and immunities, and the world awoke once more, as from a dreadful and suffocating dream.

We must pass from Germany and the Continent to the British Isles. We have less of freedom than we might have had, if true to our principles; but nowhere has the opposition to priestcraft and the knowledge of the truth eventuated in such mighty consequences as in England and Scotland. The reign of Henry VIII., the contemporary of Luther, was a period pregnant with importance to civil and religious liberty: *but the king was no Christian*. His object was to array himself in the robes he had torn from the shoulders of the pope; and he aspired, like the Roman Justinian, to be at once pope and king. Kingcraft, in antagonism to priestcraft, could only have succeeded in the hands of a monarch so able and unscrupulous as Henry. As to religion, he had none. Like his great minister, Wolsey, he was but the instrument of an all-wise Providence in stripping the papacy of its gorgeous trappings, that in all its native hideousness and deformity it might be exhibited to the scorn and derision of the people. Alas! Christianity was all but lost sight of by each party in this struggle. Anything, however, is better than the drivelling fatuity of overcharged superstition: with the exercise of reason, conscience, sooner or later, awakes to the dignity of her duties; but priestcraft either bribes or terrifies her into quiescence, or, worse, degrades her into an approver of its blasphemous perversions of the truth.

There was method, too, in Henry's wildest moods, or, rather, we should say, God overruled all for his wise and beneficent purpose. After this quarrel with Rome, one of his first acts was to give the people free access to the Scriptures: they crowded eagerly to the churches to hear the word of life; large volumes were ordered to be kept chained in some convenient and conspicuous place, and there young and old might be seen listening to the truth from the lips of some reader of clerly skill, drinking in, as it were, rivers of truth and knowledge. Henceforth the Bible became the palladium of the national liberties. How different a standard was this from the contradictory canons of priests, or the parchment charters of kings! Either of these might be revoked or abridged, as it suited the caprice of the givers; but here man's privileges were written by the finger of God, proclaimed by prophets, and purchased by the blood of the world's Redeemer. Truly, man had now a right of appeal, not to Christ's vicar, as the pope was blasphemously termed—though he far too frequently proved himself to be Satan's servant—*but to Christ himself*. Here, then, was a leverage which, if rightly applied, must lift humanity from priestcraft, rationalism, and every other low and debasing thing, to sonship with God, and alliance with heaven. Since the days of the Nazarene, men had not seen Christianity, nor heard it after this fashion. Hierarchism had amused man with toys and trifles, occupied him about relics and pilgrimages, puzzled him with casuistical questions, or threatened him with the anathemas of the church. But away with all this trumpery! Here are the apostles themselves—the very voice of the Ancient of Days. At the sight of Him, upon whose vesture and thigh were written the incommunicable name, whose words were as a flame of fire, and upon whose head were many crowns, the pomp and pride of the papacy, its long and glittering array of saints and miracle-mongers, of cardinals and legates, seemed poor and contemptible, while the deeds of these pretended successors of the apostles filled men's minds with loathing and horror.

The very necessities of Henry's case furthered the cause of Christianity. What matter that he insisted upon his own right to be pope, instead of the man of Rome. The people's quarrel was with the hierarchy and its besotted, yet greedy, devotees, who, like locusts, had eaten up the land. By contrast with these, even the despotism of the Tudor seemed freedom, and the people grew because the king had shaken off the old man of the Seven Hills.

Then came the reign of Elizabeth, who, as Mr. Foster observes, "was less ambitious to be a sovereign ruler than a sovereign demagogue," whose sway, though often oppressive to the nobles and aristocracy, was one continued triumph for the commons; and, as far as true knowledge and wisdom are concerned, was characterised by a wondrous spirit of advancement. It was the Augustan age of English literature, but it had none of the benumbing and soporific tendencies of the Octavian policy. This was prevented by the free and noble spirit elicited by the study and circulation of the Bible; for Elizabeth, great princess as she was, never professedly countenanced the popular aspirations; still the people grew and prospered.

The nation owes much to the influence of the writings of Shakspeare. The very language as well as the mind of the people had become greatly enlarged and strengthened since the days of Chaucer; and the commons, fully alive to the great interests with which they were beginning to be identified, though as yet but few could read, were greatly aided by the truthful and healthy moralities which lived and moved amid the scenes conjured up by his magic pen. But there were others to whom the people owed great obligations. Who can help acknowledging the sound sense and deep wisdom of old Aylmer?—who but remembers the fiery and impetuous, but liberty and gospel-loving John Knox?—who has not heard of the noble language of Hooker in reference to ecclesiastical polity?

By their double victory over Spain and the pope, toward the end of the queen's reign, the commons had grown bold and strong. Then they were further enlightened by the publication of some lectures by Cartwright, the learned professor of St. Margaret's, Cambridge, whose argument perilled the very constitution of the English hierarchy. In the commencement of Elizabeth's reign the matters in dispute between the church and the people were of tippets and surplices; at its close the propriety of the episcopate itself was questioned. "This was sudden," says the historian, "to the court and the nobility; but the people did not take it suddenly." It is a good sign of the times when what is new and startling to the hierarchy is neither new nor startling to the people. The greatest danger to Christianity results from the apathy which leaves religion to the clergy, or rests entirely upon the teachings of the sacerdotal caste. "We have Moses and the prophets, let us hear them!" True nobility of mind is shown by the Berean-like industry which searches the scriptures to see whether the things which are taught are according to the law and the testimony.

This mode did not suit the queen or the hierarchy, however; and had they dared, as in the times of Wickliffe, they would have brought in a bill to suppress the reading of the Bible. They did what they could in the shape of acts of uniformity and supremacy; but Cartwright's lectures had done their work: forthwith there started up a formidable body of *puritans*, resolved to oppose to the death this new form of hierarchism.

To read the history of this period makes a man proud of the name of Englishman. *Here, in this sea-girt isle, had civil and religious liberty at last found a home*—a citadel of safety—in which, as from an armoury, she might select weapons for assault and defence whenever the tyrants and oppressors of humanity should assail her. The measures to which we have referred, and which, till very recently, disgraced our statute books, were ostensibly passed to keep down the votaries of the old faith; but this was too shallow a subterfuge for the statesmen of the time. In the House of Lords, Montague spoke out in opposition to the bill—"This, I say, is a thing most unjust, for that it is repugnant to the law of nature and all civil laws; the reason is that, naturally, no man can or ought to be constrained to take for certain that which he holdeth to be uncertain. Understanding may be persecuted but not forced." In the lower house, Mr. Atkinson exposed the whole in the remarkable words, "I beseech you that you all well remember the

trust that your country putteth in you, and, since you have the sword in your hand to strike, be well aware whom you strike; for some shall you strike that are your near friends, some your kinsmen, but all your countrymen, and even Christians; and though you may like these doings, yet it may be that your heirs after you may mislike them, and then farewell your name and worship."

Subsequent events proved this to be a true prophecy. The blow was struck, but it recoiled with terrible effect upon *the strikers* in after times. The Puritans, however, were a noble army. Persecution to the rack, the gibbet, and the block, wreaked its vengeance upon their devoted heads; but persecution cannot uproot Christianity. It is the heart of God speaking to the heart of man. Tyrants cannot extinguish its echoes, nor will they be able to prevent a response until they crush the man into the machine, quench the immortal in the mere animal and sensual part of his nature. The Stuarts, who succeeded Elizabeth, tried to effect this with a fixed and fiendlike purpose. "Do I make the judges? do I make the bishops?" exclaimed the Scottish Solomon; "Then, God's wounds! I make what likes me *law and gospel*." From this very hour the purpose of these misguided and disingenuous princes was to establish a despotism, both in religion and politics. It is the proper design of history to show where and how they failed; for each in succession, according to his ability, did his best to succeed in this deadly purpose.

(To be concluded in next number.)

SLAVERY.

RAILWAY TRAVELLING MAXIMS.—THREE PROTESTS AGAINST SLAVERY:—THE MAN'S—THE POLITICIAN'S—THE CHRISTIAN'S—MRS. STOWE AND "UNCLE TOM'S CABIN."

BY WILLIAM BYROM, LIVERPOOL, AUTHOR OF "SKETCHES FROM LIFE."

As I was going down Duke Street, on my way to the Exchange Station, Liverpool, I met several lorries laden with cotton. Crossing the street, I passed between two, and without any thought, much less purpose whatever, lifted my hand and plucked a small portion of cotton which hung fluttering in the wind. Putting it into my coat pocket, I lost all further notice of it immediately.

The company in our carriage presented no feature of interest more than ordinary, and I was in no humour or spirits to work out for myself anything pleasurable or instructive by eliciting the opinions or observations of my co-travellers. I sank into quiet, inactive dulness or indifference; a sort of torpidity, or closed-eye selfishness—nothing better.

Some peculiar shaking and extra-oscillation of the train aroused me, body and mind; and doubly so when two of the gentlemen opposite fell earnestly into details about a late accident at Dixonfold, near Bolton. I seldom read the narratives of railway accidents. I never turn the discourse, when travelling, to such catastrophes. The accounts can only harrow up the feelings; and to talk on such themes, at such a time, may greatly unnerve and trouble some one or other seated near us. My endeavour is, politely and speedily as I can, to divert the conversation from these catastrophes, and meantime, if possible, to interject sentences, secular or religious, bearing upon them; and, if opportunity serves, give some becoming precaution or practical advice, such as, "It is not so much what death we die, as—are we prepared for the event?" or, "It behoveth every man, especially those who journey often, to 'set their houses in order,' and make their wills;" or, "It is a rule with me never to get into a train while it is moving, nor to leave it till it stands still." Then, after using these commonplace, yet necessary, precautions, and having insured my life, and likewise taken out a policy in the Accident-Office, I think I may say that, as "a prudent man foreseeth the evil," and prepares a hiding-place for himself, so have I done: the rest I leave to Providence, whether it be escape or disaster—life or death.

The extra-oscillation of the train, I was about to observe, aroused me. I heard the gentlemen aforesaid very graphically, and with morbid minuteness, recounting the circumstances of the catastrophe. I listened, but made no

remarks. I thought of my code of travelling resolutions and maxims, and watched for an opening through which to bring one or other of them to bear at the present juncture. The train became steady, and the Dixonfold theme dropped, and my aphorisms remained unpublished, either through my want of moral resolution or of interest enough to enunciate them. I feared, too, lest I should revive the subject I have just complained of.

Feeling in my pocket, I got hold of the cotton I had plucked in Duke Street, and at once, as if by magic, the company, with their topics and my wise adages, slipped from my soul; and a series of facts and thoughts, opinions and principles flashed like lightning through my imagination, and filled my understanding and my heart the remainder of the journey.

It is the design of the following paper, gentle reader, to make known to thee the reflections which thus had their origin.

I looked at the cotton. As a *man*, I thought, if the coloured creature who chiefly cultivates this plant be indeed a human being—"a man and a brother," of "one blood" with myself—then slavery is a direct outrage against my own nature, and a treating ill of my own flesh. And it is written, "no man ever yet hated his own flesh"—"no one," as the commentator observes, "save a fool and a madman!" O slavery! "thine iron entereth into the soul," indeed, and cutteth and grindeth even me—my own flesh!

The black man, kidnapped from his native land, or bred and reared in bonds in Kentucky or Natchez, may possibly be—nay, there is no doubt in the matter, *he* is often really an ignorant, stupid, brutal, earthly, animalised—

"Just so! We believe it; and therefore he is fit only for slavery!"

Stay! This conclusion is not tenable or logical; the premises won't authorise it—not absolutely; for, let me ask, what are the great masses of white men?—our brother Jonathans?—our European white men?—our Saxon or Irish labourers, factory operatives, colliers, chimney-sweepers, navvies, scavengers, nightmen, beggars? If ignorance and physical degradation be warrants legitimate enough to sanction the buying and selling of a negro, let us in Great Britain, in the name of common sense, boldly lay hold again upon our countrymen and countrywomen—the lower orders, so called—and reduce them once more to the serfdom and vassalage of the good old days of the middle and dark ages. Let Victoria become emulous of the bad fame and worse power of the Russian Autocrat; and let our senators prostrate themselves, and become poltroonily subservient as the ministers of Napoleon III.

"But such a *colour*, such a *breed*, surely warrant slavery?"

No, sir! There's many a slave, we are told by Mrs. Stowe, and by the Orleans newspapers, in every-day advertisements, *pale* as are Lowell's ladies, or any of our own factory girls; and whose blood and lineage are more gentle, *on their father's side*, it is credibly reported, than thousands of our colliers and mechanics can boast. Say not a word more, then, of *colour* or of *breed*. Do not you remember when Britons were sold for slaves at Rome? *Colour* and *breed* indeed!

Again, it is alleged, the black man, or the offspring of Africa's sable daughters, is morally and educationally unfit, and therefore may not be permitted to appear as evidence before a jury.

"Yes—are they not morally low,—and such their incapability of education! Can they ever be better taught? No! Then they ought to continue slaves."

Sir, not so!—Your logic fails again!—for, alas! there are thousands (I am grieved at the fact) of the truly white of our labouring community, or of the white, tawny merchant classes, and "helps," so called, of America, who fear not an oath,—for they hardly understand it;—hundreds upon hundreds of British £10 householders, (does the American ballot perfect matters?) who will sell (I blush to acknowledge it) their franchise rights for a few dollars, a mess of pottage, a day's wages, or a pot or two of beer! Moreover, many there are, base and vile enough, among the higher and nobler grades of society, whose moral perceptions are as blunted, and whose hearts are as hard, and whose principles are as selfish and abominable as either Haley's or Legree's, or—

Shall I give you names and addresses, I was going to ask, in full? Nay! The libel laws hang in terror over me, and in their pages it is written, "A great truth is a great libel," and punishment falls accordingly. At least this is the rule

in England. America is, no doubt, ahead of us here.(?) Well, look at ———, member for the town of ———, Alabama county. Look at ———, representative for the city of ———, one of the Free State cities, too! Look at ———, in our own present House of Commons, member for ———, and go visit the free-men and constituencies of ——— and ———. Read the evidence brought before the select committees appointed to report on the petitions filed against their representatives. True representatives of a true constituency! *Frail*, indeed, is humanity—Whig, Tory, or Radical,—and painful are the degrading exhibitions of the total want of moral principles—honour and patriotism—as they are printed in the parliamentary expositions of the tactics of electioneering!

Look at ———, coal proprietors, of ——— Colliery, near ———, and walk with one or two of the junior partners, and hear their remarks concerning the male and female hands employed at the works, and note well the air and tones in which the second addresses them, and the spirit in which, far as he has power, he treats the cursing, scowling, sneering pitmen and engineers, and the daily men especially: and these very men are literally, many of them, his equals, and some of them his superiors, in education, and family, character, and connections, and all of them infinitely in advance of him in regard to their honesty and faithfulness in their pecuniary dealings.

See that large cotton manufactory in ——— Street, in the city of ———: it is a vast temple of vulgar profligacy, and a theatre of open sin and secret monstrosities, which my pen would abhor to depict. It belongs to ———, Sons, and Co.

Ah! then you see, my opponent, if the ignorant and morally base and irreligious among the white races of men, either in the old or new world, were to be sold into slavery, how few of us would be free indeed! Congress, and the House of Representatives, and the French Assembly, would present strange appearances. How bare, how slender, those august and venerable benches! Thus scrutinised, our own St. Stephen's itself would hardly number 654, and how many woollacks would never be seated upon!

I thought over the drudgery, the exhausting, dispiriting, demoralizing toil of the black woman—mournful thought!—and contrasted with the drudgery of our Saxon women on coal mine brows, in our factories, in our millineries—(hear it, Most Noble Duchess of Sutherland!) I thought of women in their degradation in our streets, and suburbs, and back yards, and waste places, amid the dunghoops and offal there cast out; I saw them intently rummaging and searching out the bones, and rags, and ropes, and bits of iron, and treasuring them all up, the smallest contributions, as prizes for sale! Nine females, I yesterday witnessed, thus knelt searching amid the stenching rubbish poured down opposite Park Road! Low, base, and slaves, alas! such creatures are; but heaven forbid we should make, even of these, *slaves* in the *American sense* of the word!

Then as a MAN, and in the name of every son and daughter of England, and of America, and of Europe, and of the world, and in the presence of high heaven, as witness, I solemnly enter my protest against all slavery whatsoever,—yes, and against every unnecessary, unbecoming degradation, or slave-like work or hardship which my brethren, or my sisters in particular, whether fair or dark, endure either at home or abroad.

(To be continued.)

Reviews.

THE CHRISTIAN MINISTRY OF THE NEW TESTAMENT; *Generally viewed and classified; its Origin from the People traced; its Appointment discussed; its Duties and Claims considered. An Essay; founded solely upon Scripture.* By GEORGE SOUTHERN. W. B. King, London.

THE author of this Essay has been a member of the Wesleyan itinerant body, and was down upon the "Minutes" of last year, and had been for several previous years, as a supernumerary minister in the Wednesbury Circuit. After

the Conference of last year he published a pamphlet containing strictures upon the legislation adopted by that body at its preceding session in Sheffield. A district meeting was summoned soon after the appearance of the pamphlet, by which he was suspended from exercising the functions of a Wesleyan minister until the ensuing Conference; and by the latter authority he was excluded from its fellowship.

The present Essay harmonises with the preceding pamphlet in the views which it propounds. The author has weighed the arguments advanced by writers in support of the claims of the Conference; and those arguments have failed to carry conviction to his mind. He has consequently examined the word of God, and especially the New Testament, for himself; and he now offers what he believes to be scriptural views on the subject of the Christian ministry.

The Essay is distributed into *six* chapters, embracing the following topics:—

I. A General View of the New Testament Ministry.

II. The Classification of the Christian Ministry.

III. The Origin of the Christian Ministry.

IV. The Appointment and Ordination of the Christian Ministry.

V. The Duties of the Christian Ministry specified.

VI. The Claims of the Christian Ministry.

Upon these topics it is well known that great difference of opinion exists among truly sincere and upright persons in the Christian church. We are not at all surprised, therefore, to find opinions and statements in this Essay differing materially from those held and put forth by other writers of unquestionable ability and honesty. We are bound, moreover, to state that amongst much that commends itself to us as demonstrably and scripturally *sound* in our author's statements and arguments, there are some things in regard to which we can by no means make this admission. The most important of these things, because the most *vital* to the whole subject, is that of the *call* to the ministry.

That the Christian ministry is of divine *institution*, Mr. Southern does not deny. On the contrary, he sets forth that it is so as distinctly and strongly as he sets forth anything. But the doctrine of a special individual internal *call* to the ministry, by the Holy Ghost, he utterly repudiates. His theory is, that every Christian is under divine obligation to use whatever talents he may have, in whatever way he may have opportunity, for the glory of God and the good of souls, in promoting the salvation of men and the extension of Christ's kingdom among men; and that those who have ministerial ability are called to use it; that gifts, in fact, constitute the call, if the notion of a call at all be admitted, beyond the call of the church or of the existing ministry.

Now we fully admit our author's view of general obligation to Christian usefulness; and we believe that an immense amount of moral and spiritual power is running to waste in the church for want of that sense of moral responsibility which ought to pervade the mind and influence the proceedings of every disciple of Christ. "Herein is my Father glorified, that ye bear *much fruit*: so shall ye be my disciples." The Lord himself insists upon fruitfulness, usefulness, benevolent activity, and effort: so do his apostles in their inspired precepts and exhortations. We would by no means, therefore, weaken the force of this view, but rather strengthen it. We tremble for the multitude of professed disciples of the Saviour sitting at ease in Sion and leaving the world to run riot in sin, whilst those who should be carrying on a perpetual endeavour to save it are swimming upon the stream of pleasure and genteel sensuality. Every disciple of Christ should be at work, employing and improving whatever gifts he has. "To whom much is given, of him shall much be required."

We admit, further, that the doctrine repudiated in this Essay may be abused; yea, that abuse has been grafted upon it. And is there any doctrine of which the same admission must not be made? Does not *man* abuse everything? If so, this admission does not affect the *truth* of the doctrine. Its truth or falsehood rests upon other grounds.

Furthermore, we admit that a man may easily mistake a warm emotion for a divine impression, or for a divine call to the ministry. But this only proves the propriety of applying a test to every case of supposed call to this solemn and sacred work.

It is not to be expected that in a notice of this kind we should follow an

author throughout an elaborate argument upon a point on which we see not eye to eye with him. We shall not attempt it. But we may be allowed to remark that the most holy and successful men in the Christian ministry have held this doctrine—that they have distinctly avowed their persuasion of their own personal call by the Holy Ghost to the ministry—that such a persuasion, beyond anything else, is adapted to give *soul* to a man's ministerial efforts, decision to his purposes, and constancy to his toils—that unction and power in preaching are commonly associated with such persuasion—and that the *complexion* of apostolical phraseology agrees with it.

And how are we to account for that restlessness of spirit about the salvation of men that will not let a man settle down into worldly pursuits, but urges him, after the example of his Master, to seek the lost—to tell sinners about the Saviour—to urge men to flee from the wrath to come—to study the word of God—to plead and intercede in prayer for the salvation of souls and the extension of Christ's kingdom upon earth—and to sacrifice his worldly interests, more or less, for the sake of the spiritual interests of others? It is not the ordinary sense of Christian responsibility that operates in this manner. It is the Spirit of God moving the spirit of man that makes a man cry, "Woe is me if I preach not the gospel!" and enables him to say, "The love of Christ constraineth" me to this work. In this experience the apostle Paul was not in a peculiarity. We believe every true minister participates in an experience common to all true ministers, both apostolical and ordinary, primitive and posterior—even the experience expressed in the language we have quoted.

It is the undeniable and perpetual prerogative of "the Lord of the harvest" to "send forth labourers into his harvest." He raises them up, qualifies and impels them. Hence, though what relates to government and the oversight of the church and its affairs may be properly enough regarded as falling within the province of church arrangement and prudential order, that which relates to the "ministry of the word" is beyond such province. Let ecclesiastical matters go as they may, the Lord himself will not leave himself without a witnessing, pleading, and labouring ministry. He will raise up and send forth men to give themselves to this work, either to the total or the partial abandonment of all other work. Whether that abandonment shall be total or but partial in individual cases, must ever, as it ever has been, be determined by circumstances: but the doers of the work must, in the nature of things, have their call to it from the Lord himself; and one element of the call we believe to be internal, therefore cognisable only by the individual called. On this vital point, therefore, we differ from Mr. Southern, and agree with Mr. Wesley.

A very large proportion of the Essay is occupied with verbal criticism. This has necessitated an appeal to the original Scriptures. If a second edition be called for, it is to be hoped the printer will be able to find type in the Greek and Hebrew characters. The expedient of using Italian and Roman type for the Greek and Hebrew languages, and expressing the words of those languages by *disputable* orthography, and such as the best scholars would most certainly repudiate, affords no satisfaction to a reader who is conversant only with the English language, and is most distasteful to one who reads the originals.

On "The Duties of the Christian Ministry" we are happy to find matter that we do not hesitate to say would be honourable to any Christian writer, and may be profitable to any reader, but especially to ministerial readers. From this portion of the work we take the liberty of making the following extracts:—

"First, every minister has duties to perform, particularly relating to *himself*—not that those duties can be entirely concentrated in himself, for 'no man liveth to himself.' What a man owes to himself he owes also to the church. But the duties referred to are so far individual as a man must think and act for himself before he can act well for any one else. The elders at Ephesus were exhorted 'to take heed to themselves.' Timothy was directed to study, to show himself approved. Peter's elders were entreated to be ensamples to the flock. Now, all this implies that every minister of Christ ought to take heed to his own religious experience, holiness of life, as well as to secure all qualifications in knowledge and ability for teaching and preaching, as also every other function which he is called to exercise. He has to perform all the duties which, in common with all other Christians, devolve upon him. He should be a man of sterling piety, flaming love, burning zeal, irreproachable life,

and rigorous obedience, fulfilling every law of his Saviour; and thus exhibiting in his own person and conduct the principles he would inculcate upon others. At the same time he should give attention to reading, to study, especially of the Scriptures, and observation on men and things—using every means fitted to improve his mind as well as his heart—studying to show himself approved; a workman not needing to be ashamed, rightly dividing the word of life. Here is a pretty large enumeration of particulars applying to every office of the church, but especially to the public teacher or preacher.

"His *piety* should stand-out visibly. He ought to study to excel: it should be the first thing marked upon his whole behaviour. No effort on the part of the people should be required to find it out; it should breathe in his prayers, glow in his spirit, move in all his acts. He should be a man of the closet, holding communion with God. He should aim to kindle the devotional flame in his family, as well as carry the fire into the sanctuary, and every means of grace. He should bear about with him, in all his intercourse with the world, the sacred, hallowing influence of his religion. Men should take knowledge of him, that he has been with Jesus. A false impression made upon the world in respect to this matter will create, will promote, incalculable mischief. Piety, uniform and deep—piety visible and unmistak—is the public Christian teacher's first great qualification and characteristic.

"Then *burning love* for the souls of men is not to be less remarkable. Piety towards God will, indeed, produce benevolence—good-will towards men. Love to God naturally and necessarily engenders love to mankind. The lover of God is uniformly a philanthropist. But the Christian teacher is called to consider the condition of men; to contemplate upon the value of their souls; to study their awful exposures; to feel deeply interested in their salvation and happiness, and intensely to love them. He is no minister, or hardly deserves the name of one, in whose breast the principle of love to mankind is not fixed and paramount. Selfishness is to be eradicated, and his whole conduct is to proclaim, 'I seek not yours, but you.'

"Of course, *zeal* for the 'house of the Lord,' the true church, should eat him up. If it be good to be zealously affected always in a good cause, zeal cannot be dispensed with in his character. It will not do for him to be 'neither cold nor hot;' it will not do for him to be cold at all; he must possess a warm heart, and that inward warmth must burn exteriorly. His zeal must be put into activity; at the same time it must be sober and intelligent, 'according to knowledge,' and, therefore, under the influence of enlightened reason. It must not betray him into extravagances and injurious mistakes, much less into obstinate errors and actions. It must be the zeal of Christian wisdom and prudence—a temperament of love, knowledge, wisdom, and holy action, looking alone to the glory of God and the salvation of the world.

"All this implies, necessarily, that the *conduct* should be exemplary. A Christian teacher is a public man—seen, observed, read, narrowly watched; circumspection, watchfulness over his words, rectitude of principle, and uniform integrity of behaviour must therefore mark his whole life. If there be any perfection on earth, he ought to seek it: it should be one of his grand pursuits; it should be the daily object. He ought never to be satisfied without marching towards it; every day should find him nearer and nearer to its acquirement; if not, he should reckon the day lost. And he should never think himself as fully qualified for his great work as he may be, till he has reached this goal of Christian progress. His whole soul and life ought to be 'holiness unto the Lord.'

"He should be, farther, a man '*well instructed*' in the things pertaining to the kingdom of God. The doctrines and principles of Christianity should be well understood by him. Of course, the word of God should be his constant companion, and his chief study; he should, above others, search the 'oracles divine.' If he is not entirely to be 'a man of one book,' *the book* is to be with him the chief. Nor should he be content to take the interpretation thereof upon mere credit; but, believing it to be a revelation to him; believing it to be a revelation to be comprehended in all matters most essential; believing that the revealer of it has bestowed upon himself sufficient mental power to understand it; and feeling himself to be in the position of an instructor, to others—it is his duty to examine every part of it for *himself*; to see with his own eyes, and think with his own mind. Of course, this does not imply that he is not to procure all the helps within his reach: not to do this would be presumption—a presumption all the more vicious because ages of study would not be sufficient to exhaust the deep and rich treasures of this mine of truth. But while he may gain and use helps of this kind, he is yet to exercise his own understanding and judgment, as at once a duty and right. This has not been done to the extent in which it should have been, and therefore many have thought it a track; they have followed one another like a flock of sheep, and the consequence has been the repetition and propagation of the same injurious errors from age to age. Christian

ministers should be their own thinkers, employing their own understandings and judgments on every topic in the whole circle of Christian truth.

"As time and opportunity allow, accounting for the necessities of their more direct ministerial duties, they should separate themselves, and meddle with all knowledge and wisdom. There is no department of science which lies altogether out of the region of religious usefulness. Piety and science have long been reckoned companions; or, at least, the one has been considered the handmaid of the other. There is nothing which cannot be laid under contribution to serve the cause of Christianity; of course general knowledge is not an exception. Ministers should, therefore, as they have time and means, apply themselves to its acquisition. Ignorance is no recommendation in any respect, or quarter, or person whatever, much less in him who professes to instruct others. And though a Christian teacher does not profess to teach all knowledge, and though he be not expected to do it, yet his general ignorance of useful knowledge might, in many cases, somewhat undervalue his more direct teaching. At all events, all things else being right, learning is to a minister of Christ a valuable appendage and recommendation."

With these extracts we dismiss the work before us, observing only that it contains as much matter as is generally given in a new publication for double or treble the money.

Science and Literature.

Astronomy.

NOTICES FOR OCTOBER, 1853.

BY G. C.

"They that be wise shall shine as the brightness of the firmament."

"Many a lucent star sublime
In the vault of earthly time;
Many a deed, and name, and face,
Is a lamp of heavenly grace,
And, to us that walk beneath,
Cheers with hope the vale of Death."

THE world possesses a moral firmament, in which are set the names of the great and good of every age who have served their day and generation, the resplendency of whose good works and holy lives shines, with steady glory and constantly recurring glances, upon us in every changing phase of our human condition. We hear their words, and see the results of their acts in every land and clime: their voices speak from the tongue of every orator who aims to win us to virtue and to truth; their wisdom flows from the pens, and rolls in volumed thunder from the presses of every civilised nation; their deeds and achievements are the theme of every history, the subjects of highest eulogy, the objects of imitation to the ambitious, the aspiring, the humble, the devout, the meek, and the good. Yet, though they are to be seen at every turn—though they are quoted, admired, praised in the city and in the quiet hamlet, on the busy mart and in the secluded dell, and glorified from the palace to the peat-cottage, there are millions who know them not, see them not, hear them not. Like the busy,

toiling, earth-grubbing denizens of our crowded cities, who suffer the glowing firmament to pass nightly over their heads, and never learn the courses, mark the positions, or notice the successive rise, culmination, and disappearance of the beautiful watchers, whose brilliant eyes stud the brow of night, and ceaselessly shed their benign light upon the ever-rolling, ever-changing earth; so do myriads of our fellow mortals disregard the brightly beaming luminaries of our race, whose deeds and characters have earned for them lasting renown—the love and honour of their species—and of whom, as well as of the hosts of heaven, it may be said, "Their line is gone out through all the earth, and their words to the end of the world." Let it not be so with us: but as we month by month greet with joy the appearance of the "old familiar faces," that peer with never-failing punctuality through the mists of the eastern sky, as they rise one by one above the horizon of night, and measure, by their motions, our days, our weeks, our years, and the order and duration of "all the works that are done under the sun;" so let us watch the footsteps of the great and the good—let us rejoice in the light which their example sheds on the path of the just—let us glory in their renown—let us govern our lives by the principles which ruled them, and imitate the virtues which secured to them the Divine approval and blessing. So shall we also "shine as the stars for ever and ever."

The Sun rises on the first at Greenwich and London, at one minute past

six, and sets at forty minutes after five; on the 16th he rises at twenty-seven minutes past six, and sets at four minutes after five; and, on the 31st, he rises at fifty-three minutes past six, and sets at thirty-four minutes past four. The day diminishes in length during the month two hours within two minutes; and the altitude of the sun at noon, on the last day, is eleven degrees less than it is on the 1st. The sun passes out of the sign *Libra* (the Balance) into that of the *Scorpion* on the 23rd.

The *Earth* attains its mean distance from the sun on the 3rd, at about three o'clock in the morning, when it will be 95,000,000 of miles distant; and on the 31st it will be 821,800 miles nearer to the sun than on the 30th of September.

The *Moon* is new on the 2nd, at eighteen minutes past ten in the evening, and full on the 17th, at half an hour past midnight. She will be near to *Venus* on the 5th, and will be an excellent guide to the eye in seeking that brilliant planet in the evening twilight of that day. The moon will pass *Jupiter* on the seventh, *Saturn* on the 20th, and *Mars* on the 26th. She sets on the 9th, at forty-seven minutes past nine; rises on the 16th, at twenty-one minutes past five, and, on the 23rd, at thirty-five minutes past eight in the evening.

Mercury is invisible.

Venus is an evening star. On the 1st she sets one hour after the sun, and on the 31st, one hour and forty-three minutes. On the 20th she is only a few degrees distant from *Antares*.

Mars rises between half-past eleven and midnight all the month; his motion among the stars continues eastward, and he is approaching the bright star *Regulus*, in the constellation *Leo*.

Jupiter remains visible still for a few hours after sunset, setting on the first at twenty-seven minutes past eight, and on the 31st at forty-seven minutes past six. His altitude is still decreasing slightly, being now less than sixteen degrees when on the meridian.

Saturn now comes prominently into view, and is visible throughout the night, rising soon after half-past seven on the 1st, and a few minutes after half-past five on the 31st. Being in the neighbourhood of *Aldebaran* and the *Pleiades* he is easily found, his dull, pale, steady light, presenting a remarkable contrast to the brilliant but fitful twinkling of the fixed stars. Between the 15th of last month, and the end of April 1854, his apparent course among the stars describes an exceedingly narrow ellipse, of little more than half a degree in apparent width and seven degrees in length, but which, narrow as it is, will nearly encircle

the path he has followed since the beginning of last June.

The Fixed Stars.—At nine o'clock on the evening of the 1st of October the bright twin stars, *Castor* and *Pollux*, will be rising in the north-east-by-north point of the heavens; *Capella*, one of the brightest in the northern field of observation, will be twenty-six degrees high, nearly north-east; nearer to the eastern point *Aldebaran* will be seven degrees high, and still nearer, the *Pleiades* eighteen degrees high; higher up, and in the south-east quarter, will be found four stars, which form a large square, the highest corner of which is sixty-two degrees, and the lowest forty-three degrees high. Their names and positions are—*Alpha Andromedæ*, 55° high E.S.E.; *Gamma Pegasi*, 43° high S.E. by E. (forming the eastern side of the square); *Beta Pegasi*, 62° high S.E. by S.; and *Alpha Pegasi*, 51° high S.S.E. (being the western side); these four stars form the square called the square of *Pegasus*, because three of them belong to the constellation of that name. At about eleven o'clock, if a line be drawn through *Beta* and *Alpha Pegasi* down to the southern horizon, it will direct the eye to a bright star of the first magnitude, called *Fomalhaut*, at about eight degrees above the horizon, which can only be seen in this country in the autumn evenings, when on or near the meridian.

The Great Bear is very prominent, now nearly north; as is also *Cassiopeia* high up and a little east of the meridian; and overhead the Northern Cross, from ten to fifteen degrees west. *Altair*, in the S.W. by S., is 42° high; *Vega*, W. by N., 56° high; *Alpha Cygni*, the brightest of the Northern Cross, W. by N., 77° high; and *Arcturus* is setting in the N.W. by W.

Natural History.

NOTICES FOR OCTOBER, 1853.

BY SAMUEL HEREMAN.

"Each moss,
Each abell, each crawling insect holds a rank
Important in the plan of Him who framed
This scale of beings; holds a rank, which lost,
Would break the chain, and leave behind a gap
Which Nature's self would rue."

THE variety in the colour of the decaying foliage of trees and shrubs at this season cannot but be an object of interest to every lover of nature. Many trees now begin to lose their leaves; the ash is amongst the first that suffers from frost, the remainder soon follow; and nearly all begin to prepare for a state of rest during the winter. The branches, leaves, and

flowers for the ensuing year are folded up securely in the buds, and either coated over thickly with varnish, or thickly clothed with small leaves called scales, to protect them from snow and rain.

Few plants now come into flower, although a few which decked the gardens during the summer and autumn still remain. The wild flowers proper to this month are the naked flowering autumnal crocus (*Crocus nudiflorus*), found in Nottingham meadows, near Halifax in Yorkshire, near Liverpool, and in the neighbourhood of Derby; the ivy (*Hedera Helix*); and the knawel (*Scleranthus annuus*). Mosses are now very interesting objects: the wall screw moss (*Tortula muralis*); the Alpine extinguisher moss *Eucalypta Alpina*; the sea grimmia (*Grimmia maritima*); the bristle-shaped screw moss (*Tortula subulata*); and the three-cornered feather moss (*Hypnum triquetrum*), with many others, are to be observed in almost every morning walk, exhibiting their singular heads of flowers.

Squirrels lay up their stores of provision for winter in holes of trees, and dormice do the same in the ground; toads select their winter quarters, and snakes coil themselves up and become torpid. Salmon now ascend the rivers as far as possible, for the purpose of spawning; they have been found a considerable distance up the river Derwent—as far, according to the course of the rivers, as 120 miles from the sea. In their journey no obstacle can interrupt their progress; they mount the weirs, falls, or whatever obstructs their passage—frequently leaping out of the water to a considerable height. Immense shoals of herrings, of many miles in length and breadth, now appear in the neighbourhood of our coasts, and the herring fishery commences.

The habits of spiders are best observed now.

The numerous species of the duck tribe seek the fens, lakes, and rivers—at first in the most secluded spots, till the severity of winter drives them nearer to the haunts of man. Nearly all those kinds frequenting Britain have now arrived, as the wild goose, the common wild duck, the scaup duck, the shoveller, the pochard, &c.

The curlew (*Numenius arquata*) and godwit (*Scolopax agrocephala*) leave the marshes for the sea-shore as soon as the frosts become severe.

The almost innumerable quantities of sea-fowl bred in the Arctic regions now leave their native haunts in search of milder climates, and a supply of food, during the severity of winter.

Larks now congregate in flocks, and great numbers are taken in some parts of the kingdom. The marten (*Hirundo*

urbica), and a few swallows, may be seen until about the middle of the month. The redwing, fieldfare, siskin, brambling, winter wagtail, twite, crossbill, and many other winter birds, arrive towards the end of the month.

Amongst insects, the great black fly (*Musca grossa*), and multitudes of other smaller species, frequent the sunny sides of walls where the ivy blooms; and here and there may be seen the beautiful admiral butterfly (*Vanessa Atalanta*), and the peacock butterfly (*Vanessa Io*), sipping the honey from the ivy flowers. The humming bird, hawk moth (*Macroglossa stellurum*), and painted lady butterfly (*Cynthia cardui*), may still occasionally be seen flitting across our pathways in sunny weather.

The small grubs which feed on the kernels of nuts now bury themselves in the ground, and undergo their transformations, and the perfect beetle appears the following May.

The moisture of the atmosphere is now greatly increased, and evaporation diminished. The mists which form on the low lands on fine mornings, appearing like broad sheets of water, covering every object but the tops of trees, and which are gradually drawn up the hills in the morning, are amongst the most beautiful and interesting sights of the whole year.

"Father of light and life! thou good supreme!
Oh teach me what is good! teach me Thyself!
Save me from folly, vanity, and vice,
From every low pursuit."

Authors and Books.

The Chinese Missionary Gleaner. London: Partridge and Oakley.

NEVER was there a time when China presented so much to interest Christians as at present. The mighty revolution which is taking place in that vast empire, and the probability, not only of a new dynasty, but of an entirely new order of things, fills every mind with astonishment, and ought to excite devout thanksgiving that, in a way most unexpected, the walls of the Celestial Empire are being broken down, and missionaries of the cross can go in and find welcome.

A society for the evangelisation of China has been formed, and "The Gleaner" is a monthly publication devoted to its peculiar objects and purposes.

It contains information of a most interesting character, received from sources that can be relied on. The following is a quotation from the *Hong-Kong Re-*

gister of June 14, which we copy from "The Gleaner" for September:—

RELIGION OF THE CHINESE REBELS.

"Having been favoured with a complete set of the publications which were obtained from the rebels, and which declare the points of their religious belief, and the principles of their insurrectionary movement, I propose giving you the impressions which have been produced on my own mind by the perusal of them.

"In reading their books with a view to learn their religious tenets, there are soon discovered some points which are good, some which are erroneous and defective, and some which are bad, and will lead, if they are not corrected and checked, to very injurious results.

"As to their good points of doctrine, we must place in the front rank their belief in one only, the living and true God. This they hold firmly, and with all the earnestness which we can conceive natural to minds awakened thoroughly from a state of idolatry to a recognition of the greatest of truths. They proclaim God, 'whose name is Jehovah,' to be the Creator of heaven and earth, men and all things—that He is a Spirit, omnipotent, omniscient, and omnipresent—that he worketh all in all, and is the Agent in every beneficial phenomenon, sustaining and nourishing His universal family. This may appear to be no great matter to us, who are taught the same thing in our first learned formulas, and more efficiently from the lips of our mothers; but to read it boldly and freely proclaimed by these men, to a nation of idolaters, and themselves idolaters not many years ago, is really great and inspiring.

"They base their belief of it on the teaching of the Old Testament, and on the most ancient books and practice of China—and in both cases well. That the most ancient Chinese must have known the true God, few, who admit the Bible, will be disposed to deny. That they did so, their own books sufficiently testify, and indeed, God has all along been known and worshipped by this people, only the worship of Him has been associated with that of other beings. The corruption of pure monotheism dates from an early period. We find it greatly prevalent in the three dynasties to which the rebels make their appeal, but they anticipate this bar to their argument, and admit, that so early as the twenty-sixth century before Christ, in the time of the Emperor Shaou-haou, the 'impish devil' got men into his toils, and led them to worship other beings besides God. The consequence of this was, that during the three dynasties (B.C. 2204-220)

there was 'some confused associating of evil spirits' with the Supreme Being.

"But whatever may be thought of their reference to the ancient religion of China, the rebels hold truth concerning the unity and supremacy of God with a strong conviction, which is attested by its influence on their practice. With one stroke of their pencil they sweep away in their calendar, all the distinction of days into lucky and unlucky, and other heathenish nonsense, with which Chinese almanacs have hitherto been filled. 'These were nothing,' say the compilers, 'but artful devices of the devil, by which he led men astray. We have expunged them all. Years, months, and days, succeed one another according to the arrangement of our heavenly Father. They are all lucky, all good. How should there be the distinction among them of good and bad? Why should one day be to be chosen above another?' But the sincerity of their belief in one God, the Universal Father, is chiefly seen in the utterly un-Chinese view which it leads them to take of foreign nations. 'Speak,' they say, 'of the world according to divisions, and we have all the separate nations; speak of it as a whole, and it is one family. The great God is the Universal Father of all under heaven. China is under his government and care; foreign nations are the same. There are many men under heaven, but all are brothers. There are many women under heaven, but all are sisters. Why should we continue the selfish practice of settling a boundary here and a limit there? Why indulge the wish to devour and consume one another?'

"The second good thing in the religion of the rebels is their cordial adoption of the ten commandments as the moral law. A concise, but sufficiently accurate statement and explanation of these is given in one of their publications, and in fact all their inculcations of duty are for the most part little more than a repetition of them, with slight variation. The possession of such a code—so comprehensive and yet so condensed—places them on an elevation far above any thing the Chinese have yet occupied. They are always careful, moreover, to put forward the claims of the first table in their proper place, and this shows that a new spirit is animating them—a new life awakened in them. Every missionary in China must often have been depressed by the proof of their alienation from God given by the people in the indifference with which they listen to the first four commandments, while, as soon as the fifth is repeated, the head is nodded, and the exclamation heard, 'That is good.' But the honour due to God is always

first with the rebels, and this stamps, more than anything else, the religious character upon their whole movement. Another thing in the view they take of the ten commandments, for which our previous knowledge of Chinese notions did not prepare us, is their rating the importance of the seventh commandment before that of the fifth. 'The first of all vices,' they say, 'and the head of them, is lewdness.' They look on it as more especially 'devilish.' 'The sensual is a devil's heart, that must be overcome, before filial piety can be illustrated.' I am inclined to explain this peculiarity by attributing it to the quickening of their sense of individual responsibility as before God. This must induce in them a feeling of the necessity before all things of *purity* of heart and life.

"The direct violation of the seventh commandment is punished in their army, I believe with death, and it is remarkable also that they consider opium-smoking as coming within its scope. 'Lewd glances of the eye, lewd movements of the heart, smoking opium, and singing lewd songs, are all violations of this rule of heaven.'

"I must advert to what they say of the devil. Their books are full of him, and while their ideas of his origin is odd and wrong, they seem thoroughly possessed with the conviction that it is their daily work to maintain a fight with him and his imps. Satan, with 'red malicious eye,' is the 'old serpent, which God made in the beginning, when He created heaven and earth, and which has been changed into this impish monster. He is able to transform himself seventeen or eighteen times, and is the same with the dragon of the eastern sea. He is the head of all imps and fiends, ever bent on the seduction of men's souls. He clutches men, and carries them down to the eighteen-storied hell, to learn of him, and serve him, and be abused by him.' Yet the devil is a poor creature. He has no real power. He can do nothing against God. If men, instead of 'stretching out their necks to him,' would boldly do battle, they might make a speedy end of him, and therefore, they who are engaged in this enterprise must unite, 'brothers and sisters,' and beat the old serpent to death.

"You may question the propriety of my subjoining this characteristic to the *good things* in the religious sentiments and practices of the rebels, yet some of their books dwell upon it in a manner that betokens the strong hold which it has upon their minds. They get eloquent when they write of this 'wrestling, not with flesh and blood, but with principalities and powers, with spi-

ritual wickedness in high places.' It seems to impart dignity to them when thus pledged to deadly hostility against the 'great enemy of God and man.' This distinct recognition of the devil, and determined opposition to him, I really think, is *good*, and such a feature could hardly have obtained the degree of prominence which it has, under any foreign teaching."

—
The Life of the Rev. T. Charles, A.B., late of Bala, in whose labours the Bible Society originated. By the Rev. E. Morgan, M.A. London: Simpkin, Marshall, and Co.

MR. CHARLES was a *good man*, one who evidently understood "the root of the matter" in reference to the salvation of his own soul. Having himself "tasted that the Lord was gracious," he felt anxious to promote the spiritual welfare of others, and all his efforts were put forth with a single eye to the glory of God and the welfare of man. As the originator of that great monument of evangelical benevolence, the British and Foreign Bible Society, he deserves to be had in everlasting remembrance; and his biography, published in this cheap form, ought to have a wide circulation in this the jubilee year of the society.

—
Notes and Narratives of a Six Years' Mission, Principally among the Dens of London. By R. W. Vanderkiste. London: James Nisbet and Co.

WE are glad to find that this interesting volume has reached its third edition. The author has set forth his labours, not to obtain commendation for himself, but to excite interest on behalf of the poor outcasts for whom he pleads. The efforts, however, of such men as Mr. Vanderkiste, ought not to be overlooked, nor the valuable institution which has called them forth. The scenes depicted with so much truthfulness, and evident care to avoid exaggeration, are enacted daily in the very heart of the metropolis of the most Christian country in the world, and ought to demand the attention of all professors of religion. "The London City Mission" should be upheld by such an amount of contributions as would enable its committee to send forth more labourers, to snatch "poor brands out of the fire," and stay the plague which is spreading destruction on every hand.

One cannot but rejoice at the good already accomplished; but the heart sickens when it perceives that vice and wretchedness are still rampant, that thousands of immortal beings are being daily crushed and destroyed, in the midst of churches, chapels, bibles, and all other appliances for good. Shall this state of things continue? If the

facts brought out in the work before us are pondered and prayed over, as they ought to be, we are sure that our inquiry will be answered in the negative, and that many will arise to the help of the Lord against the mighty army of evil-doers.

We commend the volume to the attention of our readers, sorry that want of space prevents our giving some extracts of thrilling interest in our present number.

—
Basis of English Grammar; Basis of Latin Grammar; for the use of schools. By Dr. Bedford, B.A., &c. London and Leeds: Webb, Millington, and Co.

ALL efforts to simplify and lessen the labour of acquiring a knowledge of the grammar of any language, are worthy of commendation, and ought to be gratefully received by teachers of the young. We hope that Dr. Bedford's labours will be duly appreciated.

—
The Logic of Atheism. By Samuel M'All, Minister of Castlegate meeting, Nottingham. Pp. iv. 72. 12mo. Ward and Co., London; R. W. Preston, Nottingham.

THE author of this little treatise is the brother of the eminently gifted late Dr. M'All of Manchester, and is himself a minister of more than ordinary endowments, sustaining the pastoral relation to the important Congregational church for-

merly under the care of the late Rev. R. Alliot, and subsequently of his son, Doctor Alliot.

The great argument of the work is *Design*, universally displayed in nature, and attesting the existence of unlimited wisdom, power, and goodness; and, therefore, of a Being possessing those attributes, which Being we call God.

We have no hesitation in pronouncing this treatise a *gem* of sacred literature. It combines an invulnerable philosophy with a profound theology, set forth with beautiful simplicity, in language classically chaste and elegant; laying open, at the same time, the impudence and arrogance of that pretensions speculativeness which would pass off its dreams and fancies for ascertained certainties, and impose the reveries of a licentious imagination upon the world as the inductions of philosophical investigation.

Atheism has its modes and stages; but logic it hath none. It is a bold and unscrupulous assailant upon the claims of God, and the peace and privileges of man. In this day of almost unexampled rebuke and blasphemy, ministers of every class should stand prepared to resist and repel its attacks; and those among our own brethren who desire much good material in small compass, will do well to procure and make themselves familiar with this excellent little treatise.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

(Continued from page 375.)

WEDNESDAY, September 1.—I received favourable letters from home. The morning opened with abundance of rain. My friend —, and his companions in travel, had to be in Yorkshire and Lancashire for the Sabbath. Had this day been fine, they would have remained for a further enjoyment of the lake scenery, but, as they would not prolong their stay beyond the day, and there was no probability that the rain would clear away, they concluded that their most advisable course would be to set out immediately homeward. They left, therefore, soon after ten o'clock, by coach for Mallow, on their way back to Dublin. The rain continuing throughout the day, I employed myself in writing, which enabled me to bring up my diary to this point before retiring to rest.

At a little after eleven o'clock, my

good friend C. arrived from Cork, having left that city at three o'clock. His company, always acceptable, was doubly welcome now that I was alone among strangers in a strange country. Four gentlemen, his fellow-travellers, accompanied him to the inn, and took up their quarters with us.

THURSDAY, September 2.—The four gentlemen that arrived with my friend last night, having only one day to spend at Killarney, and wishing to see as much as was practicable to see in a day, made up their minds to proceed to the Gap of Dunloe, and down through the Lakes from the uppermost one. This exactly met my wishes, so we formed ourselves into a party of six, hired a car of sufficient capacity to convey us all with a pair of horses, and away we started, having as beautiful a morning as we could wish.

As we drove from the town we noticed an ecclesiastical building in course of erection, and learnt that the Romanists were building it for a cathedral church. We passed, also, a large and handsome lunatic asylum, and a substantial union-house.

The car was followed, at different parts of the road, by many children, offering tastefully-formed little bunches of the heath flowers for our acceptance, hoping to receive halfpence in return; others had bits of mountain crystal, which they offered at a penny or twopence each, and some of them at "What ye please, sir." We would not despise juvenile taste and industry, so accepted some of their small commodities, and both pleased and encouraged them by the solid coppers returned in exchange for their rustic merchandise.

At the distance of about seven Irish miles, or eight and a half English miles from Killarney, just before entering the Gap of Dunloe, our attention was attracted by a little cabin at a short distance on the right hand side of the road, situate upon a gradual slope at the foot of the mountain, on the western side of the northern entrance of the Gap. Its appearance was so primitive that we all left the car and went towards it, stepping as well as we could over a little rill, and among small pools, occasioned by the previous day's rain, intersected with tufts and ridges of small rushes, and broken throughout its whole surface, or nearly so. The cabin was formed of turf, mud, and gorse, or furze. It had neither window, nor chimney, nor fireplace, nor door. An entrance it had without a door, obliging us to stoop to get in. Well, what are its dimensions? About three yards wide, four long, and two high on the outside. Would you see its contents? Then step in, or your own corporeal substance will effectually shut out the light that struggles for admission. On the right hand stands a small American flour cask that serves as a pantry, for it contains the provisions of the family. It is covered over with bushes of the prickly gorse! What is that for? "Och! to keep out the rats." Rats and mice have no fancy for gorse prickles, any more than thieves have for iron spikes and man-traps. In the corner there, beyond the cask, is a bottle, and a piece or two of earthenware. In the other corner is an iron pot for the boiling of the all-important potato, and water when wanted hot. Between the two, at the far end, opposite the door, is a fire of turf upon the floor, with a hole in the roof above for the escape of smoke. The floor is bare earth, with the water trickling along from near the fire to the doorway. On

the left hand is a pile of alternate layers of gorse and heath, a full yard high, covered with black and dirty rags, and other materials, whose texture is undiscernible, stretching to the extremity of the side under the low, sloping roof. The darkness here is too dense to be able to see the far side, and my eyes smart and emit tears with the irritating smoke. But this is the bed, and all the bed there is for a mother and five children. One pleasant object, and only one, meets the eye within this dingy abode. It is an innocent looking kitten, seated upon the black pile of bedding, wearing a placid and confiding face, an agreeable companion for the family, and a protector from the incursions of the minor tribes of quadrupeds.

The mother of the family occupying this wretched-looking abode on the skirts of the mountains is a widow, whose husband, a farmer, possessed a nice little property in live stock. Death took him away. The two elder sons then emigrated to America, taking with them a considerable proportion of the proceeds of the property, leaving their mother and the five younger children at home, with the intention of sending for them to America when able. But both sons died, and the widow exhausted the residue of the property, and sank into destitution. Cast now upon casual charity, the owner of the soil on which the cabin stands, allows her to occupy it, that she may be in the way to receive alms of strangers visiting the neighbourhood. We gave the poor woman a few pence, for which she thanked us with all possible fervour, kneeling down upon the road as we drove off, and upon her knees expressing her devout wishes that the blessing of God might attend us. We asked her name. It is Scully.

The Gap of Dunloe is a mighty cleft in a lofty ridge of mountainous elevations, torn asunder by some violent force, that has left frowning cliffs and crags, rising to a great height, running along each side, and leaving the bed of the chasm, almost throughout its whole length, strewn with immense masses of rock confusedly scattered about, as though thrown off from the severed sides of the parting mass into the open jaws of the monster cleft. A stream of water supplied by the drainage of the surrounding moors, rolls down the pass, forming itself, at intervals, into pools of various magnitudes, some of which contain trout.

A small cannon was discharged within the Gap, the reverberation of which was heard along the mountains for several seconds, like the roll and roar of loud-pealing thunder. The man who discharged it accepted of sixpence with apparent satisfaction. A substantial

tenement at the entrance of the Gap afforded a supply of goats' milk and whisky, kept there for the accommodation of tourists, to whom it was offered, upon the faith of an adequate return for the timely hospitality. A number of females upon the road, also, flocked to the car with the same indigenous mixture, importuning travellers to partake of it. The whole district of Killarney is literally infested with women and girls, who besiege tourists and strangers with their "mountain dew."

When we had penetrated a mile and a half or so into the Gap, our car delivered us up to our own feet and legs, the road becoming too rude and strait for a vehicle to pass safely and pleasantly along it. We were told that we should have to walk three miles; but we found the distance not less than *six* English miles before we reached the head of the Upper Lake. During our journey we met with several herds of fine-looking goats, but did not see a single sheep. The day was windy, and we were informed that the sheep were numerous, but were sheltering from the wind. Some cattle we saw, not large, but in good condition.

Several parties, availing themselves of the favourable state of the weather, were taking the same excursion as we. Among them were a few ladies, who were seated upon horses accustomed to the rough road. The rain of the preceding day, although it occasioned inconvenience in some respects, added much to the picturesque character of the scenery, especially as the atmosphere was unusually clear. The water descending the mountain sides in silvery streams and leaping cascades, gave an additional charm to the prospect in almost every direction.

A guide attended us all the way. The latter part of our way increased in ruggedness, being over rocks in some places, and boggy woods in others, not very passable in every part,—and the vale below flooded, so that we had some difficulty in making our way to the head of the Upper Lake, where our boat was to be in waiting for us. We had to pass through some private grounds to that spot, for which a charge of a shilling each was levied upon us. My friend C. being somewhat lame, and not in the best state of health, was carried through some boggy places, and one or two places through the water, by a stout Irishman, who appeared well pleased with the reward of sixpence for his services. A cottage stood in the midst of a garden in the private grounds that we passed through, where a book was kept for the registry of tourists' names. A notice to that effect met the eye as we passed along a walk. It was suspended from a

tree, to which underneath was nailed a small desk-shelf, containing pen, ink, and the book. We complied with the request, by recording our addresses, and passed on.

Nearly two hours had we to wait at the head of the lake for our boat, and the supplies she was to bring us, the strong wind and current having rendered the ascent much more difficult and laborious than usual. Several other boats were there, but every one was come up for a separate party, so that we had no remedy but patience. Whilst waiting, we fell in with a humorous guide, who proclaimed himself to be "the only man that was knighted by the Earl of Mulgrave," by whom he affirmed that he was created "Knight of Dunloe," on the occasion of his visiting the neighbourhood, and passing through the Gap, during his vice-royalty. He boldly styles himself "Sir Patrick Harnet, Knight of Dunloe;" and, "The Knight of the Gap." He is full of humour and frolic, affording exhaustless mirth to the thoughtless ones who fall in his way; but when we mentioned him to some of the boatmen, they gave him an indifferent character, one of them saying emphatically, "He is the biggest rascal in this country."

Some of the company talked, in the presence of the boatmen, of the probability of a steam boat being introduced upon the lakes. The idea of a steamer plying upon those waters fired their spirits, and they did not hesitate to intimate significantly enough, that should any such craft be obtruded upon those lakes, she would not be found long upon them. As for a steamer passing from one lake to another, especially along the stream called "The Long Range," they declared it to be impossible.

When the "tourist" season is over, the watermen get a living by fishing. The salmon, in the spring of the year, fetches a shilling a pound on the spot, and is chiefly sent to London. In the dead of winter they have no employment. It is a hard and dreary time with them, during which they contrive to supply the lack of winter by the gains of summer: but they assured us that they found no little difficulty in accomplishing that object. They talked about Daniel O'Connell with the vehemence that is inspired only by an ardent passion. The hope of the country, they said, was in him; but since his death they had no one to look to.

When our boat arrived, she brought us a good stock of sandwiches, Bass's bitter beer, and some whisky; and we were in good tune for giving the provender a hearty reception. We lost no time, but seated ourselves, and devoured the supplies as we glided down the stream, the men also eating as they rowed. When

we had got a fair start we made rapid progress, admiring the beautiful scenery along our course as much as we enjoyed the rough-and-ready repast.

The vast rock, called the Eagle's Nest, raising its pyramidal form and towering crest to a great height, had a majestic and romantic appearance as we swept past its base. The men said there was, at the present time, an eagle's nest in it. When we got to the lower lake, a couple of fine eagles crossed it at a great height. In our progress towards it, down the rapid stream, we darted under the Old Weir Bridge like an arrow, the current there being amazingly strong. The strength of the wind caused the water of the lower lake to be much agitated. So

considerable was the swell that we got a wetting.

Our boatmen told us that an eagle's nest, in the rock bearing that name, was robbed last year, by a man let down by a rope from above, held by five men, whilst others stood with rifles ready to fire at the parent birds, in case of their attacking the robber of their nest.

We landed at the same spot as on Tuesday afternoon, and had a delightful walk to the town, a distance of about a mile and a half along an excellent road, after which we enjoyed an excellent tea, invigorated by the day's excursion, but ready for a night's repose. We closed, as we had begun the day, with social prayer.

Temperance.

FACTS ADDRESSED TO FEMALES,

ON THE SUBJECT OF TOTAL ABSTINENCE FROM ALL INTOXICATING LIQUORS.

It is well known that the opinion has hitherto very generally prevailed amongst females, that during the period of nursing some kind of alcoholic liquor is absolutely needful.

Hundreds of nursing mothers, however, are now living witnesses of the fallacy of this opinion. In addition to which, we have also the testimony of many eminent medical men on the subject. A few of these testimonies are subjoined for the satisfaction of such as are yet uninformed thereon, and the encouragement of those females who are trying the principle.

"It is a common mistake to suppose that, because a woman is nursing, she ought, therefore, to live fully; and to add an allowance of *wine, porter, or other fermented liquor*, to her diet. The only result of this system is, to cause an unusual fulness of the system, which *places the nurse on the brink of disease*."—*Dr. Andrew Coombe.*

"My late wife, who was naturally of very delicate constitution, nursed the whole of her family of eight children, without drinking any thing stronger than milk and water."—*Dr. Totkill.*

"All drink, containing spirits, such as wine, caudle, ales, porter, &c., must impregnate the milk; and the digestive organs of the babe must be quickly injured by them."—*Dr. Trotter.*

"If you would have puny, weak, and sickly children, drink ale; and according

to the usual custom, give the children a little also."—*Dr. Higginbottom.*

"I have seen the greatest evils result from the use of spirituous liquors while nursing. The fever, the pain, the anxiety, the restlessness, so often complained of, arise, in almost all instances, from their use."—*Dr. Oxley.*

"I know that old nurses are in the habit of mixing gin with the food of young children; but mothers ought to be cautioned against the practice; and if they knew how dangerous it was, they would, if they had common affection, rather bear with the cries and crossness of their children than allay them by administering what is little better than poison."—*Dr. Wakley, Coroner for Middlesex.*

"Women who act as nurses are strongly addicted to the practice of drinking porter and ale, for the purpose of augmenting their milk: this very common practice cannot be sufficiently deprecated. It is pernicious to both parties, and may lay the foundation of a multitude of diseases in the infant. The milk, which ought to be bland and unritating, acquires certain heating qualities, and becomes deteriorated to a degree, of which those unaccustomed to investigate such matters have little conception."—*Dr. Macnish.*

"Physicians, who have prescribed a diet and regimen for nursing mothers, have not sufficiently attended to the hurtful effects of wine and malt liquors. Porter is generally permitted in large quantities on these occasions—a beverage highly improper and dangerous."—*Dr. Trotter.*

"I have in eight years attended 137 cases of midwifery, and have invariably found that other circumstances being equal, those mothers who never tasted *malt liquors, wine, or spirits*, during or subsequent to the period of labour, have had the easiest labours, the earliest recoveries, and the best health afterwards. Thousands of children are annually cut off by convulsions, &c., from the effects of these beverages acting through the mother. Patent medicines, as 'Godfrey's Cordial,' 'Dalby's Carminative,' and others of a similar character, are also highly injurious to infants, their principal effects being derived from spirits and opium."—*Dr. A. Courtney.*

"My wife has had Jacob's number of children (13), and she has never drank a glass of any kind of intoxicating liquor, except one glass of ale, during the whole course of her life, and she has invariably performed her maternal duties with health and cheerfulness. The health of our children, I am thankful to say, is such as leaves me nothing to desire."—*J. Felton, Esq.*

"It is very common for females, when urged to join the Teetotal Society, to say, 'What are we to do about suckling? we are then obliged to take ale.' Nothing can be more preposterous than such an idea. I have met with a woman, aged ninety-three, who in the course of her life had suckled twenty-four children: she had not used any fermented drinks. I have often greatly regretted to find females, who, according to their age, ought to be in the very prime of life, worn out, in consequence of taking stimulating drinks, to assist them, as they supposed, in suckling their families. The reason why so many are found labouring under various complaints, particularly affecting their temper, is in a great measure owing to the improper beverages taken by mothers. If you wish to increase the quantity, and improve the quality of that secretion designed by nature for the sustenance of infants, you have only to abstain from the use of intoxicating drinks."—*J. Higginbottom, Surgeon.*

"Facts and physiology equally establish the point, that where intoxicating drinks are not used by mothers nursing, the health is better (other things being equal), and the children have not physical debility, nor are they so prone to disorder."—*Dr. Slemen.*

"I have not the least doubt on my mind but all mothers would make much better nurses were they to abandon, altogether, the use of fermented drinks. Their children would have much better sleep, and more robust health, if their milk were untainted with alcohol."—*C. H. Lovell, M. D.*

It is scarcely credible the immense quantity of opium and spirits, in one form and another, administered to young infants. Chemists in provincial towns often startle me by their statements upon this subject. I was recently in a chemist's shop, in a small town in Lincolnshire, when I observed the assistant pouring some black-looking liquid from a cask, holding several gallons; and on inquiry, found it contained "Godfrey's Cordial;" and I was assured that this quantity was frequently disposed of in one week, and there were several other chemists in that town. By these poisonous compounds hundreds of children are annually killed, and hundreds more are injured for life. Few mothers unfortunately are aware of the deleterious effects of these nostrums; nor can they trace to this source, as they might justly do, much of the restlessness, fretfulness, and discomfort, and many of the ailments of their offspring. The very remedy they fly to is often the immediate cause of the evils sought to be alleviated, and can in the end only aggravate it, even in moderate and seemingly judicious doses.

It is a well-known fact among medical men, that the period of suckling is in general a time of unusual health and enjoyment to the mother, and would be almost universally so were it not for the mistaken notions of females themselves, and the well-meant but unhappy and erroneous advice of kind but (on this point) ignorant friends.

I know a wise, judicious, and pious nurse, who has attended some hundreds of females, and has never lost one patient of this class, either mother or child.

I also knew a lady, a midwife, whose patients amounted to several hundreds, and who had never lost one throughout her long experience.

Both these excellent women were personal abstainers, and attribute their remarkable success, under God, to the influence of these important principles.

There is scarcely a county in England but I have travelled in, and I have made notes and observations from time to time, as to the apparent effect of total abstinence principles upon the health of its disciples; and I have no hesitation in affirming, that the children of teetotal parents are beyond all comparison superior to others in health, freedom from the usual infantile ailments, and absence of that fractious and troublesome disposition by which the rest of parents is so constantly disturbed.

My own experience fully bears out my views, that, but for the irritating effects of improper food or drinks, either taken by the mother or administered to the babe, very little of this unpleasant dis-

turbance would be experienced; indeed with my own children it was entirely unknown.

JOSEPH HARDING.
Seventeen years an Abstainer.

MR. J. B. GOUGH.

Our esteemed correspondent "Clement," a short time ago, sent us the following lively note :—

"MY DEAR SIR,—Have you heard Gough the temperance advocate? and, if you have, how did you like him? Perhaps you will answer, as many others have done—"Like is not the word. He is, indeed, a man to be *loved*, and, what is better, a Christian to be imitated." I heard his first oration, and earnestly hope that that mighty torrent of burning eloquence will never be forgotten by the thousands who heard it. Mild in his manners and humble in his heart, his presence is as pleasing as his warmth of affection is winning. He comes among us like a summer morning, and clothes himself at will with the glorious sunshine of encouragement or the dark thunder-clouds of faithful warning and rebuke.

"His reception on Tuesday, the 2nd of August, was most enthusiastic, and in some particulars indiscreet and childish; but he kindly and wisely overlooked a few extravagances, attributing them, doubtless, to an irrepressible zeal for the temperance cause.

"By all means recommend *Gough's Autobiography*, and induce all you can to hear the man himself.

"Ever yours, most faithfully,
"CLEMENT."

It is not too late for any recommendation of ours to take effect in favour of Mr. Gough's lectures; and we may say that the autobiography of such a man is worth reading. He is one of the remarkable men of the day, raised up, no doubt, by a beneficent Providence to strengthen and perpetuate among mankind those principles which are represented by the important moral movement of which he is at once a subject and a type, and must become a leader. We understand his stay in this country will be prolonged for several months, and we urgently recommend our readers to avail themselves of the opportunity to hear him if they can.
—Ed.

Correspondence.

[In this department of the Magazine we desire to afford every opportunity for the temperate expression of opinion, assured that the latitude thus allowed to our esteemed correspondents will be productive only of the best results. This permission, however, involves no responsibility on our part for the sentiments expressed, although we intend to maintain and exercise the privilege of our position, which places in our hands the discretion of adopting or rejecting the letters of our contributors.]

ORIGINAL CORRESPONDENCE OF THE LATE MR. WILLIAM DAWSON.

ON SPIRITUAL GROWTH AND USEFULNESS.

Barnbow, Dec. 5, 1828.

MY DEAR MRS. ****.—Last Tuesday I met with your letter. I read it with pain and pleasure: with pain, because I could not realise your wishes and your hopes;—with pleasure, because I recognised the hand, the head, and the heart of a *real friend*. I often thought about you, and then I remembered my promise. But I feel such a reluctance in beginning to write a letter, that though the debt is *just*, the *promise* of payment *explicit* and *repeated*, yet I keep deferring and deferring to settle the account, though I possess the power, and could do it in an hour or two. But it wants a beginning; and your kind and hearty invitation to your house is, I con-

fess, a very friendly way of reminding me of what I owe. I think few are so affectionately solicited to pay what they owe; and therefore I must now cash up, and get a receipt in full of all demands for the future.

Well, my dear Mrs. —, I trust your soul prospers abundantly in the divine life. Were St. John in my room, and I were to ask him to take my pen, methinks he would write—"The elder unto the elect sister and her children, whom I love in the truth; and not I only, but also *all they that have known the truth*. Grace be with you; mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love;" and methinks he would add another sentence which he wrote to his beloved Gaius, and say, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

I thank you, Father ; *you, beloved disciple;—you, evangelist;—you, apostle;—and you who call yourself* by the humble name of “Elder.” Surely your wishes will be fulfilled on the soul and body of my friend and sister — ; and she will enjoy all the “grace, mercy, and peace” which you pray that she may enjoy. Ah ! what has the world to give to this ? The world’s trinity is Riches, and Honour, and Pleasure. These are the highest wishes of a worldling’s heart ; but true religion’s trinity is “Grace, Mercy, and Peace” from the Father, the Son, and the Holy Ghost ; and the Christian’s heart desires no more, and can be content with nothing less. O ! the rich provisions of redeeming Love !—the salvation in Immanuel’s name !—who can fully fathom the glorious blessings contained in “grace, mercy, and peace ?” And these cannot only be *added*, but *multiplied* from the triune Jehovah, through the open, and acceptable, and honourable medium, the mediation of the Lord Jesus Christ ; and be increasingly enjoyed in the soul of every true believer in the Son of God. O ! my dear friend, turn your eyes to the ocean of “grace, mercy, and peace,” which dwells in Him, “in whom dwells all the fulness of the Godhead bodily.” And this ocean, this fulness, this *all* fulness, which it pleased the Father should dwell in Christ, dwells in him *on purpose to be communicated*. As light and heat dwell in the sun for the benefit of the world, so “grace, mercy, and peace” dwell in the mediatorial fulness of Jesus, for the benefit of his church in general, and of every individual in that church in particular, and therefore for *you and me*.

Why then should any one ever complain, “My leanness, my leanness ?” A blush should sit upon our cheek when we make it. We cannot blame Satan and the world for it : they could not, they cannot prevent our intercourse with a complete Saviour, if we did not yield to their temptations. If we did but cultivate a spirit of *believing* watchfulness and prayer, we should always be *receiving* out of “his fulness, and grace for grace.” What can interrupt the union and communion of a *believing* soul ? Let him *live by faith in the Son of God* ; and then, as the branch is *continually* receiving nourishment from the root and stock, and as the limb is *perpetually* receiving life from the heart, so shall such a soul feel the vital union, the living communion between Christ, by the constant circulation of the life’s-blood of the church, the influences of the Holy Spirit. Then “we dwell in Christ and Christ in us ; we are one with Christ and Christ with us.”

Oh ! how low we live to what we should do. We rest too much in profession, in means, in ministers, in doctrines, in discipline, in duties : we do not urge ourselves, we do not urge each other, to higher attainments in the salvation of God. There is too much lukewarmness about us : we are neither cold nor hot. We come too near the spirit and temper of the world. We are deficient in self-denial and taking up the cross, and this is the reason why we follow Jesus afar off.

But perhaps I am to blame in writing thus. I am measuring others by my standard ; and because I feel too languid and lukewarm in the service of Christ I am judging others to be so. Forgive me, my dear friend. Nay, not only forgive, but pray for me. “I hope better things concerning you, and things that accompany salvation though I thus speak.” I trust your Bible can witness with what eager eyes you read, and with what keen appetite you devour, its sacred contents. Your closet can witness your agonising wrestling with God, your going out of yourself into Him ; your constant surrender of body and soul ; your laying hold of the hem of the garment of his presence, and the virtue which you feel through the soul by every believing grasp.

Surely you are preparing to be a “mother in Israel ;” and the prospect of your usefulness in the church sweetens the declining years of your aged friends around you. Some of them are laying down their charge ; and O ! what pleasure do they feel in the agonies of death at the idea that their place will be better filled than they ever filled it ; that the work of God will be carried on more successfully than they have done it ; that others will, under the Great Shepherd, “gather the lambs in their arms and carry them in their bosoms, and gently lead those that are with young,” better than they ever did.

Oh ! my dear sister, give, give your fathers and mothers, whose sun is setting, whose shadows are lengthening, this *heaven on earth*, to see you rising in intellectual and spiritual qualifications to fill a useful and honourable station in the church of Christ. You *may* do it—you *can* do it—you *must* do it—or you will rob yourself of some of the sweetest hours in earth, some divine enjoyments in death, and some jewels in your crown to all eternity. But my time and paper say—conclude, I must therefore obey the call. Pray present my kind regards to Mr. —, and be assured I am

Yours sincerely,

W. DAWSON.

LETTER OF JOHN PAWSON, TO
THE CONFERENCE.

Exeter, Aug. 22nd, 1853.

MY DEAR SIR,—While reading one of the old Methodist Magazines, I stumbled upon an interesting and valuable letter from the pen of that truly great and good man, Mr. John Pawson, Preacher of the Gospel; and believing its contents to be as applicable to us, who labour in the word and doctrine, not being chargeable to any, in this year of our Lord 1853, as to the preachers assembled in Conference in the year 1806. I send you a copy, and venture to suggest the propriety of its insertion in our own Magazine, that it may be read by the brethren and our friends generally prior to their assembling at the aggregate meeting in Leeds. Hoping it will meet your approval and have the divine blessing, I remain, &c.,

JOSEPH WILLS.

Wakefield, Feb. 26th, 1806.

"VERY DEAR AND HIGHLY ESTEEMED BRETHREN,—Ever since I have known you, I have most sincerely and ardently loved you; and never had a thought, or wish, but to live and labour, and die with you. The Searcher of all hearts knoweth that I have rejoiced in your prosperity, and have mourned over you, when oppressed, or when it has not been well with any of you. But I am now about to leave you for a season, and am going to unite with my father and brethren who have gone before me to that city which hath foundations, whose Builder and Maker is God. I die in the full assurance of an hope of being inconceivably and eternally happy with God my Saviour, and with all his redeemed people. I joyfully confess, that I have not followed a cunningly devised fable. I have not served God in vain. He hath not been to me as waters that fail, but rather as a place of broad rivers and streams; so that I can declare, upon good ground, that not one thing hath failed of all that he hath promised; but goodness and mercy have followed me all the days of my life, and I know that I shall dwell in the house of the Lord for ever.

"I bless the Lord, I can declare in his presence, that, in all my doings among you, my eye has been single. However I may have been mistaken, I have simply intended the glory of God, and the prosperity of his work. Therefore, my mind is perfectly at ease respecting the part I have acted.

"May I be permitted, as a dying man, to give you a little advice, which I hope, when I am no more, you will seriously think of:—

"1. Take great care that you all constantly maintain the Primitive Methodist spirit. Be serious, spiritual, and heavenly-

minded. Be lively, zealous, and active in the service of God. Be crucified to this vain world, and filled with the Holy Spirit, which raises the soul from earth to heaven. You are in great danger of conforming to the world in your dress, in your manners, and in your spirit and temper of mind. O! watch and pray against this deadly evil; and let not your wives and children fall into this snare of the devil.

"2. Take care that you constantly, clearly, fully, and pointedly preach the good old Methodist doctrines. They are the very truth, as revealed in God's own book. Never lose sight of the knowledge of salvation by the forgiveness of sins; and the full renewal of the soul in righteousness and true holiness. Constantly preach Christ in all the riches of his grace; and offer in his name, a present, free, and full salvation: a salvation from the guilt, the power, and the very being of sin.

"3. Abide by every branch of our discipline. You have known the blessing which has attended it: but never try to make the door of the church narrower than God hath made the door of heaven. Never, no never while you live, give the least countenance to anything like a persecuting spirit.

"4. Take all possible care to maintain a lively, spiritual, heart-searching ministry. To this end I intreat you, by the mercies of God in Christ Jesus, never, no never try to make ministers, by substituting learning, or anything else, in the room of the call of God, and those spiritual gifts and graces, which he always did, and always will bestow upon those whom he sends to labour in his vineyard. The great Head of the Church will always take care to provide a sufficient number of men to publish the glad tidings of salvation in his name. It is your duty to pray that the Lord of the harvest may send forth labourers; but never try to make them: he will do that himself. Religion has been utterly ruined in almost every particular body of Christians by this deadly evil; the establishing a learned instead of a lively, spiritual, ministry.

"5. Be exceedingly careful in receiving candidates for the ministry. On no account, whatsoever, admit any but what you have sufficient reason to believe are soundly converted to God, are zealous for his glory, and who only wish to spend and be spent in his work. If ever the life and power of godliness begin to decay among the Methodists, look well to yourselves, for the first cause will be with the preachers. As long as you are truly devoted to God, and faithfully preach his word a blessing must attend it, and the

work of the Lord will prosper in your hands. But if you do not live in the Spirit, and copy the example of your Lord, you have no right to expect that he will cause his blessing to attend your labours; and your spirit will but too soon be observed by the people, and they will lose the life and power of godliness, as well as yourselves.

"Thus I have freely communicated my dying thoughts to you, my honoured and dear brethren, and have no more to say, but only to pray that the God of all grace may be ever present with you all; and, that he may crown your labours with abundant success, till each of you shall be called to receive your glorious reward in the kingdom of your Father above.

"I am, while living, and shall not be less so when dead, your most sincere and affectionate Brother, and cordial Friend,
"JOHN PAWSON."

ONE QUESTION ANSWERED.

DEAR SIR,—In your August number, page 336, your correspondent J. W., puts some important questions. Permit me to reply to number seven, viz.—"How is it that such men as Caughey, and others, who seemed to live for no other purpose than to get sinners saved, were despised by the rulers of the church and their friends, when we are taught to believe that Wesleyan Methodism exists for no other purpose than to bless and save the world?"

If the allegation contained in this question be true, the inquiry is a most important one, because such conduct must be extremely injurious to the Church, and very offensive to Christ, its head. Many know that it has been so in the cases of Caughey, Bramwell, Wesley, and others; and is so even now, in the cases of some who live and labour among the British churches.

Yet it is not because the despisers do not believe in the propriety, the importance, the necessity of labouring for the salvation of souls; for they themselves pray, preach, and publish tracts and books in favour of its being done: and, moreover, they sometimes try to do it themselves; and when at any time they succeed, their boastings and self-gratulations show the importance they attach thereto.

Then, how is it?

Perhaps the following facts, and the principles involved and exhibited, may help to a solution.

"Now Israel loved Joseph. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph

dreamed a dream, and he told it his brethren; and they hated him yet the more. And his brethren said unto him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion? And his brethren envied him. And they said one to another, Let us slay him, and cast him into some pit."—Gen. xxxvii.

"And there came up the champion, the Philistine of Gath. And all the men of Israel fled. And David spake unto the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? And Eliab his eldest brother heard when he spake. And Eliab's anger was kindled against David, and he said, Why comest thou down hither? And David said, Is there not a cause? And it came to pass that David prevailed over the Philistine with a sling and a stone. And when David was returning from the slaughter of the Philistine the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David his ten thousands, and to me they have ascribed but thousands. And Saul envied David from that day forward."—1 Samuel xvii. xviii.

"And it came to pass that their rulers, and elders, and scribes, Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. And beholding the man which was healed standing with them, they could say nothing against it. But they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest, and we cannot deny it. But that it spread no farther among the people, let us straitly threaten them that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach."—Acts iv.

Jesus, who knew what was in man, knew what to expect under such circumstances from certain men, and he regulated his proceedings accordingly. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. He left Judea and departed again into Galilee."—John iv. 1—3.

John Wesley faithfully strove for a revival of pure and undefiled religion.

He was compelled to make sweeping condemnations of existing evils even in the churches, and to step out of the stereotyped paths of the ministry of his day. The truth of his teaching was admitted, and he proved by scripture and common sense that his practice was quite in order. But when nothing else could be said against him, heads of houses, who would neither teach as he taught, nor work as he wrought, exclaimed, "Young man, by so doing thou reproachest us."

I lately sat in a Band-meeting at the end of a series of special services, and a brother disciple made an effort to tell us sincerely his experience. Said he, "I have been very unhappy part of the time. I knew that I ought to have both enjoyed and helped these efforts, but I could do neither." Groaning with emotion, he added, "I felt bad when I saw persons come forward to seek mercy. I am the father of a large unconverted family; and one after another came to give their hearts to God, but among them came not any of mine. I crept into a corner and was bowed down with grief. I said, 'What have I done?' and I was sorely tempted to leave the meetings and come no more, I felt so bad; but I now see it was a temptation, and I praise God he has broken the snare. I ought to rejoice, and I will, for the conversion of anybody's children; and, oh that salvation may come to mine!"

Now, sir, if under the influence of such temptations to selfishness, that man had gone away and deserted the work, how could he have helped being driven on to oppose the revival, and the instrument of its promotion?

Shortly after the Conference of 1844-5, a travelling preacher came to the town of B——, from the town of H——, where the Rev. J. Caughey had been labouring most successfully some time before. We were all anxious to hear something about that blessed man, and the wonderful revival which attended his labours. The first time the new preacher came to our village, quite a party of us flocked to meet him at the supper table, desiring to be favoured with some account of what the rev. gentleman had seen. I grieve to say we were surprised, shocked, and pained to hear him pour contempt upon Mr. Caughey, burlesque and ridicule his proceedings, and predict that the result would amount to nothing; for though he admitted congregations had increased marvellously, and many hundreds had turned to God, yet he had no doubt that when Mr. Caughey was gone the societies would dwindle away again, and be much the same as before.

Two young men went with the preacher

home that evening, and to their disappointment, instead of interesting and instructing them in spiritual things, as they had hoped, he looked for constellations and talked about the stars. On returning, they compared their thinkings. Their conclusions may help your readers to understand the question at the head of this article.

How is it? Here is a minister, whose chief concern evidently is not for the salvation of souls. He has long been living on the funds of the church, in the position of a preacher. Years has he occupied the pulpit in the town of H——; and during the whole time, the society was growing less, and the congregations falling off. While he is yet on the circuit, comes a man, a stranger, who enters the same pulpit, opens the same book, and preaches the same gospel, but does it so differently that congregations increase astoundingly, and hundreds, yea, even thousands of sinners of all sorts repent of their sins, believe in Christ, and cast in their lot with the people of God. The church has a large increase, the people affectionately approve, and Almighty God puts honour upon the man. The stated preacher finds himself in the shade; and if he appears at all, the contrast is to his disadvantage. He remembers how long he laboured, and with what sad results! Look at the state of things now! The arm of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear. The gospel has not lost its power among men; Methodism is not superannuated; Salvation can come. Why did it not? ask the people—Where have we been? Our minister, where is he? Was it because he could not, or would not, that we never saw it on this wise under his ministrations?

Now, sir, in such circumstances,—and they occur often,—what can the minister do? One of two things; either he will be crushed into humility by a sense of his own inefficiency, and weeping between the porch and the altar before God, and confessing his short comings among men, he will seek for pardon and power; and so try again. Or, if he will not do that, he is driven, in order to quiet his own conscience, and justify his ways to others, to persuade himself that the devils are cast out by Beelzebub the prince of devils, or find some other excuse and objection, and so take exception against the revival and its agency. I see no other way. He must either condemn himself, or condemn them. And because men too oft incline to the latter course, therefore, such men as Caughey, and others, who live for the salvation of souls, are sometimes despised by the rulers of

the church; and because *they* despise them, so do their friends.

On this subject much more might be said, and perhaps ought. But I spare your space, my time, and that of the reader. Let it not be said my implications are uncharitable. We ought to be faithful. An evil of frightful magnitude prevails, and its effects are disastrous. The ministry as a body is more opposed to revivals than the people. It will be so in proportion, and so long as improper principles and motives govern those who direct the affairs of the church. And

while it is so, revivalism cannot generally be maintained: though without it the church cannot conquer by converting the world.

This is a subject of vast and vital importance. The want of the world is a revival church. And is it not desirable that all hindrances should be removed? Surely it is. Surely they can be removed! But who will undertake to exhibit a remedy for this powerful hindrance?

Yours, very respectfully,
J. H.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

WE now resume the narrative of our Cornwall tour, at the point at which we were compelled to break off last month. (See page 381.)

Finding no shelter in Camborne, we took rail, and went back to our quiet little lodgings at Hayle, and there "nature's sweet restorer" soon hushed us to rest. We soon forgot our troubles, and when the morning returned, the sun shone out in all his brightness, and we arose full of hope.

At the station we met our old friends, Mr. and Mrs. English, who had arrived at C— just after we left, and were nearly in as pretty a pickle as ourselves. With them we journeyed to Penzance, where, after they had got over the surprise consequent on seeing us some four days before our time—that being the time allotted to the Camborne side—we were received most cordially by the kind friends, and everything was done, that could be done, to shew us that in all movements Cornish men do not wish to be considered "one and all." We secured comfortable lodgings, and had leisure to see the *lions* of the place. Our wonderful adventures, courageous exploits, and hairbreadth escapes in connection with visits to the Logan Rock, Land's-End, St. Michael's Mount, Mousehole, &c., &c., we may not narrate; we will simply refer to the meetings held previous to the Penzance gathering, the account of which we gave in our last.

At *Newlyn*, we held our first meeting, and occupied the Wesleyan Chapel. The attendance was not numerous, as the "boats were away to Ireland;" but the friends were very attentive to the addresses delivered by brother J. Richards, Secretary of the Penzance Branch; brother

English, and the Honorary Secretary; and many promised to attend the tea meeting, to be held at Penzance on the following Tuesday. No collection was made, but much prejudice, which had been promoted by some—who say of the Institution, "raze it, raze it"—was got rid of. Would that such would become imitators of their Master, who went about, not vending poison,—not as a destroyer, but *doing good*!

At *St. Just* we entered on our labours rather dispirited; but we met a firm friend in brother Hill, and were cheered with the presence of a dear old man, more than eighty years of age, who gets his living by carrying about a little tea; and who, in his independence and generosity, will not come on the funds of the Association. The Lord bless him! It does us good to meet with such men—those who might legitimately put in their claim, and receive the money,—foregoing their right that others weaker and more needy, may be relieved. Such individuals are worth a thousand of your low, covetous crave-all's, who say, "I may as well have it as not—I've paid my subscriptions:" O for more nobleness of soul! When we went to the chapel—not the Wesleyan, that could not be had—and found the brother who accompanied us had to go and get the key, our expectation of attendance was very feeble, and we thought of giving out the hymn that begins—

"Small and feeble was the day
When he first the work began;"

but very soon the people came in, and we had a tolerable gathering, and enjoyed a very happy influence. It was good to be there; and although the collection was not large, there was a heartiness about the people which convinced us that they would have given more if they could. Several brethren addressed the meeting;

and a fine tone of Christian sympathy was manifested. The prayers of this people will bring down blessings for us, the hearts of many will be unlocked, and by and by we shall get more pecuniary assistance from *St. Just*.

After taking leave of our kind friends in Penzance, we proceeded to *St. Ives* on Friday, the 22nd July. Here no tea-meeting could be held: jealousy, suspicion, and ill-will had been very busy, and no Conference building could be obtained. The teetotalers kindly lent their chapel for a meeting in the evening; but the attendance was very thin. Fear and prejudice stiffened the joints of many, and they could not walk to the place where "the disciples of cold water" keep holy-day. The venerable Captain Kernick occupied the chair, and gave an interesting address. He was followed by the secretary of the branch, and the local missionary. Brother English delivered one of his most stirring appeals, and the honorary secretary also urged the claims of the association. A collection was made, which amounted to something like thirty-five shillings, of which sum the chairman gave a sovereign. Those who were present appeared to be interested on behalf of the association, and resolved that the next meeting should be a better one.

On Saturday evening Brother English and ourselves consented to attend a temperance meeting, and we found the friends hearty in the cause. An unhappy difference of opinion on the teetotal question had led to a division some few years ago, and hence the erection of the chapel which is called by their name; it is a commodious place of worship, and is well attended by those who are separated from the Conference. Not having an opportunity of proclaiming the message of salvation elsewhere, we consented to preach in the same place on the Sunday, and found it a gracious time while announcing the "good news" to an attentive and prayerful congregation. We have no scruples on such occasions. "The world is our parish." In the primitive spirit, we trust always to be found "the friends of all, the enemies of none."

On Monday we went to *Nancledra*, a village about four miles from *St. Ives*, where Mr. English had preached on the previous day. Through the kindness and firmness of the trustees, we had the Wesleyan chapel; and, in the afternoon, a crowd of attentive hearers listened to a sermon from Brother English. It was a season of refreshing. Many a moistened eye and loud amen, evidenced that hearts were affected on the occasion. After the sermon, a tea was served up in

excellent style by the kindness of the ladies, who provided everything gratuitously. A second party had to take their places when the first were satisfied. The feast being ended, the meeting opened with singing, reading the Scriptures, and prayer, and then we again were favoured with Captain Kernick's presidency. We shall not attempt to describe the meeting. A local brother undertook to send an account, and it is no fault of his that we cannot insert that account here. Mr. Henry Harris, we understand, has sent one; it is somewhere on the road, and we hope will yet come to hand. All we can say is, that the meeting in *Nancledra* more than compensated for some of the little annoyances which we were forced to encounter in our progress through the county. The people were thoroughly hearty, and "one and all" in their affection to the local preachers; esteeming it a privilege to lend a helping hand to those who are in poverty and distress. The Lord reward them!

From *St. Ives* we went to *Redruth*, and our visit was on a sort of gala-day. The children of the various Sunday-schools in Penzance belonging to the Union were to have a treat at the celebrated *Gwenap Pit*, and we took the opportunity of visiting that place. The pit is some distance from the town, and the children must have been fatigued with the long up-hill walk under a burning sun. The heat and dust were most oppressive: but young people are not dismayed by toiling in quest of gratification and pleasure; for the joy set before them, they struggle on, and those who would be sharers of that joy, and feast their curiosity, must struggle too.

The pit so called is a succession of circles leading the one to the other, and narrowing as they descend, leaving an area of some eight or ten feet in diameter at the bottom. Here the venerable Wesley used to stand and address the thousands of miners who thronged to hear him. It is said that it will hold 20,000 persons; but we confess our incredulity, and should think that half that number could not find accommodation in it. But we must not stop to dispute the matter; the children are singing, and their clear, shrill voices, and their happy, shining faces convey gladness to our hearts. Thank God, it is not all sorrow in this world of trouble and sin! "Praise ye the Lord" is still demanded by a thousand causes for thanksgiving; all created things are summoned to join in the chorus, and out of the mouth of babes and sucklings hath God ordained praise! "Sing praises unto our God, for it is pleasant; and praise is comely." Let the little ones be taught this; they

will soon have to engage in the battle of life. Oh, what pain, and difficulty, and strife, and danger will they be called to encounter, and have to endure! *They* little know what awaits them in the future; but that future will be greatly influenced by the tone and temper which their spirits imbibe now. If they learn cheerfully to sing the high praise of their God, it will save them from fear and despondency, and cheer them wherever and whatever their course through life. Try, ye teachers of the young, try your utmost skill now, in the morning of their day, to make the children happy and joyous; to love the beautiful in nature and the charming in sound; to trace God's bounty everywhere, and devoutly praise him for all good, and you will do much, very much, for them! and, above all, remember, for your encouragement, when you bring the truths of revelation before their young minds, that "*it is not the will of your heavenly Father that one of these little ones should perish.*"

An old and much-valued friend resides in this neighbourhood, but we may not dwell upon him now. The differences which obtain in the Methodist family have, unhappily, rent many asunder, and there seems now a great gulf between. We did not think it possible that we should ever have been so near one for whom we have ever cherished sincere affection, and in whose esteem we thought our standing was secure, without having the opportunity of friendly intercourse; but so it has been. Alas! for the weakness of poor erring humanity! Oh, blessed Jesus! give us all more of thy Spirit: may we possess all the mind that was in thee! Often and often have we to bear repulses from those with whom we aforetime took sweet counsel. This is hard to bear; but we will seek that love which "is not easily provoked," which "suffereth long," and still "is kind." Lord help us!

We next arrived at *Falmouth*, and intended proceeding the next day to *Plymouth*; but a good brother who had heard of our arrival called at the boarding-house where we were staying, and offered to try to secure a meeting, if we would consent to remain. This we readily agreed to do, and by the aid of the printer the fact was soon announced to the public. Things, however, were not allowed to go on so smoothly as we wished. In company with Brother Mitchell, we waited on the superintendent preacher to ask the use of the chapel. He kindly consented to bring the matter before the trustees, a meeting of whom was to be held in the afternoon. Knowing that a majority of the trustees were in our favour, we felt

quite satisfied that all would be right. The trustees met, the chapel was granted, and, of course, it was supposed that we should have the central chapel, where the regular services were conducted. Not so, however. There was another chapel, in a back street, very little used, and, whenever used, but badly attended—that would do for us—was quite good enough for the advocacy of the claims of the poor local preachers. We felt grieved at such treatment, but could only submit. At the appointed hour we went; the attendance was small, and the majority aged, infirm persons, and apparently very poor. Still it was an opening; we could not neglect or despise it. "Who hath despised the day of small things?" Not wise men; God never. We will hope for the future. We sang, read God's word, prayed. We shall never forget that prayer—simple, earnest, confiding. It seemed as if the spirit of the man who was our mouth-piece breathed its whispers into the ear of God. The language uttered was chaste and scriptural: we thought of the "golden vials full of odours," which are the prayers of the saints. With such an auspicious beginning, we could not have a poor meeting, however few our numbers. After Brother Mitchell, the friend who had been so earnest in getting up the meeting, had said a few words, Brother English opened his commission, and continued to speak, to the evident satisfaction and edification of all present, until the shades of evening closed in, and we could scarcely see each other. When he had resumed his seat, we sang a verse, and requested the friends to procure a light. A neighbour kindly went out, and brought back one candle. This was not the only instance of the want of sufficient light which we observed in the country. In *St. Ives* their light was gone out—there was no gas in the town; and at *Penzance* the meter was locked up—we could not get at it. We commenced our remarks, and were trying to set forth the claims of the Association to the mental vision of the persons present, in the hope that the light afforded was more than enough to make darkness visible. While proceeding, a little fellow, about eight or nine years of age, came in, and, walking straight through the aisle, came up to where we stood, and, presenting an unlighted candle, said, loud enough to be heard by all present, "Please, sir, grandmother says she is sure you can't see, and she's sent you another candle." The people smiled, and we found it difficult to restrain our own tendency to risibility; but, turning the occurrence to purpose, we thanked the little fellow, remarking that his grandmother was a

wise woman, and that if every friend would only imitate her example, the people would not long be left in darkness, but would see clearly their duty and privilege in reference to the benevolent institution whose claims we were there to advocate.

At the conclusion of our remarks, invitation was given to any one who felt disposed to put any question or make any observation in reference either to the objects or management of the Association. A gentleman of the town, a local preacher, confessed that he had come to the meeting prejudiced against it, but that he was now perfectly satisfied, and should have much pleasure in becoming a member, and doing all he could to uphold and advance so worthy a cause. A favourable impression was evidently made, and we hope to hear of a good branch being formed in Falmouth.

We were disappointed in not having meetings at Plymouth, Tavistock, Caleford, and other places, but were glad to find that a little persuasion induced the friends in *Exeter* to bestir themselves, and, at a few days' notice, get up a good meeting. We have many real friends here, and it only wants system and activity to secure a large number of subscribers both to the funds of the Association and for the magazine.

We were gratified to find a venerable supernumerary, Mr. Odgers, willing to support us. He bought a tea ticket, giving more than the price for it, and would have come to the meeting, although held in the Reformers' preaching place, but that he was about to leave on a journey. In contrast with this liberality, we heard of an instance of intolerance and ill-feeling which somewhat surprised us, even in these days of strange doings. At one of the local preachers' meetings in the city, a good brother had been charged with the awful crime of trying to sell the *LOCAL PREACHERS' MAGAZINE* among his friends; and, to prove that it was a book that ought to be put under *ban*, a copy was brought to the meeting, and an extract read, after which the leaf was held over the candle and burnt. This is imitating Rome with a vengeance! We have no remark to offer on the transaction; we guess, from what we heard, the parties concerned are ashamed of the deed—if they are not, they ought to be. For a description of the meeting, and an account of the proceeds, we await the promised report of the secretary.

Preston, Lancashire, Aug. 24.—In going to this place from Leeds, where we had been to meet the brethren in reference to the aggregate meeting, we called at Blackburn, and found a friend, Mr.

Samuels, who consented to become an honorary member, and promised to try to induce the local preachers of the place to unite with him in forming a branch. We hope soon to be able to report its formation. We went to Preston by special invitation, and were glad to find that the brethren had succeeded in obtaining the Wesleyan school-room, and that the superintendent preacher so far approved of the association as to present a half-sovereign as a donation to its funds. The tea was not numerously attended, but many persons came in after, and we thus had altogether a goodly number. The usual introductory services being completed, John Furness, Esq., one of the oldest local preachers, was called to the chair, and delighted the meeting with his excellent and interesting address. The secretary briefly reported the history and state of the branch, and was followed by Brother Hulme, who vindicated the association from many of the attacks which had been made on it, and shewed that it was an institution deserving of universal support—that it had especial claims on Wesleyans, who ought to consider it their privilege to help such a godlike cause. The honorary secretary succeeded, and gave a sketch of the history and operations of the association, finishing with an earnest appeal to the friends present. That appeal was nobly responded to. The chairman presented his guinea; several other friends handed in sums, varying from 20s. to 2s. 6d., and the secretary announced several sums that had been given to him. After this, a brother went round with his hat, at the spontaneous request of the meeting, and more than two pounds were collected, in sums considered too small for special announcement.

One gentleman inquired the terms of honorary membership, and gave in his name, declaring, at the same time, that if any local preachers wished to join, but were too poor to do so, he would be happy to pay for them. The hesitancy and trembling which seemed to beset some of the brethren before the meeting commenced were entirely removed, and all appeared resolved to devote their strength to promote our interests. We have seldom seen more heartiness at a meeting, and regret that the branch secretary has not furnished us with a report worthy of the occasion, in which all the names of the brethren who took part might have been inserted.

Passing through *Manchester* we procured a new member, in the person of Mr. Thomas Griffiths; and, at Sheffield, had the satisfaction of learning that W. Fawcett, Esq., of Sharrow House, had

presented a donation of ten pounds. From thence we proceeded to *Norwich*, where we preached twice, and made collections for the funds, on Sunday, Aug. 28. The congregations were good, and the people very attentive. Although they know nothing of the Yorkshire fire, and never attempt either to cheer or interrupt a preacher with a loud amen, yet the Norfolk hearers are not unmoved under the word. A silent influence, not always appreciable by the preacher, induces the most profound attention, and they seem fastened to their seats, drinking in every word. Oh! for wisdom to supply them with that only which will be for the good of their souls!

Considering the congregations, the collections were not what we expected. But we hope better things from them in future, when they better understand the nature and objects of our claims. A public meeting was held on the Monday, over which the worthy treasurer, Mr. Ford, presided. He urged the claims of the Association in a short speech, and then called on the secretary, Brother Dawes, to give a report of the branch, which he did very briefly. The meeting was ably addressed by Mr. Barlow (one of the ministers of the branch society), who enunciated some important principles which were seen to be developed in the operations of the Association. The honorary secretary followed, in a rather lengthy address; and then Messrs. Maasingham and Mann proposed—"That this meeting, having heard the statement just made by Mr. Harris, in reference to the claims of the 'Wesleyan Methodist Local Preachers' Mutual-Aid Association,' expresses its sympathy with its objects and claims, and pledges itself to afford to it such support as is within its power." The hymn of Christian brotherhood was then sung, votes of thanks were given and acknowledged, several new subscribers were announced, and the meeting separated shortly after ten o'clock.

We hope to attend meetings to be held at Melton-Mowbray, Congleton, Chesterfield, Loughborough, Dover, &c., and give accounts of them in our next, in addition to the report of the aggregate meeting; but we must request that the secretaries of the branches where meetings are held will themselves furnish reports. We cannot undertake to remember names of speakers, and all other particulars; nor is it to be expected that we should write long accounts of our own sayings and doings.

The excellent accounts of the Nottingham and Birmingham meetings arrived too late for insertion in the present number.

STOURPORT.

THE friends of this branch held their first public meeting on the 27th of July, 1853, in the Wesleyan school-room, which, with the tea-service, was kindly lent by the trustees. Tea was provided at five o'clock, when about seventy sat down to partake of it. The expense was defrayed by the liberality of the friends of local preachers. The room was tastefully decorated with appropriate mottoes and evergreens, for which, with the brilliant gas-lights, we are indebted to the kindness of the Messrs. Baldwin. After tea, T. Morgan, Esq., of Broad Waters, Kidderminster (treasurer of this branch), took the chair. Mr. Morgan, in an interesting address, gave a general history of the Association, and urged its claims upon the meeting. Addresses were also given by Brothers Mantle, Charlwood, Hyde, Watkins, Rice, Jones, and Parrott. Mr. H. E. Stanley, son of the late Rev. Jacob Stanley, very feelingly spoke of the local preachers as a useful, and by him highly esteemed, body of men. He said it was a shame, a disgrace, for the members of a Christian church to allow its ministers to receive parochial relief; that the institution was godlike, and he most heartily wished it prosperity, &c. The meeting closed with singing and prayer, and the friends separated, highly pleased, and evidently with increased esteem for local preachers "for their work's sake." I have the pleasure of forwarding you £5 as our first fruits.

JOHN MANTLE, Secretary.

LETTERS TO THE SECRETARY.

Nottingham, June 16, 1853.

MY DEAR BROTHER,—I apply through you to the General Committee on behalf of brother E. S., of Balderton, near Newark, for the superannuation allowance. He was seventy-three years old on the last day of February; has been a member of society fifty-two years; a local preacher thirty years; entertained the preachers thirty-three years; joined our Association two years ago. His business is that of a market-gardener. He has a family grown up, but all poor, and unable to support him and his aged wife. He is blind of one eye, and ruptured on both sides of his body, yet has a hale look, and continues to preach, being regularly appointed upon the Newark plan. He will be thankful for whatever allowance may be granted him, whether 4s. or 2s. 6d. a week, or even less, if it must be less. Your immediate attention will oblige him and yours, very truly,

W. B. C.

Wick Farm, Tisbury, Wilts,
July 19, 1853.

DEAR SIR,—Enclosed I send you a Post-office order for £2 2s., being one year's subscription to the Local Preachers' Mutual-Aid Association for myself and Mrs. J.—I remain, yours, &c.,

J. J.

—
A FRIEND IN NEED IS A FRIEND
INDEED.

SUCH has the Local Preachers' Mutual-Aid Association been to me, and I think it quite right that the committee, members, and friends should know in what manner their funds are expended. I am now thirty-six years of age; I have been a local preacher about seventeen years, and although I have been laid aside through affliction for the greater part of the last five years, yet I am still recognised by the local preachers as one of their number.

I was accepted as member of the association at the aggregate meeting, Oct. 2, 1850. Being unwell at the time, I objected to having my name proposed unless my case were explained to the brethren assembled. The answer I received was, that mine was just the kind of case that needed relief. I was at that time treated for a disease of the liver and kidneys. The last day I attempted to go to my work was in the latter end of November, 1850, and then I worked in a great deal of pain; in the evening of that day I fell down in the shop, and was some time before I could get up, neither could I bear for any one to help me up. After awhile (my house being on the same premises as the shop) I was enabled with great difficulty to get within the door, and, after making several unsuccessful efforts to get upstairs, I had my bed brought down, and was laid upon it. I will not say I slept, for at that time, and for some time afterwards, my nights were very restless indeed. My case not going on at all satisfactorily, I was persuaded to seek for further advice. I therefore went to London, and became an in-patient in St. George's Hospital. While there I was first told that mine was spinal disease and abscess. I was in the hospital about fourteen weeks. My disease making but little progress, I came home, and it was not till the latter end of September that the abscess, which had formed itself in my right groin, was considered fit to be opened. The first operation was attended with a discharge of something like three pints; a second operation, after thirteen days, produced about a quart more. Since then it has kept open of itself. My affliction being so long and expensive, and my means of

subsistence depending entirely on my own exertions, I felt it my duty to claim the benefit of the Association. My claim was dated Oct. 4th, 1851, from that till April 30th, I received 8s. weekly; and from then till July 30th, 4s.; and from that time till the present I have been receiving 2s. 6d. per week. From the June of last year till the May of the present year I was wholly confined to my bed, and for several months my life was despaired of by every one that saw me. I was reduced to such a state that I was unable to help myself to anything for a long time. During the whole of my affliction that Gospel which I have preached to others was the foundation of all my confidence and hope; through the mercy of my God, and the merits of my Redeemer, I could look forward with pleasurable feelings to the promised inheritance. While confined to my bed great was the sympathy manifested towards me. I was visited by ministers of the Church of England, Wesleyan ministers, local preachers, and Sunday-School teachers, who all sympathised with me, and manifested an interest in my welfare. Contrary to the expectations of every one, I am now able to leave my room, and walk a short distance with the use of two sticks. Heartily thankful am I for the assistance afforded me in the time of need, yet at the same time I am sorry to press so heavily on the funds of the Association. My prayer is, that the blessing of the Most High may attend every effort to relieve the sufferings of the afflicted brethren. S. R.

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OBITUARY NOTICE.

REMOVED from earth to heaven, April 8th, 1853, brother RICHARD HAYNES, of Greens Norton, in the Towcester Circuit, aged 74.

Our deceased brother had been a member of the society forty-three years, a class leader thirty-five years, and a local preacher thirty years, and during all that time he maintained a consistent and unblemished character. His conversation was clear, scriptural, and decided; having made up his mind to serve the Lord he never wavered or halted in the way; and having once joined himself to the people of his choice he never forsook them, but claved to them to the end. In his domestic relations he was a loving father and an affectionate husband. In his general intercourse with the world he was honest, candid, and upright. In his daily walk he was temperate, frugal, and industrious. Not only was he honoured by the world, but by the Church also in which he filled the above-mentioned offices. In his religious views he was

clear and scriptural; his experience was always of a decided and exalted character. His faith in God's word was strong, and his assurance of the divine favour, through Jesus Christ, was satisfying and abiding, filling his heart with peace and joy through believing, and lighting up his soul with a hope blooming with immortality. In a word, he believed in and experienced the in-dwelling and direct witness of the Holy Spirit witnessing to his spirit that he was a child of God: hence he was frequent in his exhortations to others not to rest satisfied without enjoying the same blessing. His whole career was characterised by great simplicity and sincerity; by love to God and man, and zeal for the glory of God.

His labours as a local preacher were very useful; and though not endowed with a mind of the highest order, or a captivating eloquence, yet his ministrations were of that sound and practical character which must ever be the foundation of pulpit success; and emphatically may it be said that he spoke as the oracles of God, with which he was thoroughly acquainted. The two great sources on which he drew in his public ministrations were the Bible and his personal experience, expecting the light of the Holy Spirit to accompany the word spoken—that light which is not withheld from any one who asks of God, who giveth to all men liberally and upbraideth not. His prayers especially were at times attended by a peculiar unction from the Holy One, and not unfrequently they were conceived and expressed almost entirely in the thoughts and words of Holy Scripture, as taught by the Holy Spirit. The Bible was his great and best book, his treasury of divine knowledge, his armoury of spiritual weapons; and next to the Bible he seemed to prize and study that beautiful and scriptural collection of hymns which the piety and poetic talent of the Wesleys bequeathed to our society. Living witnesses can testify to his usefulness as a class leader; and doubtless, ere now, many have hailed him in a better world as their spiritual father, instructor, and friend.

The few last months of his life, through the increasing infirmities of old age, he was unable to attend to his usual employment; and when informed that he was to receive an annuity from the "Local Preachers' Mutual-Aid Association," his gratitude was unbounded. He started at once a distance of four miles to my house, to learn the truth of the report. In about three hours and a-half he accomplished his journey, quite exhausted with the fatigue of so long a walk, and with tears of gratitude and joy streaming down his aged cheeks, said, "Well, brother, I am

come to see about this legacy the Lord has left me." While I looked upon the aged saint, I thought, if this be the only case that comes under my notice it will amply repay any effort that has been put forth to forward so blessed an institution. Would to God it might live down every prejudice, and receive the cordial support even of those who treat it with indifference.

The closing days of our dear brother were peculiarly calm and peaceful: the Saviour was to him in death what he had been in life—his all in all. A greater instance of calm resignation to the will of God we have never witnessed; and though he was sometimes harassed by the enemy, yet his faith was unshaken and his bow abode in strength; his heart was filled with a grateful remembrance of what God had done for him and by him, and the tide of grateful feelings at times rose so high that tears of joy ran down his aged cheeks. "On visiting him on one occasion," says his minister, "he spoke to me of an individual whom he had just persuaded to start again in the way she had so long forsaken. The thought of being useful upon his dying bed was too much for the departing saint, and his tears only told the joy that his lips failed to utter."

It was our privilege to visit him on several occasions, and a privilege we considered it as well as a duty, for we learned of him how to die; and took encouragement from his experience to hold on our way, to war a good warfare and fight the good fight of faith; and the prayer of one of old involuntarily became ours:—"Let me die the death of the righteous, and let my last end be like his."

W. C.

Secretary, Towcester Branch.
Silverstone, May 11th, 1853.

DIED.

Aug. 21, 1853. William Mabane, of Leeds, aged 49. He had been on the sick fund 8 weeks. Claim £8.

Aug. 22, 1853. William Cullwick, of Wolverhampton, aged 71. He had been on the superannuated fund 23 weeks. Claim £8.

Aug. 30, 1853. Edward Bunker, of the Newport Pagnel branch, aged 72. Claim £8. His end was peace.

Sept. 1, 1853. Henry Hatfield, of Lincoln branch, aged 27. His end was peace. Claim £8.

Sept. 10, 1853. James Baker, of Swindon, aged 81. He had been on the superannuated fund 35 weeks. He died in great peace. Claim £8.

Aug. 18. Dorothy Utley, in the 81st year of her age and the 68th of her connection with the Methodist Society. In this case no claim is made upon the funds of the Association.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

NOVEMBER, 1853.

Essays, Scripture Illustrations, &c.

THE FIFTH AGGREGATE MEETING OF THE ASSOCIATION.

SOCIALITY is one of the elements of human happiness. Man is so constituted as to need society, and therefore to enjoy it. Solitude has its use, and if used occasionally and wisely it may be rendered an effectual means of self-cultivation, and, indirectly, of general improvement; but it is the blending of individual peculiarities in general association that makes all contributory to the happiness of each, and each auxiliary to the happiness of the whole. Intelligence demands association, the law of its development being *communication*. It receives by giving; it increases by distributing. The law of happiness is the same. It augments by diffusion, it grows by communication.

Festivity in some mode, and under proper regulations, is a natural and necessary concomitant of association. It is, therefore, common to man. In every age, and every state of society, festivity has been mixed up with the habits and customs of society. The form it assumes is gross or refined, simple or complex, according to the degree of civilisation and the character of the religion with which it is connected.

The festivals of the Levitical system were as accordant with the philosophy of human nature as they were with political policy. Whilst they stood related to stupendous *facts* and *truths*, they were equally linked to the intellect and the heart of the people as a means of intelligence and of joy, and so tended to the general happiness and progress. The festivals of Christianity are of like character, and designed for similar ends. They commemorate great facts and proclaim great truths, bearing upon the world's weal, and relating to the "great salvation."

The Aggregate Meeting of the Local Preachers' Mutual-Aid Association, though instituted mainly for the transaction of the business of the Association, is, at the same time, the grand annual Festival of the

brethren. They assemble from every part of the country, out of almost every walk in life, participating in one fellowship, engaged in one work, with one common object—the salvation of men. Great dialectic differences mark their vocal communications, their speech having most of the variations of provincial inflection existing between the Land's End and John o'Groat's. Great differences of opinion obtain among them upon many of the topics they discuss. Their tastes, habits, interests, views, and modes of thought and language vary; but in the leading features of their experience they are alike—in heart and soul they are one. They recognise each other as brethren, children of the same Father, partakers of the same life, yoke-fellows in the same work, comrades of the same army, confederated under the same Captain, marching against the same foe, contending for the same prize, inspired by the same hope, and participating in the same triumphs, and the same glory.

They meet—they consult—they talk, and sing, and pray together; they tell and hear about the toils, sufferings, struggles, and privations of their brethren; they are drawn nearer together—a chord of sympathy vibrates through every heart, and the pulse of desire to mitigate the sufferings of their afflicted brethren beats more strongly than it was wont; they pledge themselves anew to each other and to their Lord; they rise to high resolves and aims, and they go back to their circuits with more love, more pity, more tenderness than they had before, and with nobler purposes—or noble purposes more firmly fixed—and with renewed energy for carrying them into effect. Happy are their meetings, and affecting their parting. They “rejoice with joy unspeakable,” and yet “with trembling,” for they know not “what a day may bring forth,” and every meeting is as admonitory as it is inspiring—yet all cementing and cheering.

Domestic hospitality, also, contributes to the joyousness of these occasions. Christian friends, with open arms and hearts, receive the brethren to their homes, giving them a generous welcome to the family circle, and spreading before them the bountiful fare which their resources, under a benignant Providence enables them to supply. Friends are invited to meet them; conversation ministers to their mutual enjoyment, prayer and praise ascend to heaven from the social gathering, and hallowed friendships are formed never to be dissolved, but to be perpetuated throughout the period of endless duration.

Such have been the Aggregate Meetings of the Association, and such was the one recently held at Leeds. That at Sheffield, two years before, was truly glorious; that at Huddersfield last year was a memorable one; and that at Leeds, completing the Yorkshire trio, will not soon fade from the memories of the brethren who had the privilege to attend it. The three have brought out the warmth and benevolence of Yorkshire Methodism in a way and measure reflecting high honour upon that noble county. They have also developed the character, spirit, and resources of the Association under the fostering glow of Yorkshire life and fire. It went into Yorkshire a struggling babe: it emerges a vigorous man, great in

capacity and means, and greater still in humane and fraternal deeds. It has been and is "doing a great work." It will go on to do great things. It must not be diverted from its own proper course, but hold on its way, rejoicing in the Lord its strength, and aiming to do all that humanity and piety enjoin.

The COMMITTEE met to transact the preliminary business, in the saloon of the Music Hall, Albion Street, on Saturday, 1st October, when a considerable number met the President, Brother Nelstrop, soon after two o'clock, and remained in consultation till five o'clock, assembled again in the evening, and, after a lengthy sitting, adjourned to nine o'clock on Monday morning.

On the Sabbath, chapels of different denominations, to a considerable number, were occupied by about thirty of the brethren, who were received with much kindness by both ministers and congregations. Other brethren also preached in some of the neighbouring places. In several of the chapels collections were made in aid of the funds of the Association. In the afternoon there was a love-feast in the large hall of the Stock Exchange, which is regularly occupied with the separate services on the Lord's-day. The hall was completely filled; the gallery at one end being crowded chiefly by local preachers, headed by their President, who opened the service; and the whole of the spacious area occupied by a closely packed congregation. The spectacle was imposing, the speaking warm and simple, the singing hearty and harmonious, the responses lively and earnest, the service, as a whole, glorious. Thrilling words were sung in exquisite music at irregular intervals, started by individuals under strong spiritual emotion, followed at once by the mass of the people in choral sublimity, that seemed to spring from a general realisation of the poet's aspiration—

"Make the harmony of love,
Music for the king of kings."

All looked, and sang, and rejoiced, and broke out in hallelujahs as though they felt just what is expressed in the mellifluous language of the full-souled stanza—

"See the souls that hang on thee!
Sever'd though in flesh we are,
Join'd in spirit all agree;
All thy only love declare;
Spread thy love to all around:
Hark! we now our voices raise!
Joyful consentaneous sound,
Sweetest symphony of praise."

Once or twice a jarring note was slightly and momentarily touched, but instantly died away, overpowered by the symphonious music of united hearts. Such a love-feast is rarely known in these days. It was like those of thirty years ago in the midst of a religious revival, in a large society of a populous town—

"Haste again ye days of grace!"

On Monday, at nine o'clock, the Committee re-assembled to complete the preparatory business; and at ten o'clock the general meeting was opened by the President, who gave out the hymn—

“Behold, how good a thing
It is to dwell in peace,”

Which having been sung, a portion of Scripture was read, and Brothers CHALKLEY, of Liverpool, and UNWIN, of Sheffield, engaged in prayer. The meeting continued by successive adjournments, in both morning and afternoon sittings, until Wednesday afternoon. The number of brethren attending was from 150 to 200.

After a brief address from the chair, and the reading of the standing orders for regulating the proceedings, the Honorary Secretary read the report, which was followed by the cash-account, read by the Acting Secretary. The balance-sheet not being ready, in consequence of a difference of opinion as to the aspect in which the Magazine Account should be presented, the reception of the report was postponed until after an interview with the auditors upon the subject should have been obtained.

The motions of which notice, according to rule, had been given, were then taken into consideration, and were largely discussed in their due order, and successively disposed of by large majorities, and some of them by unanimous votes. The motion for an advance of 2s. upon the weekly allowance to the sick was negatived, on the ground of the funds being inadequate, only a small proportion of the year's account having been added to the general stock; but the motion for reducing the Funeral Allowance to ordinary members was negatived on the ground of keeping faith with the brethren who joined the Association in expectation of the full allowance specified in the Rules. The motion for limiting the amount that a brother who joined the Association at sixty years of age or more, and has had Superannuation Allowance, may draw on the death of his wife, to the sum of £2, being half what he is entitled to receive in funeral money, was adopted on the ground of propriety and equity. The motion, also, for reducing the funeral allowance to all annuitants who entered the Association previous to 1852, as well as to those who have entered since, was adopted; their superannuation allowance having been granted since they entered, and not promised before, so that they receive more than was promised when they entered the Association.

On the motion relating to the claim of aged brethren for the Superannuation allowance, the meeting adopted an amendment—“That no member shall be entitled to claim it until he is seventy years of age, and in *necessitous circumstances*.” The allowance was never designed for the increase of the comfort of such as could do without it, but for supplying the wants of the destitute, when arrived at a period of life in which they are disabled from providing for themselves.

The motion for constituting all brethren who have passed the presi-

dential chair *ex officio* members of the General Committee was rejected, lest the institution should suffer from centralisation.

In order to meet cases not properly coming under the rules relating either to the sick or the superannuated, it was resolved—"That, in cases of permanent disablement, combined with circumstances of *necessity*, the sum of 8s. a week be allowed for the term of six months; 4s. weekly for the following six months; and then 2s. 6d. weekly so long as the circumstances of disablement and necessity continue."

The motion for totally altering the terms of entrance was negatived, by the adoption of the amendment—"That the rules numbered 35, 36, 37, and 38 be suspended for twelve months, in reference to all applicants for membership under thirty-five years of age." A committee, also, was appointed to consider the rules relating to the terms of membership, with a view to placing them on a safe basis, and preventing the necessity of future change; the result to be reported to the next Aggregate Meeting.

Lengthy debates occurred respecting the Magazine of the Association; some of the brethren desiring a larger and superior periodical, others a smaller and cheaper one; others thinking two were required, and others that the present one might be continued at a lower price. After much consideration, and a very free and general expression of opinion, the conclusion came to was to continue the Magazine in its present form and at its present price, under the present Editor. A motion was made for allowing a sum of money to be applied in payment for literary articles for the Magazine, which, after some discussion, was negatived, in the belief that there are many of the brethren competent to supply articles of sufficient interest and merit, and that they have love enough to the cause to induce them to do so "without fee or reward."

There being many back numbers of the Magazine on hand, it was resolved that those of 1851 and 1852 be sold to members and subscribers at one penny each, for the purpose of gratuitous distribution, and that the Editor be empowered to get the first number reprinted, and to sell the bound volumes of those two years at half-price.

The Treasurer of the Association having recommended, by letter, the scheme for supplying the Chinese with one million copies of the New Testament, and given his name, as a subscriber for 1,000 copies, the meeting resolved to adopt the recommendation, and many of the brethren gave in their names as subscribers of specified sums. Remittances in support of this object can be made to the Treasurer, or to the General Secretary. It is hoped this will be done speedily, and that the Local Preachers' Mutual-Aid Association will appear among the contributors for a worthy number of copies.

The London brethren having very cordially and unanimously expressed their wish that the next aggregate meeting should be held in the metropolis, a resolution to that effect was adopted, the first week in June being appointed as the time. So attractive a season of the year, will, no doubt, induce many brethren to attend. The "May Meetings" and "cheap trips" will not have come to a close. We may hope, therefore,

that a good number of the poorer brethren will be able, for once in their lives, at least, to enjoy the luxury of attending the annual assembly of their fellow-labourers in the Lord, and of seeing the metropolis of an empire upon which the sun never sets.

The *official sermon* of the President was delivered in Lady Lane Chapel (the Wesleyan Associationists), on Monday evening, upon John ix. 4, "I must work the works of Him that sent me while it is day: the night cometh when no man can work." The sermon was of a practical character, the preacher being earnest in the inculcation of practical religion, pressing upon his brethren, at the same time, the importance of earnestness and diligence in the discharge of ministerial duty.

On Tuesday afternoon and evening there was a public tea meeting held in the Music Hall, which was well filled with guests and afterwards crowded with hearers. At half-past six o'clock the chair was taken by Mr. Alderman Wilson, of Bramley, and after singing, prayer, and reading of the Word, addresses were delivered by the chairman and nine or ten of the members from distant parts of the country. A high tone of feeling prevailed, all seemed to breathe the air of benevolence and freedom—a flood of joyousness rolled over the crowded assembly—emotion rose to enthusiasm, in the midst of which a collection was made and slips of paper were handed round for the promises of those who were willing to help the great and good cause. A considerable number of contributions was obtained, together with some valuable accessions to the list of *annual* subscribers, who thus became honorary members of the Institution, or honorary contributors to its funds. A considerable number of the members also handed in contributions obtained in their respective localities. Nearly a hundred pounds, in all, were added to the treasury of the Association. The hymn of brotherhood was sung with high glee, and the meeting was closed with the doxology and prayer, soon after ten o'clock.

On Wednesday evening the brethren took the Lord's supper together in Great George Street Chapel, a Gothic fabric, belonging to the particular Baptist denomination. The pastor of the church, the Rev. Robert Brewer, presided, and gave an excellent Catholic, spirited, and fraternal address, the *substance* of which, at the special request of the brethren, he has kindly furnished for insertion in the Magazine, and follows the present article. Six of the senior brethren distributed the elements and made the collection, and several engaged in prayer. The evening was exceedingly wet, but a sufficient congregation assembled to nearly fill the place. Many of the preachers had been obliged to leave for their respective homes, but to those who were present it was a time of refreshing and joy. This solemnity closed the series of services of the Fifth Aggregate Meeting of the Wesleyan Local Preachers' Mutual-Aid Association.

Brother John Unwin, of Sheffield, whose constitutional elasticity and energy eminently fit him for active service in the Lord's house, was unanimously chosen **PRESIDENT** for the ensuing year; his noble-minded

and large-hearted predecessor vacating the chair with a practical expression of regard to the Association by presenting ten guineas to its funds. Brother Wild was unanimously re-elected Treasurer; Brother Harris, Honorary Secretary; and Brother Creswell, General Secretary. The committee list was filled up by ballot.

Like a ship in full sail, with her full complement of hands, well rigged and stored, our excellent Association is steadily pursuing a course of Christian love and beneficence. She was launched upon waters of *Meribah*—a tumultuous sea; but where she comes a voice is heard crying, "Peace! be still," and "immediately there is a calm," or a tendency towards a smoother current,—and her destination is the land of *Beulah*. She is laden with aromatics that perfume the air in her course, and with medicaments for the healing of the wounded and the maimed. Her chart is the *word of the Lord*: "Bear ye one another's burdens, and so fulfil the law of Christ." "He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Forasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Distributing to the necessities of saints." "Go, and do thou likewise." May the Lord himself steer the vessel, keep her clear of rocks and shoals, and give her a safe and prosperous voyage, making her a blessing to untold thousands! Amen.

ADDRESS

DELIVERED AT THE CELEBRATION OF THE LORD'S SUPPER, AT THE
BAPTIST CHAPEL, GREAT GEORGE'S STREET, LEEDS, OCTOBER 5TH,
1853, TO THE BRETHREN OF THE WESLEYAN METHODIST LOCAL
PREACHERS' MUTUAL-AID ASSOCIATION AND OTHERS, BY THE REV.
R. BREWER, MINISTER OF THE PLACE.

DEAR BRETHREN,—It affords me unfeigned satisfaction to meet you on such an occasion as this. I rejoice that we, who belong to a different section of the Christian church to yourselves, are able to offer you a sanctuary for the celebration of divine worship. I feel it a privilege in being permitted to "keep the feast" with you, and thus be able to testify to the world the reality of our union, as well as the occasion of it—that we are all "one in Christ;" and I feel it to be an honour to preside among brethren who have been so highly favoured of God in the conversion of souls, and in the building up of his people—brethren, "whose praise is in all the churches," at such an interesting service. May the Lord grant us a lively realisation of his presence, and be made known to us, as he was to the disciples of old, "in the breaking of bread!"

I. In order to appreciate this ordinance aright, it is important that we should entertain distinct and scriptural views of it.

There are not wanting those, as you are well aware, who would convert this observance into a *sacrifice*; as though the offering of the body of Christ "once for all" were not a sufficient sacrifice for "the sins of the whole world." A more subtle error is that which would make this ordinance to be a *special means of grace*; whereby is meant, that it imparts, in some mysterious manner, a benefit to the communicant over and above what is received by faith, and by the smile of Him whose "blessing maketh rich, and addeth no sorrow." To us, however, there is nothing so beautiful or powerful as the view given of it in the Saviour's own words, as those words are recorded by the several evangelists, and as they are interpreted by the unsophisticated disciple. In them it is declared to be, unequivocally, a commemorative ordinance: "This do in remembrance of me." And the great apostle of the Gentiles, in declaring the perpetuity of the observance, has furnished an interpretation of this phrase by his own supplementary words, "As often, therefore, as ye do eat this bread, and drink this cup, ye do show the Lord's death till he come." By "showing the Lord's death," he means preaching it—i. e., symbolically; and by showing it "till he come," he means preaching it until he shall come to judgment. So that this ordinance is to be observed by the church until the judgment-day, as a *remembrancer*—a remembrancer to ourselves, to our brethren, and to the world—as a remembrancer of the fact that *Christ died for sin*—and as an avowal of our belief of that fact, that he *gave himself for us*.

Conformable with this view is the language of this same apostle in Gal. iii. 1, where he speaks of Jesus Christ being "evidently set forth before their eyes crucified" among them. But how was he thus set before their eyes as crucified? Not by their being witnesses of his crucifixion—not by his being preached with unusual energy, but by his being represented symbolically in the broken bread and poured-out cup. How can you, he says, who have thus had Christ crucified, as it were, before your very eyes, and who have thus partaken of his body and blood, fall back either into idolatry or into Judaism? How can you, who have been drinking of the cup of the Lord, turn aside and drink of the cup of the devil? or, how can you who have been introduced into the glorious liberty of the sons of God, be brought again into bondage unto the law?

In the apostolic churches, therefore, and according to apostolic teaching, this ordinance was neither a sacrifice nor a charm, but simply a remembrancer—a means of preaching symbolically Christ crucified. And whatever effect it produced upon the recipient, it produced, not by a miracle, or by a mysterious operation, but by faith working by love.

II. But is there nothing, you will say, in this ordinance but its commemorative character? How, then, are we all conscious of a peculiar enjoyment and refreshing in this above all other ordinances of religion?

Is not this mainly attributable to circumstances? For, 1st, let it be remembered in what *company* we partake of this feast. In the judgment of charity it is the company of the saints. There may be a few wanderers, but the majority, at least, are of the fold. In this there is a striking

contrast to our ordinary services for public worship, where often more than half are avowedly unbelievers, and where such a mixture is kept continually in view by the prayers and addresses of the minister. In this ordinance, however, all the prayers and all the addresses are offered as among believers only, and unbelievers are rarely alluded to until the celebration is over. Here all are addressed as encompassed with the same dangers, subject to the same calamities, heirs of the same grace, and pilgrims on the same journey. With these very individuals we expect to spend a "long eternity" in the presence of God, and to sit down at the marriage-supper of the Lamb. If, then, the Psalmist, when beholding the faithful in his day, could be sensible of such happiness in communion with them as to proclaim them "the excellent of the earth," in whom was all his delight, how much more may we esteem them brethren beloved. Surely on such an occasion we can sympathise with the language of the Hebrew poet, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like (as fragrant as) the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; (and refreshing) as the dew of Hermon that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." One reason of this enjoyment, then, is to be found in the company with which we celebrate the feast.

2. Another reason is the *oneness* of the object set before us—that object, moreover, being the most important that can engage the time or thoughts of the children of men. This gives it an advantage over private prayer. In prayer we include many subjects; here we fix our thoughts on one only—namely, Christ crucified. And what can excite the affections of the child of God if this fails? Was not this a sight for which God had been preparing the theatre of the world for more than four thousand years? Did not that sight convulse multitudes with agony? and even extort confession from a Roman centurion? Did not the sun veil itself in darkness, the moon blush, and the very earth tremble at that sight—the son of God crucified, and man looking on unabashed? And can we contemplate it without emotion? or with even ordinary emotion? When in our ministry, after dwelling upon subordinate topics we come back to this one great theme, how warmly does the heart glow as we speak again of Christ and him crucified. Can you wonder, then, that an ordinance which collects into a focus all our thoughts, and concentrates them upon him, should be to us one of peculiar enjoyment? Ah! we need no recourse to mysticism to account for our enjoyment of this feast. The sight which we have by faith of a crucified Saviour must needs be a sight full of joy to the loving disciple. Having, therefore, this one object in view at the feast, will account for the enjoyment of which we are all so sensible.

3. Our enjoyment of this feast is greatly enhanced by *the active part* which each takes in the exercise. As a general rule, Christians are happy in proportion as they are active: exercise being as necessary to the

health of the spiritual, as it is of the natural, man. Whatever anxieties and toils may have been thrown upon you as preachers of the word, can you not all testify that your enjoyment is unspeakably greater than before you were so engaged? And does not that Christian brother who takes his share at the social meeting, whether prayer-meeting or class-meeting, feel infinitely more happy than he who remains silent, or unemployed? Now, in this service each individual is his own preacher, and his own prayer-leader; and in proportion as he faithfully discharges this duty towards himself, he realises this service to be a means of grace, and a time of "refreshing from the presence of the Lord." The share we take personally in this service will contribute materially to the enjoyment we derive from it.

III. As, therefore, our profiting in this feast depends so much upon the disposition with which we enter upon it, let us take heed to ourselves how we approach.

1. Let us *examine ourselves*, and so let us eat of that bread, and drink of that cup. Examine ourselves, you will ask, and so eat? Examine ourselves? and will not that very examination prove our unworthiness to come? Do we not know that the more accurately we examine our own hearts the more deeply we shall be convinced of their depravity? And can this supply a qualification for communion? Not the fact of your being thus unworthy, but the consciousness of it may be of infinite service to you. The apostle, however, means "Examine yourselves, whether ye be *in the faith*;" whether you come to this ordinance as a testimony of your having received Christ, or as those who expect to gain some benefit from the observance itself, independent of the faith with which it is received.

2. Let us come to this ordinance *looking steadfastly on Christ*. What think ye of him, my brethren? Can you look at these sacred symbols, and remember the words of the Lord Jesus, "Whoso eateth my flesh and drinketh my blood hath eternal life," and then deny the true divinity of the Son of God? Can you look at these sacred symbols, and remember the words of the Saviour, "The bread that I will give is my flesh, which I will give for the life of the world," and not be deeply impressed with the "love of Christ which passeth knowledge?"

3. Let us come here expecting to be *refreshed*. The promise is that they who "wait upon the Lord shall renew their strength." Come then, my brethren, and let us wait upon the Lord in his ordinance, and expect the fulfilment of the promise that we shall be invigorated. Who is this hastening, towards the close of day, far from every human habitation? his steps are hurried and wavering, and every now and then he casts a timid glance behind him. He is fearful of some pursuer. See, too, as he approaches, his apparel is rough and peculiar—he wears a raiment of camel's hair, with a girdle of leather about his loins. He is only in the prime of manhood, but there are unusual signs of sorrow upon his brow. Let us go to him, and ask him who he is? and what is his purpose here? He replies, "I have been very jealous for the Lord

God of hosts, for his people have forsaken his covenant, thrown down his altars, and slain his prophets with the sword; and I, even I only, am left; and they seek my life to take it away." And now, why should I live any longer. "O Lord, take away my life, for I am not better than my fathers." He casts himself down under the shade of a juniper tree and sleeps; and in his sleep he dreams. In his dream an angel comes to him, saying, "Arise and eat." He rises, and seeing a cake baking on the fire, and a cruse of water by his head, he eats and drinks, and lies down again. Again the angel touches him, and says, "Rise and eat, for the journey is too long for thee;" and again he rises and eats, and so greatly is he refreshed that he goes in the strength of that food forty days and forty nights. And who is it that invites us to this hallowed feast? Is it not the Angel of the covenant? Does he not say to us "Eat, O friends, and drink! yea, drink abundantly, O beloved?" Let us, then, like Elijah, obey the heavenly messenger—let us "eat of this bread and drink of this cup"—and doubt not, as we thus wait upon the Lord, our strength shall be renewed, and we shall go on our way rejoicing.

HIERARCHISM.

(Concluded from page 397.)

THE contrast between the wise and vigorous administration of Elizabeth and the wretched policy of the Stuarts was most unfavourable to the latter. James I. was only *not a fool*; he contrived to make his person and his kingdom objects of contempt, at the same time that he assumed pretensions little short of divine. His son Charles, with far less wit and humour, was more cunning and unpatriotic; both were eaten up with self-conceit, and both trafficked away honour and dignity in their intercourse with foreign nations. Their great passion was to assimilate the church to Rome, with this single difference:—the king was to be pope as well as temporal sovereign; a degraded pontiff, however, for he was to be ruled by the bishops: it was to be the papacy without the people. The men of the Commonwealth toppled all this down; but the monarchy as well as the life of the second Stuart was lost in the struggle. The restoration promised better things; but when did kingcraft and priestcraft profit by adversity? Soon the combat was renewed, and again it was a question whether Christianity or hierarchism should triumph; every member of this family perilled crown and kingdom in the quarrel. They were not wanting in a certain kind of ability, but their talents should never be alleged as an excuse for oppressions and meannesses; they lacked common sense and common honesty; a small portion of either would have averted the catastrophe by which the first Charles lost life and kingdom, and his son James became a pensioned exile upon the bounty of the French monarch. We need not regret this; with more skill in government on the part of the Stuarts, England would still, perhaps, have been in her minority as regards her civil and religious liberties. Men, however, learnt their title to freedom by the glare of the fiery persecutions they instituted; and the names of its patriot martyrs, Hampden, Pym, Elliot, and Hutchinson, will be revered as long as constitutional liberty is valued.

Shall we fail to notice the crying injustice that hireling scribes and a venal press have perpetrated against the memory of those noble puritans, or to refer to the volumes of cant and abuse which have been hurled at their glorious acts, both of doing and suffering, and by which those of whom the world was scarcely worthy have been made the song of the drunkard, and the scorn of the ribald jester? Thank God! right is being done to them at last; and if the Church of

England intends to preserve her Protestantism, very soon the name of the most heartless and faithless of the favourite-ruled Stuarts must be expunged from her martyrology. The romance of sentiment is all very well; but historic truth is too sacred a thing to be tampered with. Misfortune may cast a veil around the failings, but it ought never to palliate the crimes of these unfortunate princes; nor should it cause us to forget that the puritans were the champions at once of national faith and national honour: that, while the rulers were the patrons of a system more degrading than popery, their opposers acted upon the ancient laws and usages of the kingdom, and were ennobled by the indomitable resolution of transmitting them unimpaired to their latest posterity.

There is a remarkable coincidence between the pretensions of the hierarchy in those days and that which characterises the schoolmen of the present. The student of history will find very little difference in the principles advocated by the Parkers, the Whitgifts, the Williamses, and the Lauds, and those recently broached by the Froudes, Kebles, Newmans, Puseys, Philpotts, &c. The great anxiety of the doctors, then, was to bring us as near as possible to the Romish model: so it is now. Then the prelates believed in crucifixes, surplices, and convocations, insisting upon their sole right to interpret articles, and even Scripture itself: so do they now. There was this difference in the aspect of the times—the Stuarts chose the hierarchy rather than the people—the devices of priestcraft rather than the word of God. Let us be grateful to an overruling Providence, who has inclined the heart of her present Majesty to another course. Despite the turbulence and cunning of designing men, she has exercised her high prerogative by adopting and maintaining the truth. We have no Laud presiding over the see of Canterbury, and the rights of conscience have been vindicated in the diocese of Exeter. But in the days of the Stuarts the hierarchy lorded it over both king and people, and for a time they succeeded; but, though the king was too pusillanimous, or too debased and superstitious to oppose his decision to the dictum of the priests, the high spirit of the Commons was aroused in vindication of Christian liberty. "Leave questions of doctrine and formulary to the church"—meaning the clergy—said Archbishop Parker. "*No! by the faith I bear to God,*" said Sir Paul Wentworth, "we will pass nothing we do not understand. That were to make you popes. Make you popes who list; we will make you none." This is a lesson well worthy of imitation at this very day. Would that the spirit of the old Puritan was more rife among the laity of the church! In every sect the ecclesiastical spirit is as much to be dreaded as the papacy, inasmuch as it lies at the root of all the evils with which superstition and pride have cursed the world.

Let us examine this a little more in detail. The Scottish wars of the first Charles were commenced for the express purpose of forcing that very hierarchism upon the people which his father pronounced to be opposed to the will of God. The cursory reader of the history of this period, especially if he take the elegant but sketchy narrative of Hume for his guide, will conclude the dispute between the king and the Parliament to have been about matters of secondary importance—a mere question of executive supremacy. Not so! It was a battle of principles: the whole course of civil and religious liberty was perilled in the issue. On one side were the hierarchy, the king, and Strafford, afterwards Lord Deputy of Ireland; on the other, the "people." The very right to worship God in any other manner than the king and the priests chose, was questioned. In Yorkshire, Wentworth ruled supreme, and established by fire, and imprisonment, and rack what he termed "*thorough*" in church and state. The confidant and helper of this bold, bad man was Laud; neither cared for any law, or hesitated to outrage the claims of humanity when what they deemed their master's interest was at stake. Their cruelties were such as the heart sickens to reflect upon; they revelled in persecution; and Laud in particular has left on record his thanksgiving to God, who, as he wickedly pretended, had given him the opportunity to glut his vengeance upon such men as Leighton, Bastwick, and Prynne. In Ireland Wentworth had inspired such terror that the Parliament became his most docile slaves; his very word was law, and he boasted in his letters to England that no despot was ever more unscrupulously served than was Charles Stuart in Ireland. He advised the equipping an army to put down the rising liberties of the kingdom, and he further proposed to subsidise this force by a large contingency from

Ireland; and, in answer to the fearful and timid remonstrances of the Irish against his measures, he told them they were a conquered people—that their very lives and properties were held upon his master's pleasure—that he would grant much of *bounty*, but he would not even listen to an account of grievance, the redress of which was demanded *as matter of right*.

The war with Scotland was precipitated against the strenuous remonstrance of Strafford. During its course, however, he was the ready tool of the hierarchy and their victim, Charles. Then was seen the noble spectacle of a whole people rising up in solemn resistance against tyranny and priestcraft, in defence of their homes, their altars, and their religion. They were successful, and this taught the English a lesson which they were not slow to improve when their own period of trial came. One incident in the history of Charles will portray the man and the monarch, as well as Wentworth's opinion of him. There was some office or monopoly which Charles had to dispose of, for which Strafford had long sued in vain. At length, from the spoils of his vicerealty in Ireland, he sent over some eight or ten thousand pounds to his friend Cottingham, the Chancellor, to be by him employed in buying up such parties as had influence with the king. The cunning Chancellor, who well knew his man, gave it to Charles himself, who, magnanimous monarch as he was, coolly pocketed the bribe, and then gave to Wentworth the post he sought. When the terrible day of reckoning came, the king gave up his devoted servant to the scaffold. His last words were in respect to his master—"Put not your trust in princes, nor in the sons of men, in whom there is no help."

If kingcraft and priestcraft were overthrown in England, it was far otherwise on the continent of Europe. In Spain the inquisition was established, and inaugurated its triumphs by the celebrated *autos de fé*, or acts of faith, in which crowds of human beings—men, women, and children—were hurried out of the world in the midst of the most horrid tortures. This is what the hierarchy did in the sight of the sun. Who shall say what they did in their dark chambers of imagery? We will not shock our readers by the recital of deeds at the report of which all Europe recoiled with dismay. Italy, meanwhile, was given up to superstition, treachery, and blood; the wickedness of the times could hardly be matched in the whole world of Heathendom; popes and cardinals poisoned and slew each other without pity or remorse; the sword of persecution was ever and anon drawn from its sheath, and bathed to the hilt in the blood of all who were holy and pure: alternately whole districts of Spain and Italy were the scenes of a relentless war, the flames of which were kindled by the ministers of religion—not the religion of Christ, but of the priest—and Rome filled up the measure of her iniquity by the sale of indulgences, by which the very joys of Heaven were bartered for filthy lucre, the pardon of God sold to the vilest for money.

It was in France, however, that the struggle between the people and hierarchy continued the longest and raged the fiercest. One king after another was murdered for opposing the Papacy; every monarch in succession from the dawn of the reformation to the days of Louis the Great, was either the tool or the victim of the hierarchy; thousands of the inhabitants of the kingdom were burnt alive for being detected in the crime of praying for themselves, or chanting the psalms of David, translated by Marot, their countryman, who himself only escaped the stake by flying to a foreign land. Then came civil war, the massacre of St. Bartholomew, the suppression of their parliaments, and the despotism of the monarch, which was so complete that Chancellor du Pratt told the members of the Parliament of Paris, at the instance of the King, that unless they yielded he would chastise them as he would the meanest of his subjects. The wars of the Condé and the League, as every body knows, were Church quarrels; during which Paris was barricaded and divided into sixteen departments, each of which declared a war of extermination against the Protestants, and death to the king, Henry II., who hesitated to slay them.

During this period, of which we now treat, art flourished beyond all former precedent; poets, painters, and sculptors abounded. Lorenzo de Medici was the patron of Michael Angelo; his library was filled with the rarest manuscripts. Italy rang with the praise of Dante; Petrarch was the idol of all hearts; and the western world was being illuminated by the light of genius. It has been asserted by one of the most popular lecturers of the day, that art is

the handmaid and helpmate of piety and virtue; that our modern Protestant ritual is too bald and unattractive; that hierarchism and the Papacy are and were wiser, because they pressed into the service of religion the pomp and pride of genius, and made the muses her tributaries in the service and worship of God. We have also had indignant protests against the barbarism of the Reformers, and mournful jeremiads over the loss of churches and cathedrals dedicated to the saints of the Romish calendar. There is a great deal of cant about this. If the true and grand idea of a church be to make men like Christ—earth like heaven—the kingdoms of the world really subject to God in spirit and in truth—nothing can be more illogical than this reasoning. We say not what art ought to be. We believe most devoutly that every good gift should be consecrated to the highest purpose. But was art thus consecrated? Did it make men more like Christ in the times referred to, when it flourished so abundantly? Why, at these very periods, nothing could exceed the cruelty and duplicity of Spain, unless it was her gross superstition. The frivolity and ferocity of France then were the prototypes of her frivolity and ferocity in 1798, with this difference, in the former period they did the bidding of the Church, and acted in the name of religion; at the latter, infidelity, or reason, as it was unreasonably termed, was the goddess of French idolatry; and, whatever the defects of the Bourbons, the conduct of the house of Valois was execrable in comparison. As for Italy, where art was deified, her cunning, subtlety, and practical atheism, made her alternately the dread and the scorn of the civilised world. For seventy-five years Italy was continually the battle-field of the Pope's avarice and ambition; while everywhere in Catholic Europe, lying, prostitution, assassination by the dagger and the bowl, with crimes too horrible for modern times to contemplate, fill up the back ground of this dark and fearful picture. If the clergy are the church, religion a spectacle, and the service and worship of God a mere ceremony which may be enacted without reaching the depths of man's nature, or making him one whit more acceptable in the sight of God, then let us cry up *art* as the handmaid of *piety and virtue*; because both, viewed in this aspect, are mere names and symbols. If, however, religion is a reality, whose office it is, as before remarked, to make men more like Christ and God—more fit for heaven and eternal life—let us as soon as possible disabuse our minds of the unphilosophic idea, that man can be reformed and made holy by art, or allured to the love of the good and the true by poetry, painting, and sculpture. A single word—*Italy*—ought to dissipate the illusion. Music, poetry, and painting, have for ages kept carnival in Italy. Do we visit Italy, and expect to find independence, virtue, and piety there? Grant we all the advantages of art—their singing men and singing women, their painters, sculptors, and poets—we underrate no single influence they ever exerted; but the sacrifices of God are not in these things; for purposes of piety and patriotism one hour with the *good old puritans* is worth an age of Italian art.

We love the muses and willingly do homage to the master-minds, whose *chef d'œuvres* have been from time to time collected in the palaces of our kings and nobles; but the history of the Stuarts proves indisputably, that a taste for these things may co-exist with a hatred of liberty, the deepest hypocrisy, and a religion whose settled purpose is to make the ceremonial supplant the spiritual—to put the priest in the place of God. In our admiration of art, let us take care that these enormities are not repeated in our own day. We might as well drivel about holy coats and stigmata, as about altars and apostolic succession. There is a spirit of ecclesiastical assumption abroad which threatens fearful things; which broadly assumes that the church is the clergy *minus* the laity; which puts human law and tradition side by side with the word and will of God. Now it is discovered creeping stealthily in Bishops' charges, now rampant in Oxford Tracts for the Times, now serpent-like, insinuating its sophistries into the human mind, in the bland oratory of Wiseman; now commending itself with much show of love and solicitude in periodical addresses from high functionaries in professedly Protestant communions. **BEWARE!!** The sting and the chain are perchance *hidden* beneath all these pretensions; but they are there! The Bible alone is the charter of man's liberties as well as the rule of his life. What do

we need of apostolic successors? * The apostles and evangelists, Paul and Peter, Matthew and John, James and Luke, are, in their immortal and sublime teachings, living, and breathing inspiration around us. Can we quaff at the fountain of the water of life, and shall we be so lost to reason and revelation as to stoop to diluted and polluted streams? God forbid! Remember the words with which we commenced: there is no safety for man or society in Hierarchism. Woe to the nation or kingdom who put this abomination of desolation in the holy place! May this deadly evil be averted from our country, and may she still more and more be blessed with the heartfelt Christianity which is at once the life and light of the world!

SLAVERY.

RAILWAY TRAVELLING MAXIMS.—THREE PROTESTS AGAINST SLAVERY:—THE MAN'S—THE POLITICIAN'S—THE CHRISTIAN'S.—MRS. STOWE AND "UNCLE TOM'S CABIN."

BY WILLIAM BYROM, LIVERPOOL, AUTHOR OF "SKETCHES FROM LIFE."

(Continued from page 399.)

I LOOKED at that bit of cotton as a POLITICIAN. The statesman, and merchant, from worldly prudence, guided by experience, and national economy, profess to legislate and labour for the largest returns on the least expenditure of capital and means. Profit is a mainspring in trade; but not its sole life and moving power. No! Then what is the chief end of commerce? Commerce, like a beautiful girdle, is intended, not only to bind the nations of the earth together as one family of brotherhood, but is designed to enrich, adorn, and bless its various regions, by giving the pearls and gems, and cottons and sugars of the equator, in exchange for the manufactures, corn, or wealth of the temperate zones. But in the production of the great staple commodities of the tropics,—cotton and sugar—these two first and perfectly legitimate purposes of commerce, the binding in love of nations together, and their reciprocal pecuniary advantages or pleasures, are grossly and unchristianly perverted by Slavery. Nay more, we conceive they are actually so damagingly dealt with, that a ruinous loss, if not a scandalous bankruptcy, cannot but of necessity, and ere long, ensue. When shall these things be? And what sign will there be when these things shall come to pass? The time draweth near! Shall this generation pass away before the prophecies of liberty shall be fulfilled? I trow not. Without entering into a lengthened statistical array embracing several years of prices and quantities of hands employed, and crops raised; of births, deaths, and disasters, in order to substantiate these assertions concerning the rapid tendency to ruin which clings to Slavery, we shall merely content ourselves by a few common sense, human, and humane remarks and simple deductions on the subject, on its wider bearings, as these are studies for the philanthropist and philosopher.

We take it for granted that in the advanced age of the world, and the progress of science, that Christian moralists and politicians agree to acknowledge that the kindreds, nations, peoples, and tongues of the earth have now each respectively, under Providence, obtained such locations as are literally the best adapted to their physical characteristics; and that the natural or acquired habits and constitutions of whole communities have become as it were climatized by generations of trial, and ages of exposure to the extremes or mediums of heat or cold, to which they have been subjected. The Esquimaux amid his stunted shrubs, and scanty fields, and simple flowers, with his, at present, coarse and meagre diet, and shut up as he is in his long, long winters, envies not bright and brilliant Africa, with its golden sands, and gorgeous flowers, and trees, and plants, and fruits! What comfort could the Negro feel, shivering in the snows and hovels of Greenland? England envies not Spain and Italy their summer skies or richer vintages. Then, in a word, for example and illustration, let the Chinese

* "I am well satisfied that if you let in but one little finger of Tradition, you will have in the whole monster, horns, and tail, and all." *Vide Letter from Dr. Arnold to Archbishop Whately.*

and the Hindoos cultivate their teas, their indigo, their rice; and leave America to its agricultural and commercial interests timber and tobacco; let Great Britain continue the "workshop of the world," as one with an empty sneer, once depreciatingly spoke; and let France still lead in taste, and maintain its eminence in fashion. And, as it appears neither the European nor Yankee constitution is adapted, or at least not yet so seasoned as to endure well, in health and vigour, the heat, and sustain the peculiar toils required in the cultivation of cotton or sugar,—then let the African, who, as we are taught and believe, is in a sort, physically and constitutionally adapted to the *work* (observe, I say, the *work*), and the climate where cotton is indigenous,—let him cultivate these on fair and equitable terms. Let him toil occasionally; that is, in seed time and harvest; nay, let him even *slave* at the wearisome labour which Providence and Commerce thus allots him. Start not! when we say, he must then be a "*slave*." For do not our colliers *slave*, and our factory mechanics *slave* occasionally! At our docks we see *slave-like* toil,—sailors now and then have to *slave*,—anchorsmiths *slave*,—and amid our sweet hay even, or the thickly-laden corn fields, we see our women and our maidens sweating and slaving in seasons of critical weather, and harvest emergencies! This is a part of the original curse pronounced on Adam and his race; it cannot be removed, and therefore must be endured. I don't see how the Millennium itself could annul this curse wholly. True, age by age, it is alleviated, and doubtless it will, as science progresses, become lighter and lighter in its taxations upon our bodily energies.

Let the African *toil* then! Let sweat stand upon his brow! But oh! in the name of God, the Father of the families of the whole earth, let it be *free toil* to our black brother! let it be recompensed sweat,—a profit in the labour to master and to servant. But Slavery, we again affirm, is no profit to master nor to servant in the honest balance and stock-taking calculation of the averages of a dozen or twenty consecutive years. Slavery cannot raise all the cotton which a beautiful earth, and gracious heaven, are prepared to give; and what slavery really does reap, is gathered at an extra price, and to manifest disadvantage and loss depend upon it. Cover the fields with Freemen,—with Uncle Toms and George Harrises,—and who cannot but see the advantage to the planter and the labourer?

"Aye," say you, "but where are to be found your Uncle Toms, or where are your George Harrises to be hired? How few such men! Show them us we beseech you!"

Sir, in your slavery they will ever be few! Ah, few indeed! Yet thank Heaven a few there ever will be, so long as the glorious gospel of the blessed God shines upon them; yea, though their land were even overshadowed, if possible, by a thicker darkness than now envelopes it. Would you, ye Lokers, ye Skeggs, prepare all you can (*you prepare!*) to increase the number of diligent and faithful workmen; would ye be rich indeed from the growth of cotton,—truly rich,—rich, not with that wealth against which the Apostle James utters his stinging "Go to!"—"Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasures together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped down your fields are entered into the ears of the Lord of Sabaoth." In a word, if you would be thus *truly rich*, away with your slavery then. Slavery, it cannot be denied, does year by year impoverish the land; and at this moment large tracts are lying waste and in weeds; and every new bankruptcy throws additional acres out of cultivation; it spoils or shortens many a crop, ruins many a planter, enriches for awhile, and then for *ever while* makes "poor indeed," and probably damns body and soul of many a Haley, many a Legree! Slavery has never, no never, given wealth to the third or fourth generation! Look at some of the children or grandchildren of your Clussones, your Harpers, your Berrillas,—see the posterity of our English, our Liverpool and Bristol slaveholders. Recount their history,—track them from the height of their pride and abundance, thus originally drawn from the blood, and lives, and souls of their fellow men; track them down

to the depths of their present pauperism and veriest vagabondism! What a course! How true the proverb, "The name of the wicked shall rot." Look at the Selbys—at the St. Clairs—at Mrs. Stowe's work!

Oh! who can calculate the pecuniary losses from death premature,—men, women, and children cut off by ill-treatment, by overwork, by starvation, by flogging, by bloodhounds, by murder! Debit the account, too, with the incendiary fires, and insurrections, and robberies which prevail. Ah then, how can the full tale of cotton crops be gathered amid such Pharaoh-like agencies! To his task-masters and officers he said, "Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the task-masters heated them, saying, Fulfil your works, your daily tasks as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in an evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task."

Substitute cotton for brick, America for Egypt, redeemed man in general, for Israel in particular, and make one or two other very slight verbal alterations, and we have a history and true character of the houses of bondage, which have been reared, and are upheld by Christian hands so-called, described by the pen of inspiration three or four thousand years ago. Hear, ye planters: The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of their bondage. "And God heard their groanings, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and I have heard their cry by reason of their task-masters; for I know their sorrows, and I am come down to deliver them." Then, if there be only a slight analogy in the abominations of Negro slavery, when contrasted with the land of Egypt, and Israel's house of bondage,—how can the planter grow rich, accursed as the heavens and the earth must be, the clouds as brass and the earth as iron, through the abominations committed and acknowledged—putting aside for the moment the harrowing details as recorded in Uncle Tom's history?

Then as a POLITICIAN, and as one wishful to cultivate friendly relations towards all men everywhere on the face of the whole earth, and as an advocate for the advancement of social and mercantile economy and international weal, and comfort, and trade, on the widest possible scale, I enter my protest, in the sight of high Heaven, the Judge and Defender of the oppressed, against SLAVERY.

(To be concluded in our next.)

THE SPIRIT'S OPERATION.—ALL the exercises of God's communion with us are carried on by the Spirit; if he renews us, he doth it by his Spirit; if we are adopted, sanctified, comforted, or sealed, it is done by the Spirit: also, all the exercises of our communion with God are carried on by the Spirit; if we pray in faith, it is by the Spirit, if we sing, if we love and obey God, or rejoice in him, it is by the same Spirit.—*Randall.*

THE HEAD AND THE HEART.

[Insertion is accorded to the following article (by one of our highly valued contributors), not because we agree with every principle or deduction implied by the tenor of his remarks, but because we are not unwilling to assist in giving currency to any eligible and harmless line of argument intended to show the compatibility of Scripture truth with particular forms or departments of human knowledge. We do not profess ourselves to be so thoroughly persuaded as the writer, that phrenology deserves to be dignified with the title of a science. As a subject of inquiry it is full of interest, and it may eventually lead to important results in Mental Philosophy; but at present its data are not so incontestable, nor its conclusions so impregnable as to be wholly satisfactory to logical minds.—Ed.]

WHEN phrenology first made itself heard, there arose a cry from some well-meaning people that the Bible would be in danger if this new philosophy were encouraged; consequently much was written, and more spoken, against this supposed new antagonist. The ground taken was, that the Bible attributes to the *heart* those faculties which phrenologists say are seated in the *brain*; and, therefore, the Bible being true, phrenology must be false.

Just this same style of argument was used by the Romanists against Galileo; he averred that the earth moved round the sun, and round itself; they replied, that the Bible everywhere speaks of the sun as a moving body, and that Joshua is said to have wrought a miracle when he stayed the downward course of the sun. Severe measures appeared to them perfectly justifiable in order to silence the philosopher, and severe measures were taken against him by the Inquisition accordingly.

Phrenology did not meet with physical torture, but it did meet with many moral inquisitors, both in the pulpit and in the press; yet it continued to spread among thinking and observant men, while opposition gradually wore out its virulence, ceased to quote Scripture, and became comparatively silent. Phrenology has certainly gained the victory over, not the Bible, but its misdeeming friends; and it becomes us, who love the truth, to ascertain "what is truth," lest we become enamoured of a deceit in its semblance.

The Bible certainly speaks of the heart as the seat of desire, of love, of understanding, of fear, of fortitude, of conscience, of meditation, and of various other simple or complex passions, emotions, or faculties of the soul. (See Matthew v. 28, Deut. vi. 5, 1 Kings iii. 9, 12, Luke xxi. 26, Deut. xx. 8, Psalm xxxi. 24, Acts ii. 37, Luke ii. 19.)

The Bible also speaks of the head as a symbol of the whole man, as the governing power; and the philosophical St. Paul draws a comparison between the relationship of the human head to the body, and the relationship which exists between the Lord Christ and his church. (See Proverbs x. 6, Ezekiel ix. 10, Isaiah ix. 14, 15, Colossians i. 18, and ii. 19.)

From all this, and much more might be adduced, it is evident that the Bible was written in the popular idiom, that its discourses were uttered in language suited to the understandings of the hearers, and that the spirit of the truth being preserved, mere verbal variations are of no moment.

Thus, if our translation of the Bible were so rendered as to be made to speak in phrenological terms when speaking of the passions, the truth would still remain the same, viz.—that the inner man, the soul, is answerable for them. This soul in fact, which actuates the body, has the chief vital parts as well as the inferior members committed to its care; and is that part of man from which, as from a fountain, flows the stream of evil desire; and, it is this same soul which "believes unto righteousness," and bids its servant, the tongue, make "confession unto salvation."

Further, if the famous passage in Joshua were so rendered as to inform us in astronomic terms, that at the command of Joshua the sun was visible for about twelve hours longer than usual, the real truth of the narrative would be exactly the same as it is now; but the philosophically improved text would be no clearer to us, for, although we know better, we still talk and think about the sun as a moving luminary.

To return, phrenology affords a better exposition of the parable of the talents than is to be found among either divines or metaphysicians. Our Lord takes his three characters from the summit, the medium, and the lowest ranks of human nature. He shows to us a man with five talents, another with two, and a third with one talent. The first may be described as a man of vast mental power, having, with excellent health, large perceptive, reflective, moral and social faculties. The second may be said to be equally gifted in two of the above particulars, but quite deficient in the rest, or, all his organs may be tolerably well-balanced, but of far inferior size and power. The third is evidently a man of one idea, a being who escapes idiocy by the great prominence of one faculty, or, by having his organs generally one degree above childishness.

Let no one quarrel with his Maker; such is human nature, and in these respects some are made to honour and some to dishonour. What is to be done? Why mark the result. He that has used his great intellect to corresponding profit, and he that has used aught his moderate commonplace organism, according to his limited ability, do enter alike "into the joy of their Lord;" and so by equitable judgment might the third, if he had well employed his single talent; but failing that, he is punished for his perverseness.

"Man, know thyself!" is excellent advice, and as face answers to face in a glass, and we by looking therein acquire a knowledge of our features, so by looking into phrenology may we discover the leading features of our minds, and far more readily discern our abilities and disabilities than by any other means.

Many have erroneously fancied themselves fitted for peculiar walks in life, and have wasted their lives in vain endeavours therein; whereas they might have profitably employed themselves if the natural index of the mind had been consulted. Many young men feeling themselves capable of appreciating the works of poetic genius, have mistaken that capacity for genius itself, and urged by their love of approbation have aspired—poor little sparrows!—to take the eagle's flight. If they had first measured the wings of their ideality, caution or prudence would have whispered better counsel.

On the other hand, for want of this mental self-examination, many talents have lain buried, "hidden in a napkin." Some have indeed been raked up by peculiar circumstances, and passing events have set to work the powerful organs of those men of mark whose names are familiar to us as "household words"—

"Yet many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But the moral powers are more especially those with which we ought to be best acquainted, whose growth and development we should foster with all our care.

The whole of the upper region of the brain, the crown of the head, wants elevation, and the higher it rises the nearer, morally, is man to heaven. It is consoling to know, that as the highest and best of the soul's organs are employed and kept in a state of activity, the more easily are the baser sort controlled.

The Holy Spirit is promised as a continual aid in this internal struggle; and we find that after conversion the evil passions, which erst reigned in the mind, become so far transformed that they are no longer evil, but good; thus pride (*self-esteem*) sinks down into humility when it gazes upon Him, who "made himself of no reputation." Anger and revenge (*combativeness* and *destructiveness*) lay down their weapons when they hear Him, who wields the thunders say, "Vengeance is mine, I will repay;" or when they hear the Lord and Master exclaim, "Father forgive them, they know not what they do." Avarice (*acquisitiveness*) gives up its greedy gains "to feed the poor" when Jesus calls, as once he called Zaccheus. Gluttony and drunkenness (*gustativeness*) no longer wallow in the mire of pampered appetite; the bread of heaven and the wine of the gospel elevate their taste. Lust and evil concupiscence (*amativeness*), no longer light up their unholy fires; the man becomes the husband of one wife, whom he loves, as Christ loveth the church. Inordinate affection (*love of children*) becomes a reflection of the love of Him who is the Father of us all. Of a truth this is a new creation in the mind of man.

This view of the regenerated mind is instructive as an illustration of the

sound philosophy of our Lord's caution, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak," (Matthew xxi. 41.) It also shows us, that like St. Paul, we have need to keep ourselves "under subjection," inasmuch as the passions, these organs of human nature, remain within us, and constantly need the controlling and purifying influence of the Holy Spirit to preserve them in their proper state, and to render them at once instruments of happiness to ourselves and of glory to our Maker. We have here some light thrown upon the important doctrine of sanctification, and can see how we may "go on to perfection," and "grow up into Him who is our head in all things." (See 1 Thessalonians v. 23, Heb. vi. 1, and Ephesians iv. 15.)

Let us not, however, fall into the error of supposing that the brain is the soul, for it is only the chief organ, or aggregate organs of the soul; being divided into many faculties, that each may best perform the behests of the immortal principle. The brain is a laboratory or chemical workshop, for the production of that nervous influence,—that wonderful vital electricity which conveys the intelligence of the spirit to every part of the human frame,

So "fearfully and wonderfully are we made."

C.

Science and Literature.

Astronomy.

NOTICES FOR NOVEMBER, 1853.

BY G. C.

"See how the floor of Heaven
Is thick inlaid with pattines of bright gold;
There's not the smallest orb that thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim:
Such harmony is in immortal souls,
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

SHAKESPEARE.

THERE is no idea more familiar to the lovers of poetry than that which supposes that the innumerable orbs which tenant the infinite space move in their never-ending rounds to strains of sweetest, grandest, and most perfect harmony. And there is no greater idea than this to be found in the greatest creations of the world's greatest minstrels. Like most other large conceptions also which serve to exercise, conduce to expand, and forcibly illustrate the capacity and powers of the human mind, it is, without question, derived from the Bible, and there we find it, in the highly dramatic colloquies of the book of Job, assigned to the Almighty himself—one of the most brilliant gems in the majestic and magnificent prologue of his speech to the man of Uz:—"Where wast thou," saith he, "when I laid the foundations of the earth? Declare, if thou hast understanding . . . Who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" The idea is beautifully illustrative of the regularity and order observable in all the motions of the

heavenly bodies, which, though of all conceivable and inconceivable magnitudes, occupying in unnumbered myriads an expanse of space immeasurable by any powers possessed by man, and each poised on nothing, revolve with unswerving accuracy and untiring motion in the orbits marked out for them by the word of Omnipotence. Thus do they ceaselessly perform the grand anthem of the universe, and give forth to the ear of the Divine Majesty the various parts of the selectest harmony of heaven, that with sweetest chords and most entrancing measures, "wakes the echoes of eternity."

"What, though no real voice or sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
'The hand that made us is divine!'"

ADDISON.

The Sun rises on the 1st at four minutes before seven and sets at thirty-two minutes past four; on the 13th he rises at sixteen minutes past seven and sets at fourteen minutes past four; on the 22nd he passes from the sign Scorpio into Sagittarius (the Archer); and on the 30th he rises at forty-four minutes after seven and sets at six minutes before four. On the same day there is an eclipse of the sun, invisible in this country; but in longitude $110^{\circ} 18'$ west, and latitude $11^{\circ} 20'$ south, the eclipse will be total at high noonday. This will be at ten minutes past seven in the evening, Greenwich time. During November the day diminishes one hour and twenty-six minutes; the altitude of the sun, on the 30th, is seven degrees fifteen minutes less than on the 1st, and

he is also 574,000 miles nearer to the earth.

The *Moon* is new on the 1st, at thirty-nine minutes past eight in the morning, and sets on the 6th, at forty-eight minutes past eight in the evening. On the 13th she rises at forty-three minutes after three in the afternoon, and is full on the 15th, at six in the evening. On the 20th she rises at twenty-three minutes after seven in the evening; and on the 30th it is again new moon at a quarter past seven in the evening. On the 4th, the young moon will be near to both Jupiter and Venus.

Mercury will be again favourably situated for observation about the 22nd, on the horizon, in the south-west by west, when he will set fifty minutes after the sun.

Venus and *Jupiter* approach very near together at the beginning of the month. On the 8th they set nearly at the same time, about two hours after the Sun. After this period, *Venus* becomes longer visible after sundown, while the opportunities for observing *Jupiter* rapidly diminish. Both are moving eastward among the stars, but the motion of *Venus* is much swifter, and she accordingly increases her apparent distance from the western horizon at sunset, while *Jupiter* sets earlier every evening, and will be wholly lost to sight in the superior radiance of the sun next month.

Mars is visible throughout the night after half-past eleven, and is near to *Regulus* on the 10th.

Saturn is well-situated for observation, rising at half-past five on the 1st, at sunset on the 22nd, and at half-past three on the 30th. His position in the sign *Taurus* is still very conspicuous.

Natural History.

NOTICES FOR NOVEMBER, 1853.

BY SAMUEL HEREMAN.

THE season of flowers is now over. A few of the remnants of summer beauty are still seen, but they look languid and sickly as though they too were ready to vanish. The trees are rapidly losing their leaves; not because those leaves are simply weakened and dead, for when leaves die upon withered branches they tenaciously adhere to their position. For a natural "fall of the leaf" the branches must retain their life, and the leaves die and fall because the buds to which they were attached have received their quota of nourishment, elaborated through the instrumentality of the leaves. The hawthorn, mountain ash, and *Pyracantha*, however, assist to enliven the landscape with their shining red berries.

In this month when there are few plants seen with showy flowers, those of a flowerless kind are the chief objects of interest, and will furnish sufficient employment and gratification to those who love to examine the wonderfully varied forms of these very singular productions.

The mosses (*Musci*), clothed in vivid green, and exhibiting an army of delicate fruit-stems, are found on banks, stones, rocks, trees, walls, on the borders of slow brooks, and in stagnant waters. The liverworts (*Hepaticæ*) are also worthy of attention. Some of them, as *Marchantia polymorpha*, are found in moist, shady places; overrunning the ground in neglected portions of the garden, and covering the soil of garden-pots. The scale mosses (*Jungermannia*) are also found on the bark of trees, in damp places, and in many shady places. The lichens (*Lichenes*) are almost universally distributed, as there is scarcely a tree, a stone, or a wall—if exposed to the weather for a few weeks—but becomes covered with some species or other of this interesting and useful tribe of plants. The weather tints of old buildings consist for the most part of *Rinodina atra*. The rich yellow patches on walls and trees, &c., are the plants of *Parmelia parietina*. The blue-grey scales, found so abundantly in the same situations as the last, and looking like a number of crimson warts, are the *Scyphophorus pyxidatus*. The rein-deer moss (*Cladonia rangiferina*), the food of those valuable animals in the cold regions of the world, now curls up its dark edges on most old closely-mown lawns, and also on moors and common lands, in almost all parts of this country and Ireland; and the Iceland moss (*Cetraria islandica*), so well known as yielding a nutritive jelly, is now found most abundantly in the mountain districts, both in the north of England, in Wales, in Scotland, and Ireland. Fungi are generally abundant at this season of the year; but the present time is an exception, on account of the great quantity of wet which fell in spring preventing the tender fibrous roots striking through the soil. Several coloured kinds however stud the landscape. The common toadstool (*Agaricus comatus*) grows in abundance in all waste places. On dead sticks numbers of scarlet warts are seen; these are plants of *Tubercularia vulgaris*. On nettle stems grow *Peziza asvea* in the form of mouldiness; and *Peziza fruticosa* studs the outside covering of beech nuts, acorns, and chestnuts; whilst the dying cones of the Scotch fir are covered with *Hydnum auriscalpium*, a species peculiar to that tree.

The large shell snail (*Helix pomatia*) now closes up the mouth of its horny

dwelling, preparatory to winter; having first assembled in groups, beneath large stones, or warm banks, where they have sufficient shelter during their season of repose. This is the snail which the ancient Romans fed for table, and when cooked, it was considered a dainty; this, too, is most likely the species mentioned by Sallust, as instrumental in the capture of the castle near the river Malaga, in Spain, which terminated the war with Jugurtha.

Queen wasps, and humble bees, of different species, have retired to their winter quarters, in the ground or amongst heaps of dead leaves, and remain torpid until spring. Nearly all late-hatched caterpillars are gone into the pupa state, and will appear in the forms of butterflies and moths next spring and summer; their chrysalids are found fastened to window frames, against the branches of trees, or buried in the ground.

A few moths, however, are natural to this season, as the December moth (*Pecilocampa populi*), which generally appears at the end of this month, and may be seen dancing about warm and sheltered banks; the winter beauty (*Phigalia pilosaria*), and the flat-bodied moths (*Geometra applanata*) are now also to be seen in almost every direction on mild days. Those caterpillars which feed on trees in society, and were hatched too late to become full fed and enter into the pupa state, now spin for themselves a warm winter nest, in which they can repose safely until spring; amongst these are the gold-tailed and brown-tailed moths, so destructive to fruit trees in some seasons.

As the winter is now setting in, woodcocks flock to the coast; the large fieldfares and the redwings feed upon the mountain ash and hawthorn berries. Bullfinches resort to gardens, to feed upon the buds of fruit trees. The hawk-owl (*Stryx brachiata*) arrives from the north in the beginning of the month. The dotterell (*Charadrius monnelli*) may be seen occasionally as it migrates towards the south. The Jack-snipe (*Scolopax gallinula*) now arrives; and the ptarmigan (*Tetrao lagopus*) now assumes its winter dress of white. Flocks of siskins feed on the seeds of alder and birch; Brambling finches and snow flecks resort to farmyards and associate with chaffinches and sparrows; and twits now chatter in flocks on the naked hedges and low trees. Robins boldly enter our dwellings; and ducks, of various species visit our ponds and rivers; and the various species of tits, with their merry see-saws, may be seen near our houses, feeding amongst bones.

Bats take shelter in warm outhouses

and barns for the winter; and squirrels and dormice retire to their storehouses to sleep until finer weather returns.

The weather, this month, is proverbially dull and foggy; the heavy mists in and around London, by condensing the smoke and dust, produce a darkness which sometimes obscures the sun and renders the night doubly dark.

The temperature is now low, the rain generally abundant, and evaporation greatly diminished.

Sacred Botany.

THE RUSH, BULRUSH, AND PAPER-REED.

BY S. HEREMAN.

THE rush, bulrush, reed, and paper-reed are several times mentioned in Holy Writ, as well as by nearly all ancient Eastern writers. The Hebrew word *קנה* (*goma*), generally used in Scripture, has been variously rendered: in Exodus ii. 3, the word is rendered bulrush; in Job viii. 11, and ix. 26, it is translated rush; in Job xl. 21, and Isaiah xix. 6, it is called a reed; in Isaiah xix. 7 it is termed paper-reed; by the Arabians it is called *El Babir*, and by the modern Egyptians it is named *El Berdi*. These various names apply to only one species of plant, called by Theophrastus, Dioscorides, and the seventy Greek translators, *Πάπυρος* (*papyrus*). These last made their translation in Egypt, and most probably wrote it on the very article they were describing. Their words are—*Μη θαλλει παπυρος ανευ υδατος*, "Can the papyrus flourish without water?" Job ix. 26. It is also the *papyrus* of Pliny, whence we derive our name *paper*. Herodotus, Strabo, and some other authors state that it was called *Βυβλος* (*hyblos*), and the old Latins made use of the same name, whence came our word *Bible*.

This plant is known to modern botanists by the appellation of paper-reed (*Papyrus antiquorum*, fig. 1), so named on account of its being the material with which the ancient Egyptians (supposed to be Copts) manufactured the greater part of their paper. The plant formerly grew abundantly in all the marshes and stagnant waters of Egypt; it even occasionally flourished in the currents of the Nile, where the depth did not exceed three feet; but whenever found in such situations one of the angles of the stem always met the running stream, so as to break its force, and prevent the slender stalks being destroyed. In the present day it is much less common than

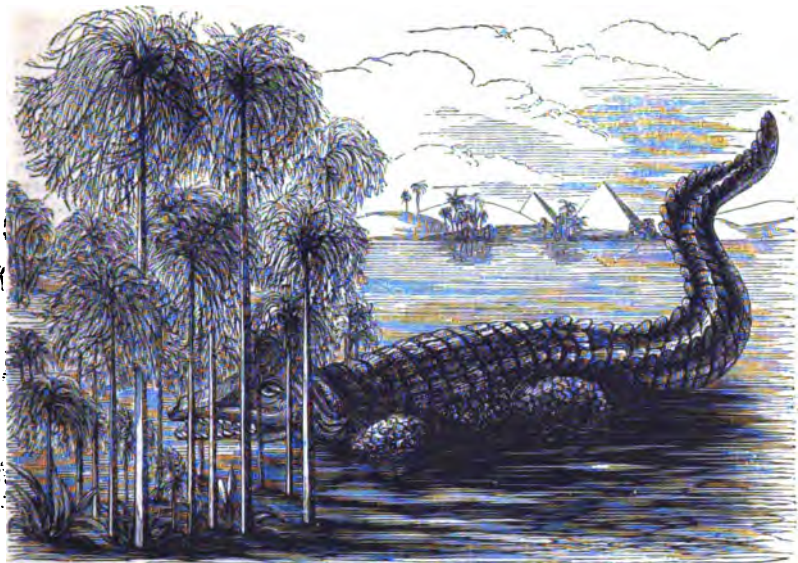


Fig. 1. *Papyrus Antiquorum* : the Paper Reed of the Nile.

formerly, on account of the inhabitants making extensive use of the roots for fuel. The stems are numerous, and gradually taper from the bottom to the top, rising to the height of ten or twelve feet; they then separate into many smaller ones, each of which becomes again subdivided into three thread-like drooping branches, which bear the inflorescence in the form of small clusters or knots, situated in the part where each of the three branches divide.

Several kinds of paper were manufactured by the ancients from the papyrus, and the names of *byblos*, *philuria*, and *καπρυς*, were used to distinguish the kinds and qualities: this last word has been Latinized into *charta*. The finest sort of paper was composed of the delicate white pith, taken from the interior of the triangular stems; the outer green bark was peeled off, until the white spongy portion was fully exposed; this was then cut lengthwise into very thin slices, which were either steeped in a weak solution of gum, or in the waters of the Nile, which contain a slight mucilaginous property. When sufficiently saturated, two layers of these prepared films were placed upon each other, arranged alternately lengthwise and breadthwise, and other layers were added until the required thickness was gained; the whole was then pressed, dried, and bleached; after which it was finished off bright and smooth with a piece of polished ivory. On this kind of paper most of the ancient manuscripts of value were written, and

some have been found in a state of good preservation both in Pompeii and Herculaneum. Another kind of paper, inferior in quality to the last, was made with thin slices of the plant cut as above, but including the green rind as well as the more delicate parts; this kind was usually coarse, brown, and unequal, and was therefore only used for common purposes. The Romans, however, greatly improved the manufacture of this sort of paper, and rendered it nearly equal to the first. Other sorts were made from the pith and soft wood of different plants: the materials were beaten into a pulp, and, when pressed or rolled out to the desired thickness, were then dried, calendered, and finished off with a coat of cedar oil.

Besides the manufacture of paper, the *papyrus* plant was from the earliest times made use of in the construction of various kinds of vessels; and something of this ancient custom is still practised amongst the Chinese, the Egyptians, and the Abyssinians. Most writers of antiquity mention that the stalks were made into boats, canoes, ships, and smaller vessels, as baskets, boxes, and covered hampers, similar to that in which the infant Moses was placed, as described in Exodus ii. 3. In Job ix. 23, large sailing vessels of this character, called *swift ships*, are mentioned; and in Isaiah xviii. 1, 2, these ships are called vessels of *goma*, translated in that passage *bulrushes*. Similar accounts are given of the uses of *papyrus*

by Theophrastus, Diodorus Siculus, Strabo, Lucan, Pliny, Plutarch, and many others amongst the ancients; and Shaw, Bruce, and others amongst the moderns.

The first mention made of this plant in the Bible is in Exodus ii. 3, where it is introduced to our notice in connection with that most interesting incident of parental affection, and the constant care of a kind and watchful Providence—the preservation of the infant Moses; whose parents, when they could conceal him no longer, resorted to a means for preserving his life that could only have been devised by the tenderest affection, and executed in humble dependence and strong faith towards God. With the paper-reeds (*goms*) of the Nile they made a closely-woven basket or hamper, and having filled up the interstices with slime and pitch, to prevent the moisture from penetrating, they “put the child therein, and laid it in the flags by the river’s brink,” where it would probably be concealed from merely casual observation by the abundant and tall paper-reeds, though no doubt exposed to great danger from the swarms of crocodiles with which the reedy swamps of the Nile were infested. In the providence of God the infant deliverer of his people was rescued from the jaws of the river dragon, and placed for protection and training in the family of the very tyrant by whose decree all of his sex and nation had been doomed to destruction. Pharaoh’s daughter, by whose instrumentality this was effected, is variously called Bithiah* and Thermutis, and the incident occurred nearly 1,600 years before the Christian era, showing at how early a period the papyrus was made useful in the arts of life.

(To be continued.)

Authors and Books.

The Escaped Slave; An Autobiography of Charles Freeman, with a Preface by the Rev. J. Whitby, Ipswich. London: Partridge and Oakley.

AN interesting narrative related with much simplicity; and showing how Charles, the slave, after undergoing the privations consequent on his condition, escaped from the land of bondage to happy England, and became a freeman; and having fallen into good hands was by their kindness educated, and is now filling a respectable situation in London. The generous publishers have agreed, after paying the bare cost, to apply all

the profit towards a fund for the benefit of the author.

The Religious Aspect of the Civil War in China. By the Rev. W. H. Rule. London: Partridge and Oakley.

MR. RULE is a bold man, to place himself in antagonism to almost every Protestant in Christendom. While all are looking to China with strong hope, perceiving in the signs of the times the presage of glorious events, the dawn of a bright day, the fruits of a rich harvest, and seeking to discover the points in which the so-called rebels may be said to “know the truth” and in which they “hold the faith,” our author betakes himself to the task of trying to prove that there are no reasons for Christian men to congratulate themselves on the religious aspect of affairs: that whatever changes may have taken place have been produced by the underhand efforts of the emissaries of the “man of sin;” that in fact it is all the result of Jesuitical plottings and political manoeuvres; and will and in establishing a power as hostile to the interests of true religion as any thing which has ever existed in the Celestial Empire.

We thank the Editor of the “Wesleyan Methodist Magazine,” for his array of facts and the really valuable information which his industrious investigation has enabled him to give us; but we demur to his conclusions, and think, in reference to his charge that it is not proven.

We doubt not but that Jesuits have long been at work in China; their perseverance and devotedness in compassing sea and land to make proselytes, ought to put to shame those who hold a purer faith. Such men cannot but exert an influence; but that it is their creed that the Chinese have adopted, or that their counsels will prevail to the exclusion of evangelical religion, if the rebels prove victorious, we do not believe. We think that the chain which Mr. Rule has been putting together with so much apparent carefulness, not only wants some important connecting links, but that it is also incomplete. He has not got to the end of it.

Had our space permitted we should have pointed out what we consider discrepancies in his arguments; but, as we cannot do this, we advise those who can to read the pamphlet; for, differ as we may from the author in his conclusions, we again commend his painstaking industry, and hope the work will be extensively read. We cannot conclude this notice without calling the attention of our brethren to the resolution passed at the Aggregate Meeting, in reference to the “million copies of the *New*

* Chron. iv. 18.

Testament for China." We believe that the Lord is about to do great things for that country; and, if we only use the means in the exercise of faith, and with mighty prayer, "the Desire of Nations" will appear unto them as "the fairest among ten thousand and the altogether lovely;" and they will crown him LORD OF ALL! Let not our supineness permit error and superstition to take the place of truth and righteousness.

The Warning Voice; or, The Penitent Homes of England. With a Recommendatory Notice by Professor Wardlow, D.D. London.

DR. WARDLOW does not say much in his prefatory remarks in praise of the work

which is dedicated to him. In fact he had only read a small portion of it, and appears very much afraid to commit himself to what he had not seen. We do not think the book contains anything that will offend even the most fastidious. A crying evil is pointed out, and illustrations are given. A remedy is also proposed, and we doubt not but that if attempted in the spirit of sincere sympathy and affection, as suggested by the writer, that remedy will prove effectual in a good degree.

We should have been better pleased had the volume been written with less of the appearance of "puffing off" the establishment referred to. But by "all means" let good be done.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.

(Continued from page 411.)

FRIDAY, September 3rd.—A wet morning. I have not had everything as I could have wished at Killarney. Far otherwise. I arrived on Monday evening, and on Tuesday morning found that I had been pestered with more company than was welcome. The weather being close I opened my room window, a sash without strings and weights. Down it dropped, the upper part catching the fingers of my right hand, taking the skin from three of them and almost breaking the bones. After sleeping two nights in unwelcome company, I got my room changed for a more promising one. Now I found myself cooler in bed than was pleasant, and on rising in the morning discovered that the large sash of my room window was reared in a corner of the room, and that I had slept all night with the window open the whole size of the vacancy thus left. Our accommodation was not in any respect what we had expected; but we no longer wondered at that, when we found out that the inn we were at was an inferior one, called by the name borne by a superior one of the town, just as a decoy for travellers.

I had now been here four nights, and had no more time to spare. My Cork friend had a strong desire for me to go with him to see Dr. Dill, the author of a work on "Ireland's Miseries, their Causes and the Remedy:" but the distance was little short of thirty miles, and there was no public conveyance, so that we had to abandon the project.

My attraction was towards Glengariff, but my friend would not venture to brave the rain thither, and endeavoured earnestly to dissuade me. I was in a fix. I felt no inclination to return along the dull moorlands and bogs to Mallow, as he must to get back to Cork; I was loath to remain longer at Killarney;—and yet the rain fell in torrents. How then could I face the mountains? I thought that as the rain was so abundant, it would probably expend itself by mid-day, and that in receding from the lakes and mountains towards the sea, the chances would be more favourable. Moreover, I never let the weather stop me when I have to preach anywhere; why should I now? What shall I do? The air has become cool through the wet weather, and I want to travel. I have breakfasted and waited awhile in hope of some favourable atmospheric prognostication. Having put on an extra pair of stockings and my gaiters, I make my way to a drapery shop, and ask for protective fabrics. Waterproof coats are recommended, and my attention is directed to them; but I want something both cheaper and more applicable to several uses. A remnant of oil-cloth is mentioned. It is in the warehouse overhead. Well, fetch it down. Here it is, a yard and half wide, and a yard and three quarters is the length. How much for it? The price is 2s. 2d. a yard. The remnant shall go for 3s. 6d. Very well, that will do. The purchase is made.

That remnant of oil-cloth will protect from rain my whole person except my feet and the lower part of my legs; and as I have a mackintosh air seat, and an umbrella, what need I more? Why, my feet and legs are vulnerable parts of my body: can I have anything for *their* protection?—yes, here are a pair of water-proof gaiters, that reach up to the loins, and higher, covering the top of the feet, legs, and thighs. These protectors I get for another 3s. 6d. They are sticky, and not of the most agreeable smell. Never mind; they will serve for this journey, and may preserve my life. Now then, covered about my lower limbs with these overalls, and throwing the oil-cloth around me, I take leave of my friend and seat myself upon my pneumatic supporter, placed on a cushion, along with a countrified Irishman on one side of the car,—three gentlemen, tourists from England, occupying the seat on its opposite side.

Away we go,—and have a constant fall of right earnest rain for about two hours, with the exception of very brief intervals of cessation. Our road runs in a southern and south-western direction, along the shores of the lakes, on the opposite side to that of our excursion on the day before. We started at about eleven o'clock, and towards one the rain cleared off, no more of any consequence falling during the rest of the journey.

The mountain rills were all swollen, and came tumbling down the declivities and precipices like streaming silver. The cascades roared majestically, and poured their foaming torrents in more than ten-fold their usual volume, among confused masses of rock. The flood had swollen the ordinary dimensions of the lake, and spread over the dale between the upper and middle lakes, as well as over the meadow lands above the upper one. We had occasionally a clear view as we proceeded, and when we reached the police station, the lakes and mountains were completely unveiled, presenting a glorious scene to the admiring eyes. The police station stands at the most commanding point of vision for both classes of scenery and for every diversity of nature in this romantic district. There is not another spot equal to it in the whole route, and probably none to surpass it in the neighbourhood.

Not far from the police station the road passes through a massive projection of rock, which has been tunnelled through, and has the appearance of a noble, rocky archway. A very considerable portion of the road embraces deep cuttings through the rocks, and slicings from the bases of rocks. The evidences of the operations of boring and blasting are

abundant in the rocks along which the road passes. The labour and expense incurred by its formation must have been very great. Part of the expense was borne by Government, and part by the county. The Gap of Dunloe continued visible to us for a great distance, no object being more conspicuous.

When we had got about a dozen miles on our journey, we passed two men on the road, one of whom the driver accosted. A passenger seated behind him on the dickey, exclaimed, in a tone of gratified surprise, "Well, Owen, is that *you*? come up! you don't know *me* I dare say." "No," said the other, springing up and seating himself on the dickey, "I do not: who are *you*?"—The traveller was a soldier—he had left the neighbourhood some years previously, at the age of seventeen, and was going on duty to Kenmare. The moment that he gave his name, the other exclaimed with strong feeling,—"*Oh! the Lord of Heaven bless you, every bit of you.*" Then followed a string of mutual inquiries about absent friends, and a few minutes' friendly chat, terminated by a most cordial parting, with a reciprocation of the best of wishes. To witness such touches of nature in the gentler and nobler moods of human feeling is like a cordial to one's heart. The expressive fervour of the Irish heart, winged in words of fire, at the unexpected recognition of an old friend, thrilled through me though an utter stranger to both the friends, creating not less delight than surprise. Scarcely ever do I witness the meeting of cordial friends without thinking of the vehement wish, "*The Lord of Heaven bless you, every bit of you.*"

As the rain subsided, a thick fog crept along some of the mountains, leaving parts of them visible whilst concealing other parts, producing a beautiful effect. We might sometimes have doubted whether we were really upon the solid earth, or steering towards the ocean, or navigating the aerial regions, so singular and changeable was the picture. Seldom was the summit of a mountain visible after we had turned our backs upon the Gap.

At Kenmare, a neat, clean, little market-town and small seaport, we found an excellent inn, where dinner was prepared for the passengers. The three other passengers and myself dined together. We had upon the table newly fried fish, cold mutton, hot mutton, and potatoes boiled in the skins as is the universal custom in Ireland. I partook of the fish, and then handed my plate to the waiter to be removed, ordering him at the same time to bring me some of the warm mutton.—"*Mutton, sir?*" said

he with a strong inquiring emphasis. "Yes; *mutton*," I answered—adding the question, "why not?"—"It's *Friday*, sir," said he.—"Well, and what of *that*?" I asked.—"I thought you were a *priest*, sir, and might have forgotten the day."

My travelling companions enjoyed the thing uncommonly, laughing most heartily; one of them observing, "How cool! to remind a passenger of its being *Friday*;"—and then asked the waiter whether he was a keeper of the consciences of his guests. He replied that he was not, but that it was possible to forget the day, and that he thought it right to remind any that did so. The gentleman told him it was unfortunate for him that he had reminded "the gentleman" that it was *Friday*; for he had a custom of never giving anything to waiters on a *Friday*. The waiter, like a true Irishman, replied, "I would remind you of *that* too, sir."—After I had left the room he persisted in expressing his opinion that I was a *priest*, assuring the gentlemen that he knew them too well to be easily deceived. I have often been taken for a "*Methody-parson*," a minister, and a clergyman; but I do not know that ever I was so decidedly pronounced to be a *priest*. The gravity of my countenance, the plainness of my attire, and perhaps my dark velvet cap, fitting close to my head, may possibly have been the combination of accidents that determined the judgment of the waiter as to my sacerdotal character. And for a priest to eat mutton on a *Friday* was a great sin and a high scandal in the eyes of the watchful waiter of the Kenmare Hotel.

Just as we got away from the town we crossed a handsome little suspension-bridge, spanning the river which empties itself into the sea a little below. Before reaching the bridge, at a little distance, the river falls majestically over the rocks a depth of several feet, among large and scattered masses of rock beneath. Its appearance, rendered voluminous by the abundance of rain that had fallen, was like Niagara Falls in miniature. The roar of the torrent had a grand effect upon the ear. In seasons of scantier rains there would probably be nothing very striking in what was now really sublime.

The road beyond Kenmare passes through a good deal of bog and peat land, in which we observed the stumps of considerable trees, cut down, probably, centuries ago—the remains of former forests. Piles of tree roots and stumps were observable among the piles of peat, out of which they had been drawn—all proving that there had been a period when the country was well wooded where there are now no trees remaining.

We continued to ascend the mountain for some miles, and passed through several tunnels in the rocks, the last of which was 600 feet in length, cut through the ridge of the mountain, for the purpose of reducing the ascent. The Gap of Dunloe continued visible from this road nearly to the last tunnel. This long tunnel was plentifully dripping with water, which might be occasioned by the abundant rain that had fallen.

On issuing from this subterranean passage, the romantic dale of Glengarriff presented itself to view; and as we proceeded, descending the mountain, the Bay of Bantry, with its islands and the surrounding hills, became more and more revealed, until the most charming picture imaginable was spread before our delighted eyes. The scene was enchanting. I never saw anything to surpass it, if equal to it. New beauties presented themselves as we progressed, in ever-changing diversity. Throughout nearly the whole of our journey from Killarney the roundness of the rocks had struck me as a peculiarity; but at Glengarriff, and all its skirts, the rocks lie in immense ridges, like the mighty waves of the deep, and the mountains appear like prodigious masses of a similar character. It was as though the whole planet had been in a state of fusion, the liquid ball thrown into violent agitation, then whirled round, formed into mighty waves and immeasurably mightier billows, and, instantaneously solidifying, had left all the features of the heaving and billowy tempest in eternal fixity and firmness. The abundance of verdure among the rocks, and the spots of cultivated land interspersed amidst the broad barrenness stretching up the mountain sides, together with the intermixtures of woodland, contributed to the varied beauties of this region of enchantment.

A Protestant clergyman of the country had joined us at Kenmare, and continued with us to Glengarriff. He complained bitterly of the disregard of the Protestant interests of Ireland by successive governments, and of the principle on which the national schools are based and conducted. He expressed a profound sense of the kindness of England to Ireland during the famine consequent on the failure of the potato crop. He said the gratitude of the Irish people for English benevolence was greater than the English either knew or supposed. He stated that, at Skibbereen (or near it), he had seen the dead buried by cartloads together in the time of the famine. He expressed the opinion that the Irish people had been given over to the Pope at the period of the Reformation by the law that prohibited the conducting of divine service

in the Irish tongue; but that Popery at present was rapidly waning in Ireland; and that the disproportion between the Protestant and the Popish parts of the inhabitants was diminishing daily, so that the scale might be expected shortly to turn in favour of the Protestant population. His opinion as to the effect of the law prohibiting the celebration of divine worship in the vernacular tongue accords precisely with that of a Welsh gentleman whom I met some three years ago in London, who attributed the difference in

the religious state of Ireland and Wales to the difference of policy pursued in the two countries in that particular. Wales at the period of the Reformation was intensely Popish, more so than Ireland; but in Wales divine service was conducted in the language of the country, and the Bible was translated into Welsh. The result is, that in Wales there are scarcely any Papists, whilst in Ireland the great mass of the people has continued Popish almost to the present day; and even now there is a Popish majority.

Religious Experience and Incident.

SUNNY SPOTS IN THE JOURNEY OF MY LIFE.

A LOCAL PREACHER'S REMINISCENCES.

(Concluded from page 377.)

A FEW months ago, one of your esteemed correspondents referred with pleasure to a visit he once paid to the king of the gipsies. I don't know whether I ever had the pleasure of preaching Jesus to his majesty. I once published the word of salvation to six camps of gipsies who had pitched their tents by the side of a wood, among whom was one aged person that very much resembled his majesty. Whether he was so then, or not, I know not; but I well remember several females fell upon their knees before I had finished speaking, and with streaming eyes and supplicating voices began to implore Heaven's mercy. If the sovereign of that forlorn tribe was not present on that occasion, a few years afterward I went to the village where his bones lie mouldering until the morning of the resurrection, and took my stand in the open air by the church-yard wall, a few paces from his grave, and preached to the people Jesus and the resurrection. I met a friend some time after, who told me that under that sermon at least one sinner started for the kingdom of heaven.

On another occasion, when I paid a visit to my friend at B—, they requested me to give them a sermon upon the green, I complied; and, after preaching, a person came to inform me an old woman was in distress about her soul. We went to her house, prayed with her, and pointed her to Jesus. In a short time the Lord set her soul at liberty, and immediately she stood up erect (although she had been bowed down with an infirmity for years), and declared she felt as if she could walk twenty miles that night.

Some years ago, when on a journey, a friend at M— requested me to go with him to see a woman that was in trouble. I found her trouble arose from the treat-

ment she received from her drunken, backsliding husband. Of late he had been more brutal than ever. He had told her he should not die a natural death, and had taken a razor to bed with him one night, and kept it under his pillow, on purpose to put an end to his miserable existence. She stated that he was gone from home on one of his drunken sprees; and with tears declared she did not expect to see him home again alive. At the above statement I was deeply affected, felt as if I could not give any advice in the matter, and said, "Let us pray," and after that exercise I left the place. About two months after I went into the neighbourhood again, and having heard nothing about the man or his wife since my previous visit, I embraced this opportunity to go and see them. When I entered the house and enquired after their welfare, the woman exclaimed, "Oh, sir! my husband is a different man now. When you were here before and prayed for him, you said, while at prayer, you believed he would not lay violent hands upon himself, and that you believed he would be a different man." [I had no recollection of having used these words in prayer; but the woman remembered, for her whole soul was in the business.] "Some time after you were gone, my husband returned home. As he was coming down the garden, I heard him singing, and expected he was singing his debauched songs as usual; but when he opened the door he began to sing—

"Shall Simon bear his cross alone,
And all the rest go free?
No, there's a cross for every one,
And there's a cross for me!"

Exclaiming, 'If ever the Lord forgive my sins, it was when I was in yonder lane.' That (said the woman) was the time when you were praying for him." The Lord answered prayer, and in mercy smote the rebel to the ground:

"He mercy sought, and mercy found."

and returned home a new man. That day I saw him at the feet of Jesus, clothed, and in his right mind. This was "the Lord's doing, and marvellous in our eyes."

In the course of the same year, I called at B—, and went with a friend to see a family to which I was a stranger. In course of conversation with the mistress of the house, I perceived something was wrong. I asked if she was not a backslider. After a pause, she replied in the affirmative. I then asked her if she would return to God if he would forgive her. She was silent. I repeated the question, but still received no reply. I said, "I will give you three minutes to consider the matter." We sat down in silence for that time. I then put the question again. She had decided to give the Lord her heart. We went to prayer, and I had not been in the house twenty minutes before the woman was rejoicing in the God of her salvation. What induced me to adopt the method I did at that time, I know not. I had never done the like before. It was done upon the spur of the moment, and was successful. To God be all the glory! The next morning before I left the place, I saw Mr. P. (a respectable local preacher), who had heard of the circumstance. He said he was as glad as if any one had given him £50, "for she had been such a tyrant to her husband, who was a leader." I met the same female six months after, still happy in the love of God.

Some five or six years ago, I went to a village on business not far from —. I knew some friends of mine were in deep distress; and it would be ungrateful on my part to be at the place and not call upon them. So I went, and to my great surprise I met with a cool reception. I soon learnt my friends were greatly exasperated at my conduct respecting a previous visit to see a beloved child who was ill and had died. Such was the impetuosity of my friend, that I wished myself anywhere but where I was, and thought, "If I had been able to foresee this, all the horses in the place should

not have drawn me here." But as I was then situated, I was obliged to bear the storm. Perceiving my friends were labouring under a false impression respecting their dear child, who I believe obtained the mercy of our Lord Jesus Christ at the time I visited him, I began to pour oil into their wounds, and was requested to stay to tea. I remained, and after tea prayed with them, and was about to depart home. My friend appeared reluctant to let me go, and reached me a book to ask my opinion respecting its contents. Opening upon a subject suitable to the occasion, I began to preach Jesus unto them, showing the insufficiency of all forms and means without an interest in Christ—urging the necessity of an immediate acceptance of offered mercy. The power of God accompanied these remarks. My friend was deeply affected, fell upon his knees, and cried for mercy. He now begged I would pray for him. Such a season of heavenly power is rarely met with in this vale of tears. It appeared to me as if the house was full of divine influence, and we felt upon the verge of heaven. While at prayer, the Lord set his soul at liberty. When he arose from his knees, such a placid heavenly smile beamed forth from his countenance language cannot describe. His conversion to God was soon followed by several others. Since then, I and others have enjoyed delightful seasons in preaching the gospel beneath his hospitable roof. I have great pleasure in stating that he is an honorary member and an annual subscriber of one guinea to our godlike institution, the Local Preachers' Mutual-Aid Association.

I have now given a few glimpses at some of what you have termed "the sunny spots in my life." If the reader enjoys but a tithe of the sunshine the writer has been favoured with, both when he witnessed such triumphs of the cross and in transferring them from memory to paper, he will be amply rewarded. To God be all the glory.—I remain, dear brother, yours most affectionately.

Melton Monbray.

J. W.

Correspondence.

LETTER FROM AN EMIGRANT.

Emerald Hill, South Melbourne,
March 11, 1853.

MY DEAR MOTHER AND SISTERS,—It is with the utmost pleasure that I embrace the present opportunity of sending you a few lines, hoping to find you all well. I am happy to say we are in the enjoyment of good health, and very comfortably domiciled in our own cottage, and

in one of the most beautiful and healthy situations in the colony of Victoria. I finished my last letter to you under very unfavourable circumstances. We were then at the encampment, or Canvass Town, as it is called, which we found to be a very unhealthy and unpleasant situation, being at the junction of several roads. The dust was very annoying, and, being on the edge of a very large

swamp, it is found to be very unhealthy. On the day I finished my letter a hot north wind was blowing, bringing with it immense clouds of dust. I scarcely know how I finished it; but one thing I know—I did not tell you where to direct a letter to; however, I can do so now, as we shall be likely to remain here at least two or three years, if we are spared. Our address now is—Emerald Hill, South Melbourne, Victoria, Australia.

On the day I finished my last letter I received a note from the government officer to pull down my dwelling in one week. I had erected a framework, and covered the sides with boards, and the roof with canvass, as a great many others have done. But we were not ruled by the example of others merely: we had stated to the officer what we intended to do, and had obtained his permission; but, with characteristic indifference to the interest of the operative class, government officers fix upon a location for the surplus population between two hills, exposed to the north wind, screened from the beneficial effects of the sea breeze, and on the edge of a swamp; and they must live in canvass tents only, and pay 5s. per week ground rent. However, Providence has opened our way. I called upon Mr. Butter, our superintendent minister, for some tracts, and, mentioning the circumstance to him, he was greatly interested in our case, and used his influence with the trustees of a piece of ground on Emerald Hill, measuring two acres, on the highest and best part of the hill, which has been granted to the Wesleyan Society for a chapel, &c., and obtained their permission to erect a cottage at my own expense, agreeing, in two or three years, to purchase it from me, at a valuation, for the purpose of a chapel-keeper's residence; and the result is, *here we are*, in a very comfortable two-roomed wooden cottage, with brick chimney. It has already cost me upwards of £60, and when quite finished and painted, will be worth £80. When I consider that I landed on these shores with only three sovereigns in my pocket, which were barely sufficient to keep us one week, and that we have not yet been here six months, and have had such drawbacks, I am astonished that we have done as we have. Thanks to a gracious Providence! I have always believed from the first that our coming here was in the order of Providence, and I think so still. The Yarra Yarra river meanders pleasantly along the valley between us and the city, of which we have a fine view, together with the Prince's Bridge—a very neat structure. Northward, on the other side of us, is the fine bay of Port Phillip, in

which are riding at anchor generally a hundred sail of fine ships from all quarters of the globe. In the western distance is very clearly seen part of the Mount Alexander range, the nearest part of which, I am told, is eighty miles away, and Mount Macedon forty miles. At the foot of the hill on which we live, eastward, is a very large lagoon, in which are plenty of wild ducks, which can be had for shooting; and I can assure you the poor things have not much rest. There is a fine field here for those who have "a mind to work," as pious Nehemiah said, whether we speak of temporals or spirituals, in visiting the thousands of dwellers in tents. In this neighbourhood I have met with many poor back-sliding souls. I left a sphere of usefulness in Old England, where there is a large supply of labourers; but here those words of the Redeemer are emphatically true—"The harvest truly is plenteous, but the labourers are few." We shall be most happy to see you and my dear sisters and brothers. You will not have to struggle with the difficulties that we have had. Here is a home for you all, until you can provide one for yourselves. Get out by a government vessel, if possible. Don't buy any wearing apparel, excepting shoes, more than you want for the voyage. Men's clothes are quite as cheap here as at home, and women's nearly so. Bread is now 1s. 4d. the four pound loaf; it has been as low as 10d. since I wrote last. Potatoes are 4d. per pound. There is now abundance of splendid fruit, but it is dear. Apples, from 6d. to 10d. per pound; grapes, 1s. to 1s. 6d.; peaches, 2d. to 4d. each, &c. I must now conclude, with kind love to all friends; Aunt and Uncle Cox and family, Mr. and Mrs. Russell, Mrs. Alcock, Mrs. Folks, Mr. and Mrs. Hall, Mr. Chappell, &c. I remain, dear mother,

Yours most affectionately,

JOHN B.—

You will see that I have no money to spare at present. Send me word immediately if you, or either of you, wish to come, and have not sufficient money to bring you. Tell Charles they are forming a gas company here. Please put Elizabeth's letter in the post, and send it to her mother. I have sent a newspaper to Mr. Stephens, at Bromyard. I sent one to you per *Great Britain* steamer, with a letter. I have now sent you another, and one for Charles. I don't know their proper address.

A HINT FOR USEFULNESS.

DEAR SIR,—As I believe it to be the duty of each member of the Local

Preachers' Mutual-Aid Association to suggest any method by which its success may be accelerated, I beg to make a few remarks, and then to propose a plan for the consideration of the delegates who shall assemble at the next aggregate meeting.

Although this institution is based upon Christian principles—love to God, and love to man—yet it is not aided or commended, or even recognised as such by the Wesleyan Conference; and the consequence is, that with some of the branch societies and the Conference preachers there have been unpleasant collisions. The former believing it to be no more than reasonable that they should have the loan of the chapels once a year, in which to hold meetings and make collections for the promotion and benefit of the Association; whilst the latter, on the other hand (either by instruction or through fear), do not feel themselves at liberty to grant them, and thereby strife has been engendered, and the Christian tone and temper has been dishonoured.

Whatever may be the opinions of individuals upon the existing differences in the great connexion of Wesleyan Methodists, we, as a society of local preachers, in order to maintain our Christian character and the great principles upon which our society is founded, must wave only the banners of peace, unity, concord, and love—love to God, and love to man, yea, to all men. If possible, as a society, *let us live in peace with all men*; and where the chapels cannot be obtained, in peace, let us endeavour to do without them. If we are united we shall be strong; with unity there is strength, and we shall be

*"Strong in the strength which God supplies
Through his Eternal Son."*

And if there is concord, or agreement, oneness of heart and soul, what is there necessary to be done that we cannot do? And if we have love to God and our poor suffering fellow-men, men will smile upon us, and God will bless us, and "He that is for us is more than all that are against us."

If I am right in believing that we have nearly three thousand members in the Association, I would say, what a noble band of preaching men, believing men, praying men! Is there not with such a number wisdom enough, strength enough, piety enough, perseverance enough, to propose, adopt, and carry out measures adequate to the demands of the society, without necessarily coming in unpleasant contact with any man? I believe all that is necessary to be done for the success and prosperity of the Association may be done without giving any just cause of complaint to any one, and by which our enemies may be put to silence, and

many of them be converted to sincere friends.

The plan which I would propose for the adoption, rejection, or alteration of the brethren at their next assembly, is that we hold annual camp meetings, and that these meetings be held by every branch society in connexion with the Local Preachers' Mutual-Aid Association, on the same day in every year, on the most convenient ground obtainable in or near the centre of the circuit or circuits, as the case may be. I would suppose an early day of the second or third week in May, and that that day be called the Local Preachers' Annual Camp Meeting day.

I believe that such a measure would give prominence, popularity, and respectability to the Association, and that thousands would prepare, and hail the day with joy and gladness. Two or three sermons should be preached, exhortations should be delivered, and prayer offered, for a revival of God's glorious work.

By making collections at these meetings, thousands (who sympathise with us) would have an opportunity of giving according to their ability, who cannot afford to become honorary members, and the funds of the Association would be greatly augmented, but there would be a far greater good effected (with God's blessing). It would be a revival of open-air preaching—the way of John Wesley, and others of our forefathers, who are gone to their reward; and from open-air preaching, undoubtedly, have many stars in the crown of their rejoicing; and God (who so greatly blessed them) is the same God, and what he has done he will do again, "*pour water upon the thirsty and floods upon the dry ground*;" sinners would be converted, souls saved, and God's great name would be greatly glorified.

These meetings would afford abundantly interesting matter for the pages of our Magazine, and the sale would greatly increase; thus it would prove a boon to the Association, and a blessing to the world.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, the halt, and the blind; and the servant said, Lord, it is done as thou has commanded and yet there is room; and the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." Luke, xiv. 21, 22, 23.

Your servant in Christ,

W. R.

[We seriously recommend the suggestion of our brother, with regard to open air meetings and preaching, to the con-

sideration of the brethren. These are not times to be deterred from any good work by motives which originate either in love of ease, respect for conventional forms and usages, or even a sincere, though unwise, because morbid, sensitiveness on points of church order or propriety. Our great army of local preachers has been called into existence in order to subdue the abounding iniquity of the land; and if any means applicable to that great end remain either untried or only partially attempted, they cannot be wholly guiltless. We hope something will arise out of the preceding letter. In the meantime, it is not out of place to quote, on the subject of the utility and necessity of camp meetings, an authority no less than

that of *Blackwood's Magazine* for October. In a talented review of "Uncle Tom's Cabin" occurs the following quotation and remark:—"Tom," said Mr. Shelby to Haley, "is a good, steady, sensible, pious fellow. *He got religion at a camp meeting four years ago; and I believe he really did get it.* I have trusted him, since then, with everything I have: money, house, horses—and let him come and go round the country; and I always found him true and square in everything." If such results follow *camp meetings*," adds the reviewer, "they might be advantageously tried, and on a large scale, too, in this country." What do our brethren, the local preachers, say to trying camp-meetings on a large scale next year?—ED.]

Poetry.

RECOLLECTIONS OF LEEDS.—ST. SAVIOUR'S CHURCH.

A church of stone, built cruciform, bedight
In fashion of the barbarous middle age,
With painted windows to improve heaven's light;
With antique scrolls from Scripture's sacred page,
And quaint blackletter sentences, to engage
The reader's prayers for poor departed men;
With benches plain as humble hermitage;
Stone font in porch, carved pulpit, and a screen
To guard the altar's ornament from touch unclean.

Strange mixture of the cheerful and the dull,
Of chastened beauty, and of form grotesque;
Of childish thought, and thought most wonderful;
Of earnest piety, and sad burlesque
Of gospel truth; of high flown priestly rite,
And lowly penance for repented crime.
Meet fane to show the errors which benight
Tractarian minds; to warn mankind in time
That human wisdom fails to reach heaven's truth sublime!

C.

Windsor.

Mutual-Aid Association Reporter.

THE AGGREGATE MEETING.

THE following is the official report of the committee presented to the recent meeting at Leeds:—

Few truly benevolent institutions have had to contend with more difficulties in their rise and progress than the Local Preachers' Mutual-Aid Association.

At its commencement there was a disposition to accuse its promoters of *devotism* motives, and they had to suffer the unprovoked attacks of suspicion and jealousy. Among those who exercised more charity, and who were less alarmed, there existed causes of hesitancy. It was most unusual in Methodism to commence anything that had

not the sanction and patronage of Conference; and when the brethren undertook to establish a society, even for objects so pure as those contemplated by them, many were astonished and stood aside, waiting to know the mind of those in authority. There were others who feared that the high and independent position occupied by an unpaid ministry was about to be invaded; that taking care of the sick and aged poor, and providing funeral-allowance, would be to offer a bait to cupidity, and rob them of their independence. Some, with far less honourable feelings, refused to join because "they should never want the aid it offered;" while not a few, though anxious for the establishment of a society conferring so many benefits,

were afraid to pay to its funds, lest the promises put forth should prove failures. They said, "It would be wise to wait until proof had been given of its stability; then they would join." Besides all these hindrances, there existed local associations which, having been established for years, the members were unwilling to abandon for a new and untried scheme, however plausibly recommended, though they sighed for that union of heart and co-operation which ought always to exist wherever connexionalism is desired or wanted.

Another great difficulty has been the distracted state of the Connexion. Everywhere the minds of Wesleyans have been occupied with questions of ecclesiastical polity, and little leisure has been left, or opportunity afforded, to discuss the merits of an association which, eschewing all such questions, and knowing nothing of party, had determined to pursue the work of pure benevolence.

Illustrations of the beneficial influence of each and all the causes referred to might be given, but this is not desirable. The fact of their existence has been alluded to that brethren may be better able to appreciate the success which has attended the efforts put forth, and be induced to offer that devout thanksgiving which is due to the God of all our mercies, who has enabled us to advance in the face of so many obstacles.

Whatever have been the discouragements, there are abundant causes for rejoicing; and, taking into account the shortness of its career, it is really astonishing that so large an amount of good has been already accomplished. "This is the Lord's doing, and is marvellous in our eyes."

In presenting their report to the fifth Aggregate Meeting of their beloved brethren, the committee proceed to state what has been done in affording pecuniary relief since the establishment of the Association. During the first year no money was paid for relief. The figures furnished will include the number of recipients and amounts paid during the last three years. In the year ending October, 1851, there was paid to 107 sick members £192 11s. 2d.; to 32 superannuated, £257 12s.; and for deaths, £88. In 1852, to 283 sick, £347 11s. 11d.; to 77 superannuated, £414 2s.; for deaths, £263. In 1853, to 385 sick, £721 8s. 10d.; to 104 superannuated, £697 4s. 6d.; for deaths, £311. Totals: for sick, £1,461 6s. 11d.; to superannuated, £1,168 10s. 6d.; for funeral-allowance, £662: so that during the last three years the sum of £3,292 6s. 5d. has been paid to the sick, superannuated, and the survivors of such as have died, among only a portion of the Wesleyan Methodist local preachers, besides £23 0s. 6d. returned to emigrants and the widows of those who died previous to their being able to claim the benefits.

Year committees have no wish to excite a spirit of self-laudation, however desirable it may be to know that the labour employed has not been in vain; but, if any demand why they glory in the Association, their reply is, "We know that we are doing a great work, and that the money distributed has afforded an immense amount of relief not

only to the sick and aged, but to their wives and children, and also to the widows and orphans of such as have died.

Let impartial persons refer to the pages of the Reporter, and there they will discover not only the touching appeals of the aged and infirm, but grateful heart-gushes of those who have been made comparatively happy by the timely relief which this Association has afforded.

It may be well, also, to trace the progress of the Association in reference to members.

At the end of the first year there were enrolled 1,260 members; at the end of the second year, 1,806; at the end of the third year, 2,842; and there are now on the books 2,929; being an increase of 187 since the last aggregate meeting. There are 301 honorary members not being local preachers.

Another important feature is the amount of money placed to the credit of the Association in the name of the trustees. The investments have been according to rule, and are as follows:—

	By Consols.	£.	s.	d.
Account for 1850,	£1,100	Cost 1,060	10	0
" 1851,	500	" 481	17	6
" 1852,	1,000	" 982	18	9
" 1853,	400	" 382	10	0

There is also a balance in the hands of the treasurer amounting to £65 14s. 1d.

It will be seen that the Association has been annually able to report an increase in members, in funds, and, above all, in the amount of benefits which it has conferred—thus becoming increasingly "rich in good works."

For the particulars of income and expenditure during the year, your committee refer to the treasurer's account; but they cannot avoid alluding to some facts in connection therewith.

The distribution of £1,720 8s. 4d. has been the means of relief to the families of 589 members.

What may be the number of individuals who have shared in its advantages it would be hazardous to conjecture; but, seeing that the great majority of the recipients were married and had families, on the most moderate calculation it cannot be less than two thousand. It is, therefore, not only to the members that the Association has been made a blessing, but their *homes and families* have been benefited; and songs of praise have ascended to God, and prayers have been offered up by old men and maidens, fathers and brethren, wives, widows, and little children, on behalf of those who have stretched out their hands to help them that were ready to perish.

The average of the sick allowance has been £1 17s. 6d., or about thirty-four days' pay to each. Of the 104 superannuated, 85 have received 4s. per week; 22, 2s. 6d. per week.

The claimants for funeral allowance have been for 22 members' wives—1 at £3, and 21 at £4; and for members, 28 at £3 each.

There are on the funds at present, 49 sick, 22 of whom are receiving according to the new rule, and 62 superannuated, 25 of whom receive 2s. 6d. each per week.

With these facts before them, the committee may congratulate their friends on the circumstances in which they find themselves this day; but it would be delusive to imagine that

all hindrances have been removed, or that the time has arrived in which effort may be relaxed. We have not yet won the confidence of all good men, nor made manifest our works in every place, so as to silence the ignorance of those who speak evil of us falsely.

Wherever meetings have been held, good has been effected; but many circuits remain unvisited; and in others, where only one meeting has been held, the brethren have not exerted themselves to hold and to establish anniversaries.

In many instances the people are more ready to help than the brethren are to ask for it; and in some, provisions for tea-meetings have been already promised, and the friends are waiting to fulfil their engagements when permitted to do so.

The Magazine has not yet attained the circulation which your committee anticipated. Influences of a most damaging character have been brought to bear against it, but the number sold is larger now than at the commencement of the year, and almost every month adds new subscribers. It is gratifying to know that in some circuits the circulation has been trebled by the activity and kindness of those who have felt interested in its welfare. It is also gratifying to be able to report that many donations to the funds have been presented through its perusal; but until the canvases for subscribers be more general, and each circuit takes up the matter in good earnest, it cannot be made a source of revenue.

Few publications have been originated and sustained at so little cost, even when not in connection with benevolent institutions; and when such institutions publish an organ to make known their objects and obtain sympathy and support, it is generally at a large annual outlay for gratuitous circulation. Upon the whole, the Magazine has been a valuable auxiliary, and the committee know that the income of the Association would not have been so large but for its aid.

In their last year's report your committee recommended a more systematic visitation of circuits, so that the real character of the Association might be better known, and its claims might everywhere be urged, but they have not ventured on the employment of an agent for that purpose. Where meetings have been held, and other than local help called in, the Association has been indebted to the continued kindness of the president, ex-presidents, honorary secretary, and other friends; nor do they desire to release the officers from their gratuitous services in this "labour of love," but the committee are of opinion that if friends could be found who would subscribe a sum sufficient to meet the expense of a regular agent for one year, he, by his visitations, could secure meetings, obtain donations and subscriptions, increase the circulation of the Magazine, and so far extend the interests and operations of the Association as to warrant his continued employment in the cause.

The smallness of the sum added to the stock during the year is a matter of regret to your committee, especially as they find that the claimants for relief increase in a much greater proportion than the funds. Under such circumstances, and looking at the average

ages of the members, not only would the committee recommend the postponement of any rule for the advance of the sick allowance, but suggest that it has become a matter of duty to reduce the allowance at death to one uniform sum in reference to all the superannuated. Nor could such an act be considered at all unjust, as those who at first entered were not promised any amount of superannuation; and when the committee at first ventured to give 2s. 6d. per week, it was after a vote of the aggregate meeting had been passed against any allowance whatever for the year.

In respect to the other questions which will be brought up for discussion, the committee will leave the hon. secretary to state their opinions, and report the views respecting them entertained by the various branches. They would only premise that the applicants for relief are both numerous and pressing, and that it seems to them to be quite as accordant with the designs of benevolence to look to the number of recipients as to the amount which each shall receive.

That the number of honorary members is so large is a matter of rejoicing. Without their assistance the association would not be able to confer the benefits which it does; and the committee render their thanks to those kind friends, not being local preachers, who have come up to their help. It is, however, a matter of regret that greater numbers do not avail themselves of the opportunity thus afforded of "ministering to the necessity of saints." The committee believe that many more would unite with them in this good work if they were made acquainted with its nature and objects. Had the "Appeals and Reports," printed in compliance with the direction of the last aggregate meeting, been more freely circulated, much information would have been afforded, and the returns might have been augmented.

The collections made after sermons and at tea-meetings (the provisions for which have generally been gratuitously supplied by kind-hearted ladies), and the contributions obtained by collecting cards have added considerably to the funds, and would yield an increased supply if made more regularly, and in every branch. The committee commend this important matter to their brethren, and trust that no opportunity will be lost of securing, by one or all of these means, the assistance of friends in every part of their circuits.

Several instances of *individual* liberality are entitled to grateful recognition by your committee as proofs that He who hath the hearts of all men in his keeping has been moving some to compassionate the poor. John Smedley, Esq., Lea Bridge, has contributed £5. Peter Whitehead, Esq., of Rawtenstall, sent £5 as a testimony of his attachment. A kind friend from the Netherlands sent £3 3s., and also declared himself an honorary member. William Fawcett, Esq., Sharrow-house, Sheffield, has presented £10; and other equally kind friends will appear in the list to be read by the secretary. Within the last few days intimation has been given that a much-valued friend, Mr. Tapp, of Oakhill, near Bath, who was a subscriber while living, has departed this life, leaving

£50 to the funds of the Association, by which he, being dead, yet speaketh.

It has also come to the knowledge of your committee that several friends have remembered the Association in their wills, and secured some very handsome sums to the Association at some future period.

Cheered by the prospect of increased usefulness, your committee would devote themselves afresh to their work; and if they can only

secure the approbation of their Lord, and the co-operation of their friends, they determine to persevere amidst evil report as well as good report; committing themselves and their work to Him who judgeth righteously, and looking only to God for a recompense of reward.

The accounts presented to the meeting are as follows:—

ABSTRACT OF CASH ACCOUNT FOR YEAR ENDING SEPT. 30, 1853.

1852.	Dr.	£	s.	d.	1853.	Cr.	£	s.	d.
Oct. 1.	To balance in Treasurer's hands	214	6	0	Sept. 30.	By Sundries, paid per the Secretary—			
1853.	Sept. 30.	To Sundries received per Secretary—				Withdrawals	7	12	6
	Members' Entrance fees	116	17	6		Annuities	697	4	6
	Do. Fines	7	2	6		Sick	721	3	10
	Do. Subscriptions	1,353	9	6		Deaths	311	0	0
	Free Subscriptions	775	17	11		Expenses on Remittances	6	5	6
	Reports, Cards, and Stationery	15	4	4		By Sundries paid per Treasurer—			
	To Sundries received per Treasurer—					For £400 Consols	332	10	0
	For Dividends	75	14	6		"Local Preachers' Magazine"	323	4	3
	"Local Preachers' Magazine"	104	17	3		General Expenses	70	19	10
						Secretary's Salary	82	15	0
						Balance in hand	65	14	1
		£2,668	9	6			£2,668	9	6

GENERAL BALANCE, SEPT. 30, 1853.

1853.		£	s.	d.	1853.		£	s.	d.
Sept. 30.	To Joint Stock account, for balance, being the entire property of the Association at this date	3,504	6	6	Sept. 30.	By Consol Account, for £1,100 invested in 1850	1,060	10	0
						„ £500 do. 1851	481	17	6
						„ £1,000 do. 1852	982	13	9
						„ £400 do. 1853	382	10	0
						By balance in Treasurer's hands	65	14	1
						By investment in Ma- gazine*	531	1	2
		3,504	6	6			3,504	6	6

We have examined the above account, and find it correct.

CHARLES WATSON.

FRED. W. BEDFORD.

We think great credit is due to the Secretary for the clearness and correctness of the accounts we have this day examined.

CHARLES WATSON, }
FRED. W. BEDFORD, } *Auditors.*

* This sum was placed by mistake among the assets, and taken to the auditors in that state: They did not feel at liberty to accede to the request of the committee to alter it. When produced at the aggregate meeting, it was agreed to let it remain, and append an explanatory note. The amount has been expended in getting out our Magazine, and sustaining it for three years. During the whole time it has been the organ of the association; but the funds have not been charged one penny for paper, printing, or advertisements. The committee believe that, in every respect, the magazine has been of advantage; and, notwithstanding the *apparent loss*, has evidently been a *source of profit*. If the brethren, availing themselves of the opportunity of buying back numbers at a reduced price, will exert themselves to increase the circulation, the Magazine may be successfully continued, and not only secure friends by advertising and advocating our cause, but eventually yield a revenue from its sale.

The principal resolutions passed by the brethren are the following:—

"That the following words be added to the rule, in reference to the superannuation allowance as it now stands,—'and in necessary circumstances.'

"That as the Funeral Allowance was re-

duced to £4 by the last Aggregate Meeting, in the case of all who enter the Association at or over 60 years of age, and who receive the Superannuation Allowance, only £2 shall be drawn in future at the death of the wife of such member.

"That the rule reducing the Funeral Allowance in reference to the superannuated, be

applied to all who had entered previous to 1852, as well as to those who had entered since.

"That the present rules of the Association Nos. 35, 36, 37, and 38, be suspended for twelve months, in reference to all applicants for membership under 35 years of age.

"That in cases of permanent disablement, combined with circumstances of necessity, the sum of 8s. a week be allowed for the term of six months,—4s. weekly for the following six months,—and then 2s. 6d. weekly, so long as the circumstances of disablement and necessity continue.

"That Messrs. B. Duxley, W. Palmer, E. Benson, J. C. Padman, Boston Spa; J. B. Sharpley, Louth; E. H. Rabbitts, London; John Cole, Pillgwenlly; William Cole, Rochester; W. H. Pigg, City Road; Jesse Strapp, Leighton Buzzard, be the Committee for the ensuing year.

"That, with the view of making known and promoting the sale of the 'LOCAL PREACHERS' MAGAZINE,' as well as of employing profitably that portion of the Society's property now lying uselessly upon the shelf, any member of the Association may be allowed to purchase the back numbers for 1851 and 1852, for gratuitous distribution, at the rate of 1d. each; and that the editor be empowered to get the first number reprinted, so as to be able to complete the volume, and that the volumes so made up be sold at half-price.

"That this meeting regards the present state of the Chinese empire as furnishing an admirable opportunity for the dispensation of God's truth in that part of the world, and approves of the resolution of the British and Foreign Bible Society to send out to China, as soon as possible, one million copies of the New Testament, and tenders its assistance for the carrying out of that object, and for that purpose opens a list for subscriptions by the brethren.

"That, as it is undesirable to be frequently altering the rules pertaining to the terms of membership, and the benefits offered in this Association, a Committee be appointed by this meeting to consider the whole of the rules relating to the subject, with a view to placing them on a safe basis, and to prevent the necessity of future change; and that such committee make their report to the next aggregate meeting.

"That the thanks of this meeting be given to the auditors. That the cordial thanks of this meeting be given to the friends who have so kindly entertained us. That a copy of the Magazine, with a report of the proceedings of this meeting, be presented to each; and that the Leeds committee be furnished with a sufficient number for that purpose. That the thanks of this meeting be given to the secretaries of the meeting.

"That the next aggregate meeting of the members of this Association be held in London during the first week in June."

The meeting was much gratified by the letter addressed to them by the venerable Treasurer, and we have great pleasure in being able to present it to our readers:—

"North End, October 6, 1853.

"MY DEARLY BELOVED BRETHREN,—Although many miles divide us, we are

of one mind. Enclosed is a small token of my love to the great cause in which we are engaged. I earnestly pray that our Heavenly Father may increase your treasury by the abounding offerings of his willing people; but that he may more abundantly enrich us, the humbled labourers in his vineyard, with the gifts and graces of his holy Spirit, together with increased understanding of his holy word.

"Let us, my endeared brethren, use diligence in imitating the example of the ancient saints. Permit me to transcribe the words of John Cranmer: 'It is said of Jacob, that he served seven years for Rachel, and they seemed but a few days, for the love he had to her. I can truly speak it, I have served the Lord in this work (viz. interpreting the Scriptures) more than thrice seven years, and the time hath not seemed long, neither the work been any way a burden to me, for the love I have had to it.' Luther also observes, in his conversation with Melancthon, 'Reason thinks, If I could once hear God speak, I would run from one end of the earth to the other to hear him.' Then, emphatically, let us say with the same great Reformer, 'My brother, the Creator of the heavens and the earth speaketh to thee' (in the Bible).

"My beloved brethren in Christ, let us hear God's prophet, in this season of comparative scarceness, and threatened epidemic (Micah): 'Hear ye the rod, and who hath appointed it.' How many are our national provocations and our individual failures. Witness our railroad desecration and steam navigation, abominable placards, and cheap excursions on the Lord's Day.

"I am now entered on my 73rd year's sojourn. If I were present with you, I believe you would permit me to present a resolution for your yes or nay. May I solicit two of my brethren to serve me by proxy?

"My first resolution is:—'That a day of fasting and prayer may be appointed in our association; that God may be entreated in reference to food, and in arrest of cholera.'

"Allow me to propose my second. I hope it is known to my brethren that it is contemplated to send one million copies of the New Testament to China. I wish it were doubled. The resolution I should rejoice in your adopting is this, 'That we, in our public capacity, do our best, and present within one month, to the Bible Society, the amount of as many copies as we can collect, valued at 4d. each.' If carried, please put me down one thousand.

"Our Lord hath advised us, that it is through much tribulation we must enter the kingdom of heaven. We must, although we try to maintain a conscience void of offence; yet false and evil report await us, as well as true and good report. Well, whilst we retain the peace of God in our conscience, and the love of God in our heart, our watchword is ONWARD. We shall soon pass through death triumphant home. Should you see fit to re-elect me, I shall feel much gratified if you also return my fellow-labourer, Creswell, as we work together so delightfully. I leave with you Acts xx. 32.

"Yours affectionately,

"JAMES WILD."

NOTTINGHAM BRANCH.

THE Annual Tea Meeting of the Nottingham Branch of this institution was held on Wednesday, Sept. 14, at the Arboretum. A large company assembled, and enjoyed a very happy meeting. After tea and a brief recreation in the beautiful grounds of the Arboretum, the company re-assembled in the large room, —a hymn was sung, a portion of Scripture was read by Mr. Marsh, and prayer offered by Mr. James Radford, a venerable local preacher from Eye, in the Peterborough Circuit. The treasures of the branch having been called to the chair, expressed his hope that the meeting would be an edifying and happy one, and said it was the wish of himself and those with whom he was associated in this Institution, that its influence should be altogether good, and that it should foster right feeling,—and by promoting harmonious and happy feeling within the sphere of its operations and influence, advance the higher interests of society.

The Association had nearly completed the fourth year of its existence. It was originated in troublous times, and launched upon a tempestuous sea; but, like an ark of rest, it had proved a refuge to some hundreds of weather-beaten brethren in the time of need, and had borne the mortal remains of some scores of them to a quiet tomb. It had soothed many a widow's heart, and brightened the eyes of many fatherless children.

The Nottingham Branch had existed only two years,—having been formed on the second day of October, 1851. It had twenty-two members, who were regular local preachers;—six connected with the South Circuit, four with the North, three with the Newark Circuit, where there was not yet a distinct branch, and nine with those who worshipped at the Mechanics' Hall. It had also eight honorary members, who subscribed a guinea annually to the funds, and one honorary contributor of twelve shillings a year, besides a large number of friends who contributed their half-crowns, five shillings, and in some cases more, towards the annual tea meeting. From the latter source a considerable balance accrued to the funds. The direct payments and subscriptions during the two years had been £49 14s. 4d. The balance of the tea meeting of 1851 was, £5 12s. 3d., out of which the committee had voted £5 to the parent institution, retaining the 12s. 3d. towards local expenses. The tea meeting of 1852 had yielded a balance of £8 6s., besides £1 16s. from tea tickets supplied to contributors who had not made use of them; and out of these sums £8 had been voted to the general funds, the residue being retained

for local expenses. The allowances paid within the branch had been only £5 4s., of which £4 was a funeral allowance on the death of a member's wife, and £1 4s. to a sick member. There had been contributed, therefore, to the general funds, the sum of £59 14s. 2d. The expenses for postage and other small items had been 13s. 6d., and the balance now in the treasurer's hands was 16s. 11d.

From a communication received from the general secretary, it appeared that there were at the present time forty-two sick upon the books of the General Institution, twenty of whom were receiving relief according to the new rule, that is, a diminished allowance after having been a certain time in receipt of relief. There were eighty-five annuitants, that is aged brethren, being poor and unable to live by their own labours, fifty-nine of whom were receiving 4s. a-week, and twenty-six half-a-crown each. Since the last aggregate meeting, 385 sick cases had been relieved, to the amount of £721 13s. 10d., averaging £1 15s. 3½d. to each case. The sum paid to annuitants had been £682 2s. 6d. The funeral allowances had been, to twenty-six members £208, that is, £8 each: to twenty-one wives of members, £84, that is £4 each; and to one wife £3, making £295 for funeral allowances. The total amount paid in these three items of relief, to 533 cases, during the eleven months of the year, had been £1,682 15s. 4d. A moment's reflection would satisfy any one that a vast amount of physical suffering and of mental agony must have been mitigated, and that many hundreds, perhaps thousands, including the children of members had been relieved and consoled during the past eleven months by this benign and Christian institution.

About two months ago a respectable-looking but plain and aged man had called at his house and presented a letter of introduction from two of the brethren at Newark. He (the chairman) had never seen the individual before, but he was the other of the three members belonging to the Newark Circuit. The letter bore the signatures of several individuals, and attested the excellence of the bearer's character, which had since then been verified from other quarters. He was seventy-two years old; had been a member of the Wesleyan society fifty-two years, a local preacher thirty years; had afforded hospitality to the preachers in the village where he lived for thirty-three years; had brought up a large family—all of whom were poor, and some of them abroad. He was a market-gardener by trade, and his wife had been accustomed to aid their income by going out to nurse; but both were now getting too infirm to

earn a living. He was blind of one eye, and ruptured on both sides his body, though, in other respects, as he was accustomed to breathe the fresh air, he had a hale appearance. His case had been represented to the General Committee, who had sent down instructions to him (the treasurer of the branch) to pay him 4s. a week. Now, those eighty-five annuitant cases were similar to this, though not parallel to it in all their circumstances: and such cases could not possibly be met by any other than free contributions from religious and benevolent individuals. There was no possibility of creating an institution to meet such cases that could be self-sustaining, for they (the aged men) had not wherewith to pay, and they wanted help, having spent their energies in the service of the church and in promoting the best interests of society. The whole of the free contributions, and more than had yet been obtained, were required for the relief of such cases. Were they, or were they not, after the unpaid and laborious services of twenty, thirty, or perhaps fifty years, entitled to such relief at the hands of those whom they had served in the Gospel of Christ? Was four shillings a week an unreasonable allowance to such cases of necessity and of worth?

Some quotations were here made from the "LOCAL PREACHERS' MAGAZINE," illustrative of the labours and characters of the men for whom assistance in their necessities was asked.

The meeting was addressed exclusively by local preachers, who spoke with simplicity, plainness, and point. The speakers were brothers Peach, Perrons, Turpin, Marriott, and the venerable visitor from the Peterborough Circuit, brother Radford. The latter dwelt upon the work, sufferings, temptations, and encouragements of local preachers, intermingling, in a beautiful and graphic manner the facts of his own history, given by him in the June Magazine, pp. 243-5, and others of a kindred character—his conversion, the snare laid for him by Squire Heathcote's servants, the persecution he suffered from them, the estrangement of his own father from him, the conversion of his parents by his ministry, his long journeys and hard fare, his learning to read and write, and the aggregate of his travelling and preaching labours. In illustration of the hardships sometimes endured by local preachers, a few years ago, he stated that on one occasion, when he had walked fifteen miles to an appointment, and preached in the morning, his congregation having dispersed without any one offering him hospitality, he asked the poor old woman in whose cottage he had preached whether she could supply

him with any food. She had three potatoes boiling upon the fire, and he was welcome to partake of such as she had. He dined off a potato, some coarse bread, and a little water. He partook of a little bread and some tea, without either milk or sugar, in the afternoon, and supped upon the same fare as he had dined. He could not return home that night, so a pallet of straw was laid upon the hearth before the fire, and upon that he lay, covered with a rug, till morning. On another occasion, returning home after his labours, the sleet and snow beat upon him, accompanied by a frosty air, so that the frozen and freezing element formed a coat of mail upon him, and rose from his shoulders to his hat a complete helmet of ice, and when he reached home and took off his coat it stood erect upon the middle of the house-floor, as if it had been made of cast-iron. He concluded with some judicious counsels to the younger local preachers, recommending them especially to "use great plainness of speech;" and with an expression of gratitude for the existence of the Mutual-Aid Association, and for the allowance of four shillings weekly from its funds to him, without which, with his numerous infirmities, he must apply to the Union-house, but with which he was able to live, and to live comfortably. He had often been pelted with mud and dirt, and once was struck with a brickbat upon the forehead, the scar of which he should carry with him to the grave, for it was even now visible enough upon him. He thanked the assembled friends for their kindness to the poor and aged local preachers, and sat down amidst general applause.

As soon as Brother Radford had resumed his seat, the hymn of Christian Brotherhood was sung; at the close of which, the hour of nine having arrived, the chairman engaged in prayer, and pronounced the benediction. Two friends voluntarily promised 10s. each to the funds, and one of them had contributed 5s. to the tea.

BIRMINGHAM BRANCH.

ONE of the most delightfully-interesting meetings we have ever had in connection with this Association, was held on the 8th of August in the new chapel, Morley Street, kindly lent by the trustees for the occasion. About 200 took tea together, and of the number were John Ratchiff, Esq., our worthy chairman, and E. Heeley, Esq. The tea was gratuitously provided by the friends. The public meeting commenced with the usual devotional exercises; after which the chairman gave an excellent speech, in which he advocated the claims of the Association upon the community at large, but more especially upon Wesleyans. He

considered that the meeting for such an object ought to have been held in one of the largest Wesleyan chapels in the town.

A series of resolutions, recognising the scriptural character of an unpaid ministry, the labours of these self-denying men, whose health and life had in a great measure been sacrificed in the prosecution of their work, and of the reasonableness and justice of their being sustained in affliction and advanced age, and means being provided for their interment at death, was unanimously adopted. A great number of friends spoke in support of the resolutions, among whom were—Messrs. Turner, of Bilston; I. English, of Deptford; Revs. C. Vince and T. Baily, Baptists; Messrs. Heeley, Simpson, Pearson, and English, of Birmingham. One pleasing feature was peculiarly manifest during the evening—the friendly union of Christian brethren. The speakers and congregation were a mixture of Conference Methodists and Reformers, Congregationalists and Episcopalians, paid preachers and unpaid preachers; and while the unpaid were recognised as fellow-labourers in the gospel, nothing was said at all derogatory to the character of the paid. Mr. Vince signified that he had been in both positions, and acknowledged that he stood on vantage ground when he went forth without fee or reward. He could then say without fear of contradiction, “I seek not yours but you.” He also forcibly showed that the local preachers were men who made great sacrifices: that after a week of laborious toil, some in the bowels of the earth, and others in cultivating the soil, &c., that their exhausted physical energies required a day of rest to recruit their

enfeebled strength; but this needful supply of rest was sacrificed by them in their Sabbath labour, connecting mental anxiety with bodily exercise, and having, on many occasions, to walk from ten to thirty miles, and to preach two or three times; thus rendering this day the most laborious of the seven. Mr. Edmund Heeley spoke with great power, and his speech produced considerable effect on the meeting. We hope that more efforts will be put forth on behalf of our brethren, and that they will not be permitted to end their days in parish workhouses, after having thus served their generation according to the will of God; while some whom they have raised up and brought out of obscurity have been placed in exalted positions, and have become wealthy, turn away from their distress. The voice of humanity, of justice, of benevolence, of moral obligation, of scriptural Christianity protest against such a state of things, and good men and true resolve to wipe so foul a blot from our church's history. Encouraged by the example of Him, who hath recommended to feed the hungry and clothe the naked, and connected therewith a promise, that it shall in no wise lose its reward, we trust this meeting will prove a stimulus to persevering effort in this work of faith and labour of love.

R. CHEESEWRIGHT, Secretary.

DIED.

Sept. 28, 1853. Frances Castle, of the Mansfield Circuit, aged 42. Claim £4. Her end was peace.

Oct. 6, 1853. Ann Ollis, of the Kingswood Circuit, age not stated. Claim £4. Her end was peace.

THE PEACE CONFERENCE.

The Congress of the Friends of Universal Peace has just been held in the city of Edinburgh; and the sentiments delivered during its sittings and at the public meeting have made a deep impression on the minds of the citizens of that “modern Athens.” Like every good and benevolent cause, this society has had to contend with both real and mistaken foes—political men on the one hand, and, strange to say, pious men and ministers of the Prince of Peace on the other. The first oppose it because they imagine that the peace of nations can only be upheld by brute force, and by evoking the worst passions of human nature; and the second, because they think the end can only be gained by the preaching of the gospel by ecclesiastically-ordained men, and by the ordinances of religion. But *peace* is too *lovely* a plant to spring out of war and bloodshed, and too beau-

tiful a fruit to grow upon mere ecclesiastical dominion. It is of higher, holier origin.

These subjects were fully, freely, and fairly discussed at the sittings of the Congress and at the public meeting, in the presence of thousands of intelligent hearers, capable of judging of their merits, and at the same time possessing the most perfect liberty, by adverse votes, or by submitting amendments declaratory of their dissent from the resolutions proposed for their adoption.

But what is the fact? Every resolution submitted to the members, and at the public meeting, passed unanimously. And what is still more remarkable, opposition was attempted; and attempted by a gallant admiral who came down from London on purpose—one who had rendered himself popular by victories he had achieved in favour of national liberties. Yet with all these advantages, and

the general excitement of the nation in favour of war with Russia, he was too prudent to hazard an amendment on any resolution proposed to the meeting. If nothing else had been obtained by the visit of the friends of peace to Edinburgh this demonstration of the soundness of their principles was a great victory.

Another fact must not be lost sight of—that, while nearly the whole of the public press of England is in favour of war, almost, if not the entire press of Edinburgh was ranged on the side of peace; and the proprietors of public papers incurred considerable extra expense in order to give full reports of the meetings.

It would be superfluous to say a word about the proceedings, and the speeches delivered on the occasion, as they have been so fully reported in the public papers; but we cannot omit to notice the debt the committee and friends owe to the Lord Provost for his hearty and manly adhesion to the principles of the Society; and the calm, dignified, and able manner in which he presided over the business of the Congress, and the public meeting; commending by the urbanity of his spirit the principles he was desirous to promote. Whatever politicians may advance in favour of war, either offensive or defensive, or, whatever may be said by bigoted ecclesiastics against the means employed by this Society in order to bring about universal peace among nations; we feel deeply convinced that the smile of the *God of Peace* will attend the efforts of this Society, and that he will own its principles and fulfil his own promise, that nations shall not lift up sword against nation, that they shall beat their swords into ploughshares and their spears into pruning-hooks, and learn war no more.

THE REV. GEORGE STEWARD ON THE PRINCIPLES OF CHURCH GOVERNMENT.

WANT of time and space prevents our reviewing Mr. Steward's book in the present number, but we cannot allow the opportunity to pass without calling the attention of our readers to it. Perhaps we cannot do better than insert a letter which we have received from a friend. In our next we hope to be able to give all the attention which such a work demands.

Oct. 18, 1853.

MY DEAR SIR,—It is probable that I am now doing a work of supererogation; yet, at the risk of meddling, I cannot refrain from directing your attention to the work of the Rev. George Steward, just issued from the press.

Any work of which he is the author is

sure to excite attention; but this volume owes its origin to circumstances which, in more than an ordinary degree, will interest the religious community, but especially the Methodist Connexion. The Rev. George Steward, for more than twenty-five years, has exercised his ministry amongst us. Possessing pulpit talents of the highest order, and an unblemished reputation, he appeared destined to fill the highest position in the body.

Amongst the events which transpired at the last Conference was the withdrawal of this highly respected and talented minister from the Wesleyan Connexion, attended with circumstances which not only surprised the churches generally, but caused many a Wesleyan head to hang down with shame and sorrow.

The character of Mr. Steward was so irreproachable that Conference requested him to reconsider his tender of resignation, and to allow his name to remain as supernumerary on the minutes: to this he consented, provided he were allowed to publish his reasons. This condition was disallowed, and George Steward, after twenty-five years of ministerial union and labour, was dropped without an expression of sorrow, or of a parting benediction. Scarcely two months have elapsed since Conference separated, when the reasons for his procedure are before the public. The volume will be sought after and read by all who take an interest in the subject treated—viz., "The Principles of Church Government, and their Application to Wesleyan Methodism." The work is at a price not at the command of many, but its contents must interest local preachers, leaders, and office bearers especially in our Connexion. You will, therefore, be conferring a benefit on your readers by directing attention to it, and supplying extracts as extensive as your space will permit. The introduction is important, and shows his views and the progress of his own mind in coming to those views. This book will attract attention, especially the attention of ministers and officers of the church. It is not the book of a party—a democrat or a reformer—and therefore should have wide circulation among those who view the aspect of religious communities. The author is a man of superior intellect—a Wesleyan minister, and one who is not disposed to lower ministerial authority, or denude it of its scriptural claims. I trust that, as your work is published especially for the benefit of our local preachers, you will see your way clear to supply a large part of the work through its valuable pages.

Believe me, dear sir, yours faithfully,

H. K.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

DECEMBER, 1853.

Essays, Scripture Illustrations, &c.

THE WAR SPIRIT!—WHENCE COMES IT?

THIS is a question that, at the present time especially, ought to receive thoughtful consideration. Let us begin at the beginning. The war spirit is the spirit of the devil. He is the great projector and progenitor of war. "Satan and his angels fought in Heaven;" and from that day to the present, unless it be in strictly defensive war, all who have been conspicuous in strife, to adopt the expressive language of the Prince of Peace, have been "of their father, the devil." It would be a no less curious than instructive pursuit to discover the various pretences under which the war spirit has developed itself. All its representatives, however, have striven to hide the real motive by which they have been actuated. This has been too base and degraded even for poor fallen human nature to bear with complacency; and hence love of country, defence of territory or natural rights, the maintenance of treaties, alleged grievances, old or new; protection of allies, prosecution of trade and commerce, spread of civilisation, or—horror on horrors!—the propagation of religion, and that, too, the religion of the Cross,—some one, or all, of these motives have been the pretended causes of the mighty and multiplied wars that have cursed humanity, and since the fall have made earth the theatre of blood and desolation. In all wars the Old Serpent's spirit can be traced. Lust of power, love of aggrandizement, offended pride, hatred of superior excellence, and the consequent disregard of every commandment of the Decalogue, in respect to both God and man, may be noticed and deplored. In reference to this spirit, it has been well said that the history of mankind, from the beginning until now, is a "history of cruelty and blood." Alas! the master-sin which cost the "son of the morning" his place among the hierarchies of Heaven, has been widely, universally diffused upon earth. The rulers of the world are enemies no

less to God than to each other. How blessed to know that the true and only Potentate has said that there shall come a time when the nations shall learn war no more!—when the Prince of Peace shall reign—when “the wolf shall dwell with the lamb, the leopard lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child,” the emblem of simplicity and innocence, “shall lead them.”

The natural inquiry of every Christian mind is, how shall these things be accomplished? What instrumentality can I employ to hasten this result? And this has been the cry of God’s children for ages. Especially has it of late occupied the attention and the prayerful anxieties of the best and most intelligent of Christ’s followers. Nothing can be more plainly demonstrated than that we cannot be walking in the footsteps of our crucified Lord unless we do as he commands: “Love your enemies!” If acted upon, this precept would at once strike at the root of the war spirit:—

Ay, earth would then win back again
Bright Eden’s days of joy;
Sweet peace within her valleys reign,
And love without alloy.

But we do not act upon it—do not seem in the nineteenth century of the Christian era to understand its scope and tendency—do not take even the first steps to accomplish the desired results with our children in our homes, our schools, our churches. And yet we wonder, and pretend to stand aghast when any monstrous development of the contrary spirit bursts upon us, as in the present quarrel between the two great powers, Russia and Turkey; during which, perhaps, thousands upon thousands will be slain, and thousands more made desolate and wretched, simply to gratify the devilish lust of rule and authority.

How inadequately must the very spirit and purpose of Christianity be understood, ere the manifesto of the Emperor Nicholas could be concocted by his councillors; and to what a degraded state, as Christians, must his subjects have fallen, ere they could welcome it with acclamations, and waft it with prayers to the footstool of heavenly mercy! Is it possible to conceive that He who said, “My kingdom is not of this world, else would my servants fight,” can approve of the exterminating and haughty spirit breathed by the Czar into his enslaved and embruted army by this proclamation, under the pretence of zeal for the true faith, and love for the Redeemer’s honour? Such conduct is a very natural consequence of the doctrines of the Koran, and seems befitting on the part of the followers of Mohammed. His was the kingdom of the sword; but for nations or princes who profess to belong to the “sacred orthodox Church,” the Church of Christ, how is it that it is not received with execration? Is it not because, enslaved themselves to sin, and lust, and pride, they are but the too willing instruments of their imperial master—to work out his schemes of aggrandisement and power upon his weaker neighbours—too ready to assist him, under the pretence of the rights of the Church, to steal those provinces which, from their contiguity to his own, he so much

covets from their present possessors? This is a new, and by no means an improved phase of the old crusading spirit; but now, as then, the descendant of the Palæologi may find that there are eternal principles of right and justice which the Lord of the whole earth will uphold, to the confusion and discomfiture of his pretended followers.

We know that, as Englishmen, we are treading on delicate ground; our own wars in India and elsewhere have not been characterised by the principles we are advocating, nor founded, at times, upon less obnoxious pretences than those we are now condemning. We are no advocates, however, for English more than Russian aggrandisement, still there are points of difference which we presume may be cited in our favour. Russia conquers to enslave; her own institutions are based upon the most despotic national as well as personal degradation. A Russian subject is not a person; at court or in camp, at home or abroad, he is a mere machine, a tool, an instrument. He dare not, socially or morally, exert his individuality. His lands are cultivated, his battles fought, his manufactories filled, his palaces and bridges built, his children reared, by bondmen of the most degraded kind. The Russian serf is even sunk lower than the West Indian and South American negro; the latter knows, and often asserts the value of liberty; the former knows it not—has never breathed one aspiration for its blessings. He hugs his chains, and idolises his enslaver. Is it to these, then, that the propagation or the defence of religion may be, ought to be intrusted? History, as well as Scripture, repudiates the assumption.

It is the war spirit, however, that we would exorcise, wherever it exists and exhibits itself. To show that it is not the mind of Christ, cannot be fitting or consistent on the part of his followers, "Let him that is greatest among you be the servant of all," is his command; because thus only can the Christian rightly exhibit his superior excellences, by doing good, and communicating to all the gifts which God hath given him. We hail this spirit in many of the writers of the present day. Would that it more thoroughly imbued the church, the court, the senate! Then would war be deemed the deadliest of all evils; its promoters the scourges and pests of nations; its chiefs but as executioners upon a gigantic scale; the thing itself as some dreadful infliction, some outrage against the very first principles of mercy and religion, which every right-hearted man loathes and abhors, and to avert which no present or future sacrifice would be deemed too great.

Let not our readers hastily conclude that, by the prevalence of these opinions, anarchy would impend, and the law of the stronger obtain. Christianity itself was ushered in and made dependent for success upon these very principles,—the conquering and assimilating influence of forbearance and submission; the love of God and the love of man, even the worst and vilest, for God's sake; the entire abstaining from pride and dominion; the abnegation of self; and the triumph of long-suffering, love, and compassion. Oh, what have these already wrought in this once lost and ruined world! Christ humbled himself,

and became of no reputation; was obedient even unto death, that the majesty of goodness might prevail and permeate man's adamant nature—change him from the child of the devil to the child of God. And these principles retain all their pristine power; but to be successful, they must be acted upon, believed in, carried out in life and practice. Our histories and catechisms, our poetry and philosophy, our morals and jurisprudence must be re-written, and in a Christ-like, that is, a loving spirit. If we would have man cease to be the enemy of man, our games and pastimes, our spectacles and national sports, require remodelling; our cathedrals and churches, our libraries and museums, our public promenades and our private homes, must be made redolent of affectionate sympathy and god-like forbearance. The pulpit and the press must change the war-note, and the eulogy of the conqueror, for the beauty of holiness, the majesty of peace, and the sublimity of forgiveness. These must be the themes of future orators, and statesmen, and divines, if we would truly deserve the name of Christian, or be judged of by God as walking in the footsteps of Him who came to lay down his life for his enemies, and who left as his most simple, yet impressive injunction: "Whatsoever things ye would that men should do unto you, do ye also unto them."

SLAVERY.

THE CHRISTIAN'S PROTEST AGAINST SLAVERY. —MRS. STOWE, AND "UNCLE TOM'S CABIN."

BY WILLIAM BYROM, AUTHOR OF "SKETCHES FROM LIFE."

(*Concluded from page 441.*)

I LOOKED upon this bit of cotton as a CHRISTIAN. I sat and meditated intently and prayerfully on the subject: the Word of God lay open before me. I had been examining the nature and extent of that slavery permitted among the Jews under the Mosaic dispensation; and had read and re-read the context connected with that scripture of St. Paul, 1 Cor. vii. 20: "Let every man abide in the calling wherein he was called. Art thou called, being a servant (a slave?) care not for it; but if thou mayest be made free, use it rather." I consulted learned commentators, anti-slavery and pro-slavery, of different denominations, on the passages. I believe I was honest in my search after the mind of God. I could not but see that slavery was permissible under the law; and was winked at, at least for a while, under the Gospel too. Yes, and so was polygamy tolerated of old, because of the "hardness of men's hearts;" but from the beginning it was not so. But polygamy is forbidden expressly in the Gospel; and shall a greater evil, slavery, continue, simply because it has not been legislated upon by name, or dealt with so summarily as polygamy was under the Christian dispensation, and because "men's hearts are yet hard?" The free spirit of the Gospel repudiates such a thought! At least I am perfectly satisfied that God's will is holy, just, and good towards all classes of men, and this despite the relations, whether of constraint or otherwise, they sustain towards each other. Hence masters may degrade their servants, and villanous masters may withhold the just hire of labourers; black kings or white kings, black nations or white nations, chiefs or presidents, idolatrous heathens or Christian people in name, may "buy and sell," and hope to "get gain" out of the bodies and souls of their brethren, by which "all joy is darkened, and the mirth of the land is gone;" and yet, so infinite is God's love and power, that, amid all these elements of despair, the hope, the peace, the purity, the joy of the Gospel can reach, ay, and does verily reach them! And even were these hindrances a thousand-fold aggravated, God

could bless them withal, and despite of all. All things are possible to God, and all things are possible to him that believeth. Look at our colliers; too often their minds are dark—dark as the mineral they raise from the bowels of the earth—and among them see a Crister; look into our factories, and mark the sublime devotedness of a Jones; into our engineering establishments, and see a seraphic Thomson; among our very sweeps, and behold a gentle and patient Kelly; and so look into slavery, and behold an Uncle Tom.

Hence it is I can readily acquiesce in the truthfulness of the main features of the character Mrs. Stowe has drawn in Uncle Tom, and can, with ease and delight, trace out those more striking, and touching, and sacred delineations of her hero's spiritual portrait, which had, doubtless, been sketched, when the talented authoress had chiefly dipped her pen in the affectionate living spring of her own Christian heart.

Well, and though God is thus "mighty to save," and is assuredly a "hiding place from the wind, and a covert from the tempest, as rivers of water in a dry and thirsty place, as the shadow of a great rock in a weary land;" and what, although "He can save to the uttermost all that come unto Him through Christ" (matchless words—*uttermost—all!*)—yet what of all this? Is it right, with the New Testament before us, O Protestant, liberal, democratic America! O ye free states! O ye slave states! I ask you in the sight of that "King who reigns in righteousness," and will be judge on the judgment-day,—although He is now thus almighty to save, is it right, O fellow-men, I emphatically demand, to tempt, and task, and try, and strain to the last degree, the virtues and graces of your Christian slaves? Is it right so to use, and by this very use to exacerbate the innate vices and awful habits of depravity of a Quimbo, a Sambo, as ye do? Remember an apostle's words: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" And I question you, with all solemnity, is it human to make greater the difficulty, and throw increased hindrances in the way of the soul's enlightenment, and thus add to the power of Satan in preventing the salvation of slaves? or of domestic servants and helps? or of the wicked and ungodly labourers employed in town and country? How can the foreman, or overseer, or tommy dealer, or truck manager, or the spy even of an English or an American Haley, be saved? how escape? Look at the situations of the runaways advertised day by day in the New Orleans papers! Look at the harlot Cassy—at the public-houses after a pay-night,—at the degraded, disorganised in mind and body, poor old Prue! How accursed are such! and who adds to their curse? Be sure thy sins will find thee out, the earth will disclose her blood, and shall not always cover her slain!

And where is the elaborate, sophistical, selfish apology or vindication your lecturers, your senators, your preachers (alas, the fact!) will pronounce in defence of this system?—a system whose working wraps, as you see, more densely in ignorance and crime those fellow sons and daughters of man who enact their sad parts in your terrible tragedies. The land mourneth, the offences under which it groans "are rank and smell to heaven." Like death-laden miasmatic exhalations, they rise, making the atmosphere heavy with plagues and terrors; and they sweep in devastation over your cotton fields, your sugar plantations, and fill your smitten cities, your Cincinnati, your New Orleans, with despair and death! And what, ye apologists, ye slaveholders, ye men stealers, O what will ye do "in the day of visitation," and in the devastation which shall come from far?" to whom will ye flee for help? and where will ye leave your glory? what can ye do? We have seen what an Uncle Tom could do! Behold him! triumphantly, yet meekly, loving, living, labouring, praying, praising, dying in the midst of scenes and trials of an almost unparalleled and incredible weight of cruelty! Let me quote the closing scene:—

"I have," said Legree, with grim, terrible calmness, "done—just—that—thing, Tom, unless you tell me what you know about these yer gals!"

Tom stood silent.

"D'ye hear?" said Legree, stamping, with a roar like that of an incensed lion. "Speak!"

"I han't got nothing to tell, mas'r," said Tom, with a slow, firm, deliberate utterance.

"Do you dare to tell me, ye old black Christian, ye don't know?" said Legree.

Tom was silent.

"Speak!" thundered Legree, striking him furiously. "Do you know anything?"

"I know, mas'r; but I can't tell anything. I can die!"

Legree drew in a long breath; and suppressing his rage, took Tom by the arm, and, approaching his face almost to his, said, in a terrible voice, "Hark'se, Tom—ye think, 'cause I've let you off before, I don't mean what I say; but this time I've made up my mind, and counted the cost. You've always stood it out agin' me—now I'll conquer you or kill you! one or t'other. I'll count every drop of blood there is in you, and take 'em, one by one, till you give up!"

Tom looked up to his master, and answered, "Mas'r, if you was sick, or in trouble, or dying, and I could save ye, I'd give ye my heart's blood; and if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me. O mas'r, don't bring this great sin on your soul! It will hurt you more than it will me! Do the worst you can, my troubles'll soon be over; but if ye don't repent, yours won't never end!"

Like a strange snatch of heavenly music heard in the lull of a tempest, this burst of feeling made a moment's blank pause. Legree stood aghast, and looked at Tom; and there was such a silence, that the tick of the old clock could be heard, measuring with silent touch the last moments of mercy and probation to that hardened heart.

It was but a moment. There was one hesitating pause, one irresolute, relenting thrill, and the spirit of evil came back with seven-fold vehemence; and Legree, foaming with rage, smote his victim to the ground.

Scenes of blood and cruelty are shocking to our ear and heart. What man has nerve to do, man has not nerve to hear. What brother man and brother Christian must suffer cannot be told us, even in our secret chamber, it so harrows up the soul. And yet, O my country! these things are done under the shadow of thy laws! O Christ! thy Church sees them almost in silence!

But of old there was One whose suffering changed an instrument of torture, degradation, and shame, into a symbol of glory, honour, and immortal life; and where his spirit is, neither degrading stripes, nor blood, nor insults, can make the Christian's last struggle less than glorious.

Was he alone that long night, whose brave, loving spirit was bearing up, in that old shed, against buffeting and brutal stripes?

Nay! There stood by him One, seen by him alone, "like unto the Son of God."

The tempter stood by him, too, blinded by furious, despotic will, every moment pressing him to shun that agony by the betrayal of the innocent. But the brave, true heart was firm on the Eternal Rock. Like his Master, he knew that, if he saved others, himself he could not save; nor could utmost extremity wring from him words, save of prayer and holy trust.

"He's most gone, mas'r," said Sambo, touched, in spite of himself, by the patience of his victim.

"Pay away till he gives up! Give it to him, give it to him!" shouted Legree. "I'll take every drop of blood he has unless he confess!"

Tom opened his eyes, and looked upon his master. "Ye poor, miserable critter!" he said, "there an't no more ye can do! I forgive ye, with all my soul!" and he fainted entirely away.

"I b'lieve my soul, he's done for, finally," said Legree, stepping forward to look at him. "Yes, he is! Well, his mouth's shut up at last—that's one comfort!"

Yes, Legree; but who shall shut up that voice in thy soul—that soul past repentance, past prayer, past hope, in whom the fire that never shall be quenched is already burning?

Yet Tom was not quite gone. His wondrous words and pious prayers had struck upon the hearts of the embruted blacks who had been the instruments of cruelty upon him; and, the instant Legree withdrew, they took him down, and, in their ignorance, sought to call him back to life—as if *that* were any favour to him.

"Sartin, we's been doin' a drefful wicked thing!" said Sambo; "hopes mas'r'll have to 'count for it, and not we."

They washed his wounds—they provided a rude bed of some refuse cotton for him to lie down on; and one of them, stealing up to the house, begged a drink of brandy of Legree, pretending that he was tired, and wanted it for himself. He brought it back, and poured it down Tom's throat.

"O Tom," said Quimbo, "we's been awful wicked to ye!"

"I forgive ye, with all my heart!" said Tom, faintly.

"O Tom! do tell us who is *Jesus*, anyhow?" said Sambo—"Jesus, that's been a standing by you so, all this night!—who is he?"

The word roused the failing, fainting spirit. He poured forth a few energetic sentences of that wondrous One—his life, his death, his everlasting presence, and power to save.

They wept—both the savage men.

"Why didn't I never hear this before?" said Sambo; "but I do believe!—I can't help it; Lord Jesus, have mercy on us!"

"Poor critters!" said Tom, "I'd be willing to bar' all I have, if it'll only bring you to Christ! O Lord! give me these two more souls, I pray!"

That prayer was answered.

This is a scene of devotion, sublimity, simplicity, faith, and martyrdom, fervid with imagination, and bright with truth and soberness.

I forbear to harrow up your feelings by attempting a counterpart to the above. Think upon it, and weep and tremble. There will be a laugh—"a laugh from

Heaven, at their calamities—a mock when their fear cometh. When their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish come upon them. Then shall they call, but Heaven shall not answer,—they shall seek God early, but they shall not find him.” “They shall be filled with their own devices.”

And, finally, let us imagine the negro’s sanctified spirit at rest in Abraham’s bosom, and there sweetly awaiting the issue of that great “day of visitation,” the Last Day. A glorious, blessed, incorruptible, and undefiled inheritance is given him. He hears the thrilling words, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” There no distinction of colour is known, no difference of caste, no low pursuit, no base or mean avocation—no sugar fields, no cotton plantations, no coal mines; there, in that city “of pure gold, like unto clear glass, God has wiped away all tears from their eyes,—and there is no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things have passed away.” The saints in Heaven are, in the fullest sense of the word, one brotherhood, having one Father, one Saviour, one Sanctifier,—albeit there will yet be differences, “one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.” “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.” There is a communion of access to God, the fountain of every privilege and honour; so these differences in glory imply nothing in the remotest degree analogous to degradation—nothing unenobling; every heart is full, filled from that fulness of joy which flows from the throne of God. It is not condescension in those superior intellects next the throne to mingle with the latest born sons of light—a St. Paul with the Philippian gaoler, with Eva, St. Clair, Uncle Tom; “kings who were nursing fathers, and queens who were nursing mothers to the Church;” Lazarus at the rich man’s gate, with Dorcas, and Phœbe, and Aquila; and her of least note, humanly speaking, whose name is not given, “the sister of Nereus;” they have lost their incidental, earth-imposed distinctions as members of a worldly community. Like their adorable Saviour, they are “known no more after the flesh.” Heavenly citizenship may have distinctions, but they are without painful and invidious differences. Some are made “rulers over many things,” and the one talent unimproved is taken and given to him which hath ten talents, and he has authority given him over “ten cities;” while another hears his judge say, “Be thou over five cities.” There are “many mansions,” and Jesus is gone to prepare one for each of those who are faithful unto death. And thus we may have the childlike Eva, in her angelic, beautiful simplicity—her tender, frank, noble-hearted father, full of generosity of feeling, ever shining in the purity of his glorified perfection,—and he, poor Uncle Tom, one while a SLAVE, now exalted in the simplicity and intensity of his beatific adorations. But they are “all one in Christ!” It is Jesus who thus ennobles, beautifies, exalts, and glorifies for ever and ever.

Another word, and I have done. I speak dogmatically, yet humbly. But with the conviction that many Uncle Toms sigh and groan in bitterness of spirit, “by reason of their bondage,” I cannot refrain from the utterance of this solemn warning in behalf of the slave:—Beware, O America, thou art fighting against God! “Hear, then, thou and thy servants and thy people, thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hands of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in thy place. But if thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violent incursions to do it, none shall lament for thee, saying, Ah! lord! or, Ah! his glory! and thou shalt be buried with the burial of an ass, drawn and cast forth beyond the gates.”

Then, as a MAN, and as a POLITICIAN, and as a CHRISTIAN, I protest against the monster evil SLAVERY. I call heaven and earth once more to witness against it. The time of the end is surely drawing nigh, and the year of jubilee swiftly approaches, when the trumpet shall sound from the tops of the mountains to the beacons on the hills beyond, “Let the slave, the oppressed, go free!” The command is heard—ten thousands on thousands hasten to obey. The manacles are burst asunder, in spite of those who yet “harden their hearts, and shut their

hands from their poor brethren;" we hear the hymn of triumph arise from a liberated world; and heartily do we join and sing:—

Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come!
Return ye ransom'd people home!
Black, white, and bond, and free,
Castes and proscriptions cease;
The negro wakes to liberty!
The negro sleeps in peace:
Read the great charter on his brow,—
"I am a man, a brother now!"

SCRAPS FROM A TRAVELLER'S NOTE-BOOK.—No. IX.

ALL THINGS TRACEABLE TO A GREAT FIRST CAUSE.

"His love is as great as his Power."

"In Him we live, and move, and have our being."

"In all thy ways acknowledge him."

THERE is a peculiar sweetness and consolatory pleasure in endeavouring to "see God in all things;" in tracing his hand in the various events and circumstances of every day life; and remembering that so entirely are *all* the changing phases of this lower world under his control, and subject to his will, that "not a sparrow falleth to the ground without his knowledge."

I have just called in at a chemist's shop to purchase a small quantity of "coal tar naphtha," and on taking the article into my hand, remarked to the shopman that its odour was very disagreeable. The young man replied, "Yes, sir, it is; but yet it is a very useful thing." "True," I rejoined; "so much so that now, indeed, it may almost be considered as one of the necessities of our comfort, if not of our existence." The shopman added (alluding to the use to which I was about to apply the article), "It is the only available solvent for gutta percha—now so extensively used, and I do not know what we should do without it." And I rejoined, "Here we see an instance of the wisdom, benevolence, and foreknowledge of the Almighty. A few years ago the discovery of coal-gas as an illuminating agent was made; but for this discovery we should not have had coal naphtha; and but for this ill-odoured liquid, the discovery of gutta percha gum would have been of little use."

To go back a step farther, had it not been for the *great masses of coal* stored up in the bowels of the earth, the discovery of the illuminating power of coal gas would have been of small comparative use; and but for the great antiquity of the earth, affording (*so to speak*) an opportunity to the Almighty to prepare it for the reception of his creature, man, the formation we call *coal* could have had no existence now. Again, here we see the *wisdom, power, foreknowledge, and benevolence* of the Deity displayed, and all exerted for our good; and thus we are able to trace all to the one Great First Cause.

By his *foreknowledge*, he saw man's wants from age to age. By his *wisdom*, he contrived to connect and arrange the requirements of man with the successive discoveries his reason would enable him to make, and both, with the gradual development of the resources his *benevolence* had prepared; while his *power*, infinite and incomprehensible, accomplished all that was needful to work out the divine design, and leaves us yet, as it were, but on the threshold of our investigations, as to the stores of wonderful treasures contained in the earth beneath our feet, in the sky above our heads, or in the atmosphere surrounding us.

And while we search for further proofs of "heavenly art," of divine skill, and infinite wisdom, we cannot open our eyes, or make use of any—even the most insignificant article of clothing—diet, or convenience, but the contemplative mind sees written in flaming characters thereon "GOD IS LOVE."

May he help me then from day to day, to see him in his works, to trace him in all events, and to acknowledge and confess him at all times before men!

J. H. G.

Biography.

MEMOIR OF MR. WILLIAM CULLWICK, OF WOLVERHAMPTON.

BY HIS SON.

THE subject of the present memoir was the second son of William and Susanna Cullwick, of Shifnal, Shropshire, at which place he was born, December the 3rd, 1781. His parents moved in a respectable circle, and were regular in their attendance upon the ordinances of God in connection with the Establishment. They endeavoured to instil into the minds of their children (of whom they had twelve) a reverence for the Sabbath and the house of God; and their labours, in this respect, were not thrown away upon the subject of this sketch, for to his dying day he manifested the most scrupulous attention to the proper observance of the Sabbath, thus exemplifying the truth of Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it."

At a very early age he was the subject of serious thoughts respecting his soul, and was frequently led to secret prayer; and, young as he then was, he had one very remarkable answer to his fervent petitions. His mother, to whom he was most ardently attached, was laid aside by affliction, and very little hope remained of her recovery. He became deeply concerned respecting his anticipated loss; and, having retired to a secret place, he poured out his artless supplications to God on behalf of his dear parent. The Lord was pleased to raise her up again in a very short time, to the great joy of the family; and, from this time, my late father began to cry to God with earnestness, "My Father, thou art the guide of my youth." And although he was naturally of a quick and volatile disposition, and thereby exposed to various temptations from his youthful companions, he was graciously restrained from the commission of outward sin, and evinced a desire to please God and save his soul.

A short time after he left home, and was placed under the guardianship of his maternal grandfather, at Wem, in Shropshire, where he maintained a strictly moral character, and from thence he was apprenticed at Bridgenorth. For the whole term of his apprenticeship, he endured a great amount of hardship—his powers of endurance being frequently put to the most severe test but, being bent on mastering his business, and honourably serving his time, he submitted, without informing his parents of his privations.

He afterwards obtained a situation at Wellington; and, while there, was favoured with the ministry of that great and good man, the late Rev. John Eton, under whose evangelical preaching his mind was more deeply impressed with the importance of religion. Having up to this period been circumspect in the whole of his conduct, he had formed a very high estimate of his own righteousness; but now he was convinced that he had been trusting to himself, instead of Christ, for salvation, and had been going about to establish his own righteousness, not submitting himself to the righteousness of Christ. He became alternately the subject of hope and fear, and was greatly distressed on account of his former life, which now appeared to have been spent without reference to God. So deeply did he bemoan his condition, that he frequently forgot to eat his bread. His high and unscriptural pretensions were all at once destroyed, and he continued to write bitter things against himself, as if he had been the vilest of sinners. God, however, in mercy kept him from despair, and by little and little opened his mind for the reception of his truth. By the Providence of God he was removed to Knighton, Radnorshire, for which removal he was often subsequently led to praise God; although, at the time, it was to him a source of great pain to be placed beyond the reach of Mr. Eton, to whom, under God, he was indebted for his improved views of divine truth; but it was the means of inducing him more fully to choose God for his portion. As soon as he was settled, he commenced a regular attendance on the outward means of grace, as appointed in the Establishment, to which, at that period, he was devotedly attached. The minister, however, far from what he had been accustomed to see, was notoriously immoral

in his character. The immediate consequence was, to weaken his attachment to the Church, and make him willing to embrace the truth wherever it might be found; and being informed that the Methodists held meetings in the town and neighbourhood, he resolved to hear for himself, though there appeared an almost insurmountable difficulty in the way, for they were a people everywhere spoken against. When we consider the reproach that was in those days cast upon all who bore the name of Methodist, and remember his early training and prejudices in favour of the Church, we shall cease to wonder that he had many severe conflicts within before he put his resolution into practice; but, however much he may have endured within, he at length obtained the victory. His soul was at stake, and to save that he was content to brave opposition and contempt in no ordinary degree, not only from the men of the world, but from members of his own family. He has stated many times since, that he felt greatly ashamed lest he should be seen going to a Methodist chapel. He stole silently in, and seated himself where he could remain least observed. The word preached came with power to his heart, and he was convinced that God was with them. In January, 1806, he received his note of admission into Society from the late Mr. W. Hicks. He now saw the plan of salvation by faith in Christ, in a more clear and comprehensive manner than he had hitherto done. He sought God with many tears and cries for the pardon of his sins, and was soon after able to rejoice in the pardoning mercy of God.

No sooner was he made a partaker of the grace of Christ, than his soul yearned within him for the salvation of others; he mourned over the unhappy condition of his fellow-men. By his zeal and diligence, he was soon brought under the notice of the preachers and friends, and induced to engage in their social prayer-meetings, and frequently to speak a word of exhortation.

About October, 1807, one of the local preachers left the circuit, and he was requested to take the remaining portion of his appointments. He did so with much fear and trembling, though greatly encouraged by the kindness of the people and by seeing fruit from his labours. When the next plans were published his name was found thereon, which rather surprised him, and when the Superintendent was expostulated with respecting it, he replied, "Oh, he will know his work better when it is before him." He then began a course of study more earnestly than ever, in order that he might be prepared for the proper discharge of his duty. On Christmas day, 1807, he preached at Clunn in the forenoon; at Duffrin in the afternoon; and at Clibury in the evening. At the latter place a young man, of Calvinistic principles, was led to embrace the universal Saviour, and became his constant companion when going to his country appointments.

Shortly afterwards he was appointed to take charge of a class, in which capacity he was remarkably successful and lived in the affection of his members. His labours for many subsequent years were very great, and he frequently endured severe bodily affliction, so much so, that he has been quite unable to attend to the duties of his calling for several days after one of his Sabbath journeys, which were generally from six to sixteen miles distant from his place of residence. Notwithstanding this, he never neglected an appointment, unless prevented by affliction. His heart was in the work, and he appeared to breathe the spirit of St. Paul, when he said, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God."

He entered into the marriage state in the spring of 1818, with Miss Martha Lewis, of Titley, in whom he found a suitable help in his endeavours to save souls and spread the savour of the Redeemer's name; and, by their united efforts, they were instrumental in doing much good to the rising generation, establishing Sabbath-schools in several places, which, up to that time, had been entirely destitute of those nurseries for the church.

In the year 1823 he removed to Presteign, in the same circuit, and was still the same exemplary Christian, labouring intensely in every department of the work of God, was much beloved by those with whom he was associated, and very useful in the sphere in which he moved. His house was, for a number of years, the home of the preachers, both local and itinerant, the latter of whom spent regularly one night a week under his roof. He was greatly delighted to

receive them, and, as the messengers of the churches, thought no sacrifice too great to make for them.

In the year 1835 he removed to his native place, but not answering his expectations, he subsequently removed to Wolverhampton. For many years he had been the subject of severe and protracted affliction, yet, in all, he was preserved from murmuring or repining at the dispensations of God's Providence towards him, and saw and acknowledged the hand of God in them. His desire for the salvation of the souls of his children was intense, and many of his fervent prayers in their behalf, will never be forgotten while memory retains her seat.

His last affliction was in itself less painful and of shorter duration than any of his former attacks. On Sunday, the 14th of August, he was at the chapel and met his class in his usual health. The day following he complained of pain in his bowels, which at first was not much regarded, but obtaining no relief, medical aid was called in the evening, and every exertion made that medical skill could devise and kindness dictate, but all of no avail, the seat of the disease could not be reached, and he only survived until the following Monday. His mind, throughout the week, was kept in perfect peace, relying upon the faithfulness and truth of God. When asked if he was happy in God? he replied, with emphasis, "All is well." A friend reminded him of the preciousness of Jesus to them that believe. He instantly exclaimed, "My Jesus!" and at different intervals was heard to whisper, "Glory, glory! glorious company! glorious company!" He seemed entirely unconscious of the world and its concerns, and wholly absorbed in the contemplation of the heavenly state.

On the Sabbath preceding his death he was asked if his prospects for heaven were bright? He answered, "Yes, through——through——" here his voice failed. He gradually became weaker and weaker, and on the following morning was observed to be fast approaching the confines of the unveiled world, his mind still composed and tranquil. About three o'clock in the afternoon his family were summoned to take the last and long farewell of their dying parent, and kneeling round the bed of him they had so long loved, commended his spirit into the hands of his Redeemer and God. Well may the poet sing:—

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of virtuous life,
Quite on the verge of heaven."

He lingered in this state until a little before six o'clock, when his happy spirit left its clay tenement for the paradise of God, August the 22nd, 1853.

E. C.

Reviews.

THE PRINCIPLES OF CHURCH GOVERNMENT, and their application to Wesleyan Methodism: with Appendices. By GEORGE STEWARD. London: Hamilton, Adams, and Co.

THE position and character which have been sustained by the author of the volume before us are known to all Methodists, and were referred to by a correspondent in our last number. It were indeed "a work of supererogation" to detain our readers by attempting to give any additional information on these subjects.

Mr. Steward informs us, that his design in publishing is to give his reasons for relinquishing his connection with the Wesleyan Ministry, after being united with it for a quarter of a century. Whether those reasons are sufficient to justify the step which he has taken, it is not for us to declare. Fully persuaded in his own mind, "to his own Master, he must stand or fall."

The excited and divided state of the Connexion render it difficult for any writer, whatever side he may take, to obtain a calm, dispassionate, and candid hearing from both parties—especially if he ventures to condemn that which he thinks to be wrong in both. To stand between those engaged in conflict, trying to convince each party of error, alternately dealing blows to each, and

then suggesting the cessation of hostilities, and a compromise on the causes of contention, is no enviable position.

The probability is, that he who does this will be charged with inconsistency on both hands. Nor have we any hesitation in stating, that our Author has laid himself open to this charge. Conference and Reformers are each assailed by turns. The ecclesiastical system and polity of the one is bravely attacked; the spirit and temper in which the war against that system has been carried on is strongly denounced; but whatever the Reformers may feel—and there is no question but that they will consider that they have good reason to complain of the representation given of the controversy, as well as of the remarks on their conduct—the book itself must be regarded as a sweeping condemnation of “Conference Methodism.” It shows strongly that the system is based on false premises; that its very foundation is unscriptural, and wants the essential attributes of a New Testament Church.

An extract from the introduction will bear out this assertion:—

“To me the popular element seems to be a scriptural and essential one in the government of churches, and that nothing can finally resist its recognition, as correlative with the Pastorate, but will perish in the strife. Priestly and despotic power may, in Protestant communities, exist apart; but they are natural allies, as all church history testifies, and will seldom fail to prove their affinity, when ‘that which letteth is taken out of the way.’ It is palpable to all but pledged and prejudiced persons, that the whole brotherhood of Christianity must share in influence, as they have common interest in the fortunes of the church. A clergy church is certainly not a New Testament church. If any truth be shown in the following pages, this is that truth; and it is that great central truth, which, like the sun, lights up its day of order, energy, and peace. That Methodism is in certain important respects a people’s church, has been shown—but in everything relating to its government, and its action on the people, it is simply a machine, formed and worked by the Pastorate alone. Every spring and power of it are actuated by the Pastorate—every right and privilege emanate from the Pastorate—and are held by this one tenure. The Pastorate keeps the keys of every apartment of this great house; and its escutcheon is impressed on all and everything it contains—on every ordinance and function set up there for its order and maintenance. It grasps the members of its own fellowship, and of the church, with equal force; and disposes of man’s commission to teach and preach, or hold membership in the church, without any popular suffrage or interference whatever.”

And then he naturally asks this significant question, “Can this be right?” Pages xxvii. xxviii.

We could select other passages equally strong and clear, exhibiting the writer’s opinion as to the unscriptural and despotic character of the system. Indeed, this giant evil, this unprotestant principle, this idol of the papacy, is more or less, attacked throughout the book; and is described as a withering curse on Methodism, pervading its entire polity, and pressing upon all, from the President of Conference to the Sunday-school Teacher.

“The Pastorate keeps the keys of every apartment of this great house.”

There is something unmistakeable in these utterances; and yet, strange to say, there are some remarkable contradictions to these extracts, and when brought into juxtaposition with them, we can hardly bring our minds to believe the same man wrote them both. We will give one instance. Speaking of the necessity of other counsels prevailing in the Conference, and expressing his hope that they would soon prevail, he ventures to give the following advice:—

“Only let the Conference abandon the divine dogma—not of an exclusive sovereignty over the church, but of exercising its sovereignty absolutely; let it become a headship under specified conditions, such as fully recognise the correlative rights of the church—in legislation, disciplinary action, and order in general, and it will have made every advance towards peace and good-will which scripture and reason require.”—Page xxxvii.

In reading this passage we were struck with the difficulty of reconciling this “exclusive sovereignty” with “conditional ruling,” and “correlative rights.” It appeared a contradiction in terms. “Exclusive sovereignty,” excludes and debars all other rule; and it no sooner admits “correlative rights” to rule, than it ceases to be “exclusive sovereignty.” And it does appear to us that if the writer had purposely selected two words to express absolute despotism, he could not more effectually have done it. But then, there are two or three questions arising out of all this—Who gave them this “exclusive sovereignty?” When did they obtain it? If divine, what evidence can they give that they possess it? In this passage the writer seems to assume this right as a thing generally admitted; but he knows that this is the disputed point, and that if

there be one thing more obvious than another in the controversy, it is that the Conference have failed to satisfy the church and the public in this very thing. With mere pretensions we have nothing to do. The Pope pretends to derive his power from Peter; and the Bishops of our National Church talk of a regular line of succession from the Apostles, and pride themselves on episcopal ordination; but the Wesleyan ministry can make no pretensions to anything of this kind; and as for ordination, even the men who have presumed to lay hands on the heads of others, never had hands laid on their own heads; and, so far from giving proof that God has delegated the exclusive government of his church into their hands, many of them have given sad proof of want of ability to govern themselves.

Nor is this the worst feature in their assumption of the essential titles of the Redeemer, as the Sovereign of his church. It is plucking the diadem from his brow, supplanting him as head over all, and excluding him from all rule in his own kingdom, setting at nought his authority, and contradicting his words—see Matthew xx. 28, 27; 1 Peter, ii. 3. It surely ill becomes them to speak of Rome as the seat of blasphemy, for it is impossible for any man or number of men to assume a higher title than that of “exclusive sovereignty” over the church of God. We have not forgotten the distinction Mr. Steward makes between possessing this power and exercising it. But this does not satisfy us, nor can the writer seriously expect that it should. We will quote his own words again:—

“Priestly and despotic power may, in Protestant communities, exist apart; but they are natural allies, as all church history testifies; and will seldom fail to prove their affinity, when ‘that which letteth is taken out of the way.’”

The plain English of which is,—Give priests, no matter where they live or what they are called, “exclusive sovereignty” over the church of God; and when that which now hinders, is taken out of the way, they will exercise despotic and tyrannic rule. Whatever may be said about the balance of power, it can never exist together with an exclusive sovereignty: that will always preponderate. If the people have any power under such a system, it must necessarily come from the ministers, who may, if they choose, with the strictest justice and propriety, withhold it.

We think a better balance of power may be found in the recognition of the right of the whole church—ministers, officers, and members together. And, we are happy to find this view is after all sustained by Mr. Steward himself, who makes the church, as a whole, the depository of power. In referring to Matthew xviii. 17, he says:—

“The mode in which the law is to be administered is but a matter of detail, to be looked for elsewhere. What is to be maintained is this—that the text lays down a broader basis of discipline than is comprised within the functions of any class of officers taken by themselves, whatever they may be. The church—the whole church—is declared to hold appellate rights, and therefore no administration, however constructed, that is less broad in principle than this, is answerable to the scope of the passage.”—Page 161.

And then, referring to the first church meeting recorded in the first chapter of the Acts of the Apostles, he says:—

“One thing, however, cannot escape us; that if we are warranted in the views we have taken of the previous scripture in Matthew, this first church act is a noble comment on it, and such as might have been expected. The narrative precisely tallies with the doctrine; so that, if it does not prove the soundness of our interpretation, it adds a strong presumption in its favour; both go to the point that the church—the whole church—has the right to be cognisant of all church affairs, and to share proportionately in their administration; and that, therefore, exclusive doctrines and exclusive practices, whether of people towards their ministers or of ministers towards their people, are equally alien to its constitution. *The church is sovereign—not a part.*”—Page 168.

On the subject of New Testament eldership, he scatters to the winds that figment of ministerial pride and vanity—that a separation from the secular duties of life gives additional powers, authority, and sacredness to the ministerial office; and that to preach the gospel is one thing, and to “minister at the holy altar,” is another. He says:—

“The question as to what persons, or on what conditions, the eldership may be assigned, remains to be noticed; but may be very briefly disposed of. Two points strike us on reading the New Testament history and precept. 1st, That the law of maintenance for the ministry is

clearly laid down as of divine authority; and, 2ndly, That many persons were ordained to the ministry in the primitive church, who were not, and could not be separated from their temporal occupations. In fact, our impression is, that the *rule* was here the *exception*. The circumstances of the converts, in the majority of cases, must have precluded nearly, if not altogether, the services of a stipended ministry—not to add that St. Paul's description of a bishop as a man surrounded by his family conveys the impression of a man in circumstances unfavourable to his being a light charge upon a church—he was a man separated by *designation and appointment*, rather than by discharge from a secular calling; and this corresponds not only with the apostle's own example, working with his hands, but with his injunction to the elders at Ephesus. These were plainly unseparated men—they were not merely without charge to the Church, but actually laboured for the relief of its poorer members—to “support the weak,” and were taught, “that it was more blessed to give than to receive.” It is clear that a full ministerial title may stand apart from the circumstances of separation, and its counterpart—stipends; and that this important truth should be recognised at once by all Churches that need and employ gratuitous public teachers. Their *status* should be allowed as identical with that of an order of separated men—that is, in point of *authority and functions* they are elders, and as elders—bishops.”—Pages 126—128.

We pass on to make a few brief remarks on Mr. Steward's views of the polity of the Conference, and its influence on its ministers and the people. He maintains, that whatever may have been conceded to the people in 1797, or at any other other time, nothing has been granted that has compromised the prerogatives of the ministry; that from the commencement of Methodism to the present time, its government has always been absolute. Without stopping to dispute this point, we refer to it, in order to shew the humiliating position in which he places the Conference. Whether there was a compact between the ministers and people in 1797 or not, there was this fact—*the right of the leaders' meeting was recognised, and that no member could be expelled but by a majority of that meeting*. If it were not so, how could they say to the Societies, “We have given up a great part of the power of the Superintendent to the leaders' meeting.” Something important must have been surrendered that had been previously claimed by the pastorate. And this perfectly accords with the printing and publishing at their own office, two editions of rules containing what has been called the *majority clause*, which did not appear in any former rules. And if it were not this, the Societies must be at a loss to know what it is, for nothing else has ever been published that can by possibility explain what was meant by giving up a great part of the superintendent's power to the leaders' meeting. Now, if Mr. Steward be right in saying, that no concessions have ever been made that affect the exclusive power of the pastorate over the members of Society; and that in 1797, they never intended any such thing; then, we solemnly ask, what becomes of the honesty and moral integrity of men, who could publish to the world that they had given up a great part of their power to the leaders' meeting? If Mr. Steward can reconcile this nonintention of giving up their supreme power, with their professions and public documents, we confess that we cannot. Nor is such a conclusion consistent with Christian integrity and fidelity to the people. If they did not intend what, “on the face of it, was a recognition of popular rights,” it was “a solemn mockery.” And, if they did intend it, then there has been a glaring violation of their engagements with the people.

It is easy to conceive the damaging influence of such a policy upon the minds of the preachers themselves; that it must necessarily produce cold reserve on their part, when in company with the people, on everything relating to Conference, and suspicions of and unchristian exactions from each other; creating as it were a new conscience, often antagonistic to the moral and religious man; so that submission to the Conference often becomes paramount to obedience to God. As illustrative of this, we adduce the following passage. And let it be observed it was written by one, who for years must have seen, if not felt, the blighting influence of this policy; and who stands too high in moral character, even among the men from whom he has separated himself, to be suspected of ulterior motives. Referring to this policy, he says:—

“But the pressure of restrictive policy is not confined to the people subject to an absolute sway; it is at least equally stringent, and more galling in its exactions from its own members—this is its inevitable reaction. It must create an espionage the most destructive of brotherly confidence, and blighting to some of the noblest traits of the moral man. It does more than render men timid and suspicious; it tends to warp the conscience, and to tempt man into compliance with schemes to favour their interests, instead of following out their convictions.

They are assorted, not on the principle of their mental, or ministerial claims, or Christian character, but on that of conformity or nonconformity with a party orthodoxy, and their fitness or unfitness to advance its sway—and the mark of election, or reprobation thus affixed, is made commandingly visible to themselves and others. Status is regulated by these influences; and, what is more than this, the comfort and usefulness of many. It casts a spell over the whole body of ministers, and originates a new and perfectly distinct class of cares, interests, and sympathies from that created by the ordinance of the ministry, and even the ministerial compact of Methodism itself.

"Hence the rise of laws of brotherly intercommunion, not improperly viewed as inquisitorial, being *in principle* the same with those of despotic times and persecuting churches, and as carrying penalties the highest that voluntary churches can exact, are as repugnant to the spirit of a brotherhood as to that of the New Testament precept."—Pages 288, 289.

But there is still a more perfect reaction from this policy on the men who are banded together to carry it out:—the cold and apathetic spirit, not to say positive pleasure, with which they can view the scattering of the thousands of the members of Christ's Church, a large number of whom are *admitted by themselves* to be fit for membership in other Christian churches. And still more painful is it to contemplate with what temerity and hardihood they appeal to the great Head of the church to justify their destructive policy. We cannot refrain from making an extract, expressive of these views:—

"But there is one thing still more strange and fearful than all beside, and it is this—that such a catastrophe has produced within itself, but especially on its ministers, apparently such a superficial effect, that it has not wrung all hearts with agony, instead of raising them, as it has done in some quarters, to an ecstacy of unholy triumph, and of sinking others into stupor and despair. It is a strange, if not a horrible thing, that Methodism can be suffered to languish in this way from year to year, without the deepest heartsearchings, both of its ministers and people, and without efforts made in good earnest to right it, such as hitherto have been looked for in vain. How could it have been believed, that the Conference could meet from year to year, and be engrossed almost exclusively with routine affairs, and, having disposed of these, disband again without feeling that the great duty it owed to Methodism was ill discharged, unless its prime care and pains had been devoted to the extinction of this most unhappy feud."—Pages xxxv. xxxvi.

Nor less distressing is the destruction of confidence among the people in the ministry of the word, by this insane policy. We foresaw this evil, and warned the Conference of it, and entreated them as Christian men and Ministers of the Gospel of peace, to prevent it; and we have no hesitation in saying, that they might and ought to have done it; but the admonitions and suggestions of their warmest friends were treated with the same cold contempt with which they viewed the deliverances of their enemies. It is now too late! the thing is done; done by themselves, and they are reaping the fruits of their own evil doings; and now, when too late, one of their own order makes the following melancholy complaint:—

"All are bowed down together in hopelessness and despair, like the prophetic image of Zion in the dust, from which only the voice of Omnipotence can arouse her to shake herself. The pulpit sinks from its supremacy, as the throne of truth, with its behests over a willing people, to a place of professional occupancy, and the pastorate to an order without influence. These everlasting contests about prerogative having annulled the charm by which alone power, either in the Church or State, can maintain itself with the people, its prestige is gone; a cold, repulsive scepticism succeeds to a warm and reverent homage; and what had been adored as all but divine by the people, is in turn abjured as an idol, and perishes in the storm of iconoclastic fury. To resuscitate that spirit of confidence and reverence which is the sure bulwark of power, is, whenever lost, an attempt all but as hopeless as to raise the dead. The magician's wand and the pastor's rod become equally ignored; as objects of bygone superstition they are equally impotent, and even rightful prerogatives are bundled up together with miscellanæ of another origin, and flung into the crypt or cellar of the house."—Pages 308, 309.

We cannot carry our notice farther in the present number. It is possible that we may again return to it in the coming year. Meanwhile, we would advise all who can, to read the volume. It demands and deserves the attentive perusal of all Methodists.

THE BIBLE.—Wherefore with great seriousness and importunity, I request the reader that he entertain such thoughts and persuasions as these:—that Bible learning is the highest accomplishment; that this Book is the most valuable on earth; that here is a library in one single volume; that this alone is sufficient for us, though all the libraries in the world were destroyed.—*Edwards*.

Science and Literature.

Astronomy.

NOTICES FOR DECEMBER, 1853.

BY G. C.

"The stars are clear in heaven, and all the slopes
Are slumbering in the silence of the night:
Far to the northward the great hills of snow
Thrust up their moon-kissed pinnacles: deep
peace
Is on the happy world—the peace of God!"

A CONTEMPLATIVE mind cannot be employed in the dark and silent time of night in viewing the starry canopy that God nightly spreads in solemn magnificence over us, without reverting to that grand and pregnant future to which we are all hastening, and of which night is an apt and instructive emblem. The eye which rests with such gladness and satisfaction on the glowing orbs of the stellar regions, attempts in vain to penetrate the spheres in which they move, and the incomprehensible relations by which, fixed as eternal fate, they maintain their respective distances and positions, and present to us one uniform aspect of order, harmony, beneficence, and power. We know but little of the orbs themselves; still less of their physical and moral relations to each other and to us; and yet still less of the vacant patches of the unfathomable darkness that surrounds and intervenes between them. It is true the telescope, like a wonder-revealing eye of faith, peoples many of these patches with innumerable worlds and orbs of light; but spaces unexplored and immeasurable still remain. Of these we know nothing—no ray of stellar light has yet reached us from their gloomy depths. So is it with the future. If God had not filled the expanded heavens with shining worlds, in vain would man have attempted to find an object with which to delight his eyes: and if God had not revealed a knowledge of some of the glorious things and objects of the future life, how fruitlessly would the human mind spring forward to grasp and appropriate any idea respecting that future! But God has spoken: the eye of faith beholds a region of unfading light and glory, a throne of ineffable magnificence, a King of boundless grace and majesty, a city of unspeakable purity and splendour, a society the most happy and exalted, a life of bliss uninterrupted and unending: and the "Sun of Righteousness" is the light thereof. What if we be unable to understand these things, or fathom the designs of God in our behalf, or com-

prehend the mysterious relations which they bear to each other, and to our future condition? As the unsearchable heaven, despite our ignorance and incapacity to pierce its depths or gauge its forces, is the most wonderful exemplification of order, harmony, beauty, sublimity, power, and goodness that the material eye can rest upon, so we may rest assured the future reserved for us will be governed, in all the complicated relationships which can be connected with our immortal existence, by the same benevolent power and goodness, and marked in all its phases by the same eternal love.

The *Sun* rises on the 1st at forty-six minutes past seven, and sets at fifty-two minutes after three: on the 11th he rises at fifty-eight minutes past seven, and sets at forty-nine minutes past three; on the 21st, usually called the shortest day, though several days at this period are of similar length, the tropical year is completed, and consists of 365 days 5 hours, and 59 minutes. On the same day the sun rises at six minutes past eight, and sets at fifty-one minutes after three; and on the 31st he rises at nine minutes past eight, and sets at two minutes before four. The greatest variation in the length of the day is twenty minutes, and in the sun's altitude one degree and three quarters. The sun passes from the sign Sagittarius into Capricornus on the 21st, and on the 31st is at his least distance from the earth during the year, being 222,100 miles nearer to us than on the 1st.

The *Moon's* beautiful crescent will be visible in the west on the first, immediately after sunset, and will set on the 4th at forty-seven minutes past seven. On the 11th she will rise at seven minutes after two in the afternoon, and will set at twenty-two minutes after three in the morning; she is full on the 15th, rises on the 18th at eighteen minutes past six in the evening, and is new on the 30th at six minutes past six in the morning.

Mercury, as a morning star, is very favourably situated for observation from the 13th to the 26th. On the 19th he rises two hours before the sun.

Venus is an evening star; sets on the 1st at four minutes past seven, on the 10th at twenty-six minutes past seven, on the 20th at fifty minutes past seven, and on the 31st at ten minutes after eight, being four hours and twelve minutes after sunset.

Mars is in the constellation Leo, and at the end of the month is visible after ten o'clock every night. He rises at

half-past ten on the 15th, and at forty-five minutes past nine on the 31st.

Jupiter sets soon after sunset at the beginning of the month, and becomes invisible.

Saturn, though moving at the rate of 22,000 miles an hour in his vast orbit, appears nearly stationary to the common observer in the constellation *Taurus*, not far from and south of the *Pleiades*, and is a conspicuous object the greater part of the night. Though the eye is scarcely able to detect any change in his position from night to night, yet he moves in his orbit the astonishing distance of more than 500,000 miles daily. On the 31st he is near the point of the ellipse which he describes in our heaven about once a year.

Uranus is in *Aries*, in a good position for observation. His altitude when on the meridian is about fifty-five degrees and a half, and his apparent motion still slower than that of *Saturn*.

NEW PLANET.—Mr. Hind, writing from Mr. Bishop's Observatory, Regent's Park, on Wednesday, November 9, says: "At 7h. 50m. mean time last evening, I discovered a new planet in the constellation *Taurus*, about two degrees south of the ecliptic. It is rather brighter than stars of the ninth magnitude. The diurnal motion in right ascension at the present time is 1m. 2s. towards the west, and that in declination is about 2½ minutes towards the south. This planet is the ninth which I have discovered since the commencement of a systematic search in 1846, and raises the number of that extraordinary group of worlds between *Mars* and *Jupiter* to 27."

Natural History.

NOTICES FOR DECEMBER, 1853.

BY S. HEREMAN.

THIS month, generally speaking, produces few new objects for botanical study. The lichens and mosses are almost the only wild vegetation that fructifies. The berries of the holly are now ripe, and their bright scarlet makes a rich contrast to the dark green of the leaves, or glazes strangely in the bare brown leafless thicket. The berries of the *misselfoe* also are now ripe, and afford food to the *misself thrush*, or large *fieldfare*, when other food fails. The structure of the buds of trees, and the admirable manner in which they are defended against the wet and cold of winter, and the various forms in which the leaves are infolded, may, at this time, be advantageously studied.

Amongst insects, the little December

moth (*Eriogaster populi*) makes its appearance about the beginning of the month, the yellow line quaker moth towards the end, and several others. There is one remarkable circumstance connected with the moths which appear in the perfect state at this season of the year, that the females, for the most part, are wingless, the males alone being capable of flying. If the weather is open the common *gnat* and several other species of *gnats*, may be seen in our house windows, or dancing in the pale sunbeams, under the shelter of trees.

Of those little companions of our lives—birds—the robin and the wren venture in severe weather into our barns and houses; the *hawfinch* may be seen feeding on hawthorn fruit, or even mingling with sparrows in our farm-yards, where also the *snow-bunting* or *snow-flake*, and the *brambling*, associate abundantly with sparrows and chaffinches; *siskins* are very numerous this year, having arrived in the north of England in very large flocks. The *siskin* bears a very near relationship to the *canary*—and may be called the *canary* of the north. Many species of water-fowls now visit us, which are only seen in England when the winter in the northern countries of Europe is very severe. Amongst these may be mentioned the *goosander*, several species of wild ducks and geese, gulls, divers, grebes, and terns.

Several kinds of quadrupeds now become torpid and inactive. The *hedgehog* forms a warm and deep nest of moss and leaves, and there, coiled up like a ball, sleeps away the winter, awakening only at short intervals to take food; *squirrels* and *dormice* act in a similar manner, both having provided for this season by laying in a store of provision during the summer; *bats* retire to old buildings, and there, closely wrapped up in the membranes or wings of their forefeet, they hang suspended by their hind feet, till the reviving heat of spring brings them forth in pursuit of their insect prey.

The temperature this month is usually low, the days commonly bright, and the air clear and frosty.

Authors and Books.

The Wesleyan Almanack, and Handbook for Methodists: Arranged for the Use of Wesleyans generally. London: R. Bulman.

In addition to the Almanack and a supply of ruled paper for memoranda, there is the novel provision of ruled space for the entry of *texts*. This idea may be turned to useful purpose, not only by local preachers in recording all the texts from which they preach in the year, but

by others who hear the word. Much good may result from such a registry.

Sunday Services at Home for Young Children, by different Authors. Edited by the Countess of Ducl. New Edition. London: John Hughes.

THE title of this volume was a happy conception, and it has been quite as happily matured. There are many circumstances preventing the young members of a family from attending public service on the evening of the Sabbath. "A church in the house," and a father, or mother, or elder brother, leading the devotion and reading the sermon, would be fraught with good to the whole family. Nothing is said about the hymn of praise, but we hope that that most delightful part of all religious worship would not be omitted, and we suggest the addition of suitable verses to each of the services, if another edition of the work be called for. Most heartily do we wish it an extensive circulation. The sermons are really suited to the young, and their perusal would be of advantage to those who address the children in our Sabbath Schools.

The London Quarterly Review, No. I. London: Partridge and Oakley.

WE are rather late in our notice of this new candidate for popular favour, and even now can only give a passing allusion to it as a whole, while we admit that each article deserves to be considered separately. It has been whispered that the projectors and writers of this new Quarterly are Wesleyans. If it be so, we rejoice in the fact, and do not consider that they need be ashamed either of the work itself or the way in which it has been executed. The list of subjects are:—

I. Christian Populations of the Turkish Empire.

II. Wesley and his Critics.

III. Forbes's Memorandums in Ireland.

IV. Cryptogamic Vegetation.

V. Spirit Rappings and Table Turnings.

VI. Modern and Mediæval Hygiene.

VII. Secularism; its Logic and Appeals.

VIII. Public Education.

IX. Ultramontaniam; its threatened supremacy in Europe.

X. India under the English, &c.

We shall watch its progress, and hope to give a more lengthy review of the second number.

Sunday Reading for Christian Families and Individuals. By Dr. Kitto. London: R. Needham.

Two hundred and eighty-eight pages of

Expositions, Anecdotes, Poetry, Facts, &c., all useful in their way, many of them bringing to the unlearned highly valuable information in reference to Oriental manners and customs, and illustrative of Scripture.

The Wesleyan Almanack for 1854. London: W. B. King.

CONTAINS general information as to the state of the Connexion, and the position of every section of the Methodist family, with the stations of the preachers. It also gives a brief notice of the last aggregate meeting of the Mutual-Aid Association, with extracts from the Report; but a slight error is made in stating that the sum of £382 10s. has been invested in *chapels* instead of *consols*.

The Protestant Dissenters' Illustrated Almanack. With Portraits of the Fathers of British Protestantism and Nonconformity.

The Magazine of Art Almanack.

The Temperance Almanack. London: John Cassell.

ALL remarkably cheap, and deserving to be circulated by hundreds of thousands. It is really astonishing how so much valuable and interesting matter, with pictorial illustrations, can be produced at so low a price:—Twelve portraits of distinguished champions for religious truth and liberty, with biographical sketches, and extracts from the writings of each, besides a mass of valuable information, in the *Protestant Dissenters' Almanack*, for sixpence!

The second on the list contains numerous illustrations, and a great quantity of letter-press on parliamentary and other important subjects.

Temperance societies would do well to buy *their own Almanack* largely, for gratuitous distribution. Here is an affecting tale by T. S. Arthur, a memoir of John B. Gough, and a quantity of other matter which we cannot particularise. Mr. Cassell is doing a great work for the people, for which he ought to receive universal encouragement. We hope to notice some of his valuable volumes in our next.

Memoirs of an Ex-Capuchin; or, Scenes of Monastic Life. By Girolamo Volpe, a Converted Priest. London: Partridge and Oakley.

THIS is a marvellous tale. It represents monastic life as truly degrading and unmanly, subjecting the novitiates to the most pitiable servility, and denuding them of all that is honourable and humane. It is difficult to conceive how any order of men can perpetrate such cruel acts so systematically. That they can do it in the name of the religion of a God of in-

finite goodness, and as the followers of the loving-hearted Saviour, would seem almost incredible. We confess that, while reading some portions of this narrative, we have been ready to ask, "Can these things be?" and had the narrator been near, we should have subjected him to a little "cross-examination;" but names of places, and persons, and dates are given in sufficient abundance to enable those who question the facts to make inquiry; and the abettors of the system which the book condemns, may come forth to defend themselves against the allegations if they can. We think the publication of this volume is well-timed, when apologies for monastic institutions are issuing from the press, and such places as the convent of Charnwood Forest are made so attractive.

Young Men's Christian Association. Occasional Paper, No. 1. London: Gresham Street.

NINE years ago a few young men met together in a bed-room of one of the City Establishments to pray with and for each other. While thus engaged their yearning pity was excited on behalf of the careless and unbelieving thousands by whom they were surrounded, filling similar situations in business to their own, and the inquiries arose, Can nothing be done for them? Why should not prayer-meetings be held in every establishment in London?

These were not barren, inoperative inquiries. Those who made them instantly set to work, consulted their friends, and determined on the formation of a society for the attainment of their object. From this small beginning has grown up "The Young Men's Christian Association," and we greatly rejoice in the rapid development and astonishing success which have attended its progress. Those humble-minded, but devoted young men, with whom the movement originated, never dreamt of establishing an institution of such gigantic dimensions as that which is now presented to our notice. Looking back to the time when they first whispered together of their thoughts and aspirations, and when with something like trembling and hesitancy, they consulted their friends and prayed to be directed in the choice of the name by which they should be called, many of them are ready to exclaim—

"Small and feeble was the day
When we first the work began."

But God has greatly exceeded their expectations, and they can now encourage each other, and challenge the thanksgivings of those, who, at a later period, have entered into their labours, singing—

"Sons of God, your Saviour praise!
He the door hath open'd wide!"

It is the Lord's doing, and it is truly marvellous that in so short a period this Society should have extended its influence to the antipodes, and already has branches not only through the United Kingdom, but in Adelaide, Amsterdam, Boston, U.S., Geneva, Melbourne, New Orleans, New York, U.S., Nismes, Paris, Washington, U.S. Accounts of the most cheering character are reaching the secretaries from these several places. The Occasional Paper, No. 1, beside a short history of the Association by the secretaries, contains encouraging letters from several of these branches, and ought to be read with much interest. The zeal which is put forth in distant lands for the advancement of the important objects which are sought to be accomplished, should stimulate to activity young men at home. Why should we not have a branch in every town in the kingdom? We see no reason why we should not. Lecturers are not needed; reading-rooms are not absolutely necessary, in order to the establishing of a branch. A few pious young men, whose souls are touched with sympathy for the souls of their fellows, may, at a very trifling cost, do much good, and will get much assistance in their labour if they will ally themselves with this Association. Connected with it from the first, it cheers our heart to recognise and record its prosperity. In our next number, if space permit, we shall refer more especially to the constitution of the Society, and give a specimen of the correspondence which takes place between the secretary and applicants for membership, to show its truly Christian character. Let us all thank God for the good it has wrought, and pray for his continued smile upon it.

The Wrongs of Woman Avenged by a Retributive Providence.

The Seventh Report of the Associate Institution, for Improving and Enforcing the Laws for the Protection of Women. London: G. Palmer.

THE first tract, dealing with terrific evils, is written in a calm and Christian spirit; and while it does not "hide iniquity" or its consequences, claims compassion and help for the greatest sufferer, even if sometimes the tempter and accomplice in the vice. A penny will not be mispent in the purchase. A judicious gratuitous distribution would be calculated to effect much good.

In the Report, the committee informs us that much has been accomplished. Twenty-five prosecutions have taken place during the year. A hundred guineas have been awarded as a prize for the best Essay on the Laws for the

Protection of Women, to J. E. Davis, Esq., barrister-at-law, which essay will be published shortly. An appeal is made to the public to sustain the Society in its efforts to do good. The travelling secretary, Mr. Joseph Harding, of Sydenham, is one of the most ardent friends of our Association, and a contributor to the pages of the Magazine. We doubt not but that as a brother he will receive a hearty greeting, not only from those who saw and heard him at Leeds, but from others who can love as brethren.

Spain, its Position and Evangelisation; also, Protestant Religious Liberty Abroad; the Conduct of British Envoys; Interesting Mission in Portugal, and its Dangers; with Notices of the Empire of Morocco. By James Thomson. London: Partridge and Oakley.

HAD Dr. Thomson been a Spaniard, instead of a North Briton, he could not have manifested more ardour on behalf of poor, fallen, and wretchedly degraded Spain. We agree with him that the

people of that country have not sufficiently occupied our attention; we have neither felt, acted, nor prayed for them as we ought; nor have we claimed for Protestants, and our own countrymen in particular, all those rights and privileges which we ought, and which might easily have been obtained, if sought for with becoming earnestness. Our thanks are due to the author for much that is new to us. We shall be glad to hear that his pamphlet has called forth sympathy, and something more, on behalf of the countries to which it refers.

Tracts for the Church: a Lecture on Backsliding. By the Rev. C. G. Finney. London: Piper Brothers and Co. Leicester: J. Brooks.

A SOLEMN subject, treated in Mr. Finney's usual pointed and unsparing style; should be read with careful searchings of heart, but not without a remembrance of the gracious promise, "I will heal all thy backslidings," &c.

Poetry.

THE STRUGGLE IN CHINA.

Lo! China's millions half-awaken'd rise,
And wildly struggle to throw off their chains;
Some light has shone upon their wond'ring eyes,
Some thought of freedom thrill'd their sluggish veins.
Whence came the light—the bright, but fitful ray?
Who taught the truths which rouse their palsied mind?
Have some great teachers pass'd unknown away,
But left the imperishable truth behind?
Or does some hero move this mass of human kind?

Some power is working—some foretold event
Shows grandly near; as when a mountain high
Seen through a mist, looms out its vast extent,
But hides its lofty summit in the sky.
Yet though to us thus vague, th' imposing scene
Is earnest that the promise standeth sure;
And though great hindrances may intervene,
No earthly darkness shall heav'n's light obscure,
Messiah's kingdom comes, and shall for aye endure.

There may be fighting, cruelty, and woe;
Pride, passion, prejudice, and deadly hate
May lash themselves to fury to o'erthrow
That which is firmer than decree of fate.
China is sick with moral pestilence,
And man's infected spirit gasps and dies;
War, like a thunder-storm of Providence,
May be permitted by the great *All-wise*,
In mercy to amend, in judgment to chastise.

Windsor.

C.

The Christian Tourist.

A FORTNIGHT'S RECREATION IN IRELAND IN 1852.

BY A MEMBER OF THE EVANGELICAL ALLIANCE, AND OF THE LOCAL PREACHERS' MUTUAL-AID ASSOCIATION.
(Concluded from p. 452.)

At the bottom of the hill at Glengarriff, or the Rough valley, as its name imports, stands a large and respectable inn. The three gentlemen with whom I had travelled from Killarney alighted there. Another inn stands upon a more elevated situation, nearly a mile further on, whither the coach had to run, and, as I thought it unfair that the first inn should have all the passengers, I went on to the other. As soon as we arrived I asked for a bed, and was told that I might have one of four beds in the same room, but that no other was at liberty. I requested to be shown to the room, and found that it was a sitting-room on the ground-floor converted into a temporary bed-room. Three gentlemen were in it, and were washing and preparing for dinner, which had just been carried into the dining-room at six o'clock. These gentlemen told me that every one of the four beds was engaged. I went back to the bar with this statement, but was again told that one of them was at liberty, and was then shown which of the four it was; so I at once agreed to occupy it. There was one bed on the right hand near the door, another beyond it in the right-hand corner, a third in the opposite corner, and the fourth in the corner almost opposite the door. The latter was to be mine. I put my luggage on the ground between the bed's foot and the window, then washed myself and changed my neckerchief, and went out to see a small but interesting waterfall upon the grounds not far from the house, and to walk a little on the margin of the water, being the inland extremity of Glengarriff Bay.

After spending about an hour out of doors at the waterfall and in other spots, the curtain of night having fallen, I returned and ordered tea. After tea, I wrote letters home, and then read in my illustrated "Guide book" that was given me on taking my ticket at Chester. The company was numerous, but all retired early, so that, about half-past ten o'clock I was the only visitor remaining.

On asking for a bed-candle, the waiter observed, "You will not have the *worst* room in the house *now*."—"Why," I asked, "am I not going to the bed I took?"—"What, in the *Exhibition* room?" said he.—"The room where the *four* beds are," I replied. *That* room, it seems, was the one meant by the "*Exhibition* room," a designation

imposed upon it as corresponding with the *make-shift* lodging-rooms at some of the hotels in Cork, got up for the accommodation of visitors flocking in such inconvenient numbers to see the Great Exhibition in that city, opened in imitation of the World's Exhibition of 1851 at London. Well, I was not to sleep in the four-bedded sitting-room, upon the ground-floor—"some better thing" being "prepared" for me.

I must wait a little; my bed is not quite ready—the lady and gentleman who have been enjoying the room in which I am to sleep, having but just vacated it for their own bed-room. A few minutes only elapse, and I am conducted up stairs into a room of ample dimensions, over the dining-room. The lingering embers of a turf fire are still burning in the grate. There is a handsome carpet upon the floor; an excellent table in the centre of the room; an elegant side-board on the inner side near the door; another elegant table on the opposite side at the front wall; the chairs are of equal style, and of modern make—polished mahogany, with seats of either wool or hair; covered with dark red leather, nearly new. Upon three or four of these chairs and a very large sofa is laid a capital feather bed and its complement of sheets, blankets, &c.: that's my resting-place for the night.

"The room will be wanted, sir, by half-past seven in the morning. What time will you be called?"—"I shall not need calling at all," is my reply; adding, "I am always awake pretty early, and will take care that the room be vacant by the time you mention." I rejoice, of course, in my good fortune, or rather in the kindness of my Heavenly Father, in having provided me accommodation of so comfortable an order for the night. One cause of it may have been my having got my "tourist's ticket" checked for the morning's coach to Bandon; and every traveller by such ticket is guaranteed the best attention, and has a preference over other travellers. Another cause may possibly be my plain black attire, white neckerchief, and velvet cap, round in figure, and dark of hue, causing me to be taken for a clergyman. Whatever the cause or causes, I thankfully recognise my Heavenly Father's goodness, and cast myself upon his care for the night with thankfulness of heart.

SATURDAY, September 4.—I arose at about half-past six o'clock, mean time at Glengarriff, my watch being at six, the longitudinal difference being about half an hour between this place and my own home. As I approached one of the front windows, looking out upon the bay, I was charmed with the appearance of the most perfect and magnificent rainbow that ever I saw—a complete unbroken arch, with all the prismatic colours distinct and bright. The sun at the opposite point of the heavens was streaming forth the full splendour of his rays at about the first completed hour of his diurnal journey of that meridian. I gazed with inexpressible delight at the magnificent "bow," and at the grand outline of mountain, island, and water, spanned and crowned with the evanescent glory. I thought of the Divine promise and covenant—"This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."—Gen. ix. 12-16.

As soon as I had risen I opened a window to let in fresh air, and when I had partly dressed, rang the bell to have the bedding cleared away and water brought in, with a glass to shave by, for there was neither mirror nor water in the room. The maid brought me water in a basin from the kitchen, and set it, with soap and towel, upon the good table in the centre of the room. I bade her bring in the mat that lay at the door, and place it with the face upon the carpet. She did so; and then I took the basin of water, set it upon the skin side of the mat, knelt upon one knee, and washed myself comfortably without damaging anything. Whilst shaving, a gentleman entered, and gazed upon me with amazement, as much as to ask, Where upon earth have you sprung from, and why are you here? We exchanged salutations and a few remarks; he looked about for some articles he wanted, and then withdrew. The bedding was cleared off before he came; two windows were open, and the girl was dusting the hearth and fireplace; so I hope he would not feel much annoyed by the appropriation of his sitting-room

as a bed-room for another person; though his luggage lay in one corner of the room, and, if he had suspected evil, he might have felt not well satisfied that a stranger had been accommodated with a bed where he had left his property, in a room that he had perhaps deemed inviolable.

On the previous night the waiter had called my attention to a box upon the mantel-shelf of the room, bearing an inscription on behalf of contributions towards a fund for the erection of a church at Glengarriff. A similar box, for the same object, occupied a place upon the side wall of the entrance-hall below; and a priest had obtained permission to place another near it for contributions towards the repairs of a Popish chapel. I dropped my mite into the box on the mantel-shelf of the room I had occupied, adding to it a small residue of the account in our Thursday's expenditure, when the gentlemen that formed the party insisted that I should take the residue to devote it to any object of charity that might fall in my way—probably from the simple circumstance of my having proposed prayer before starting on the day's excursion, and then at their request having discharged the duty: and certainly the Lord favoured us on that day, for whilst rain hovered around in different parts of our journey, it came not upon us.

Before breakfast I took a walk into the wood in front of the house towards a mansion scarcely a mile distant. A very drowsy sensation came upon me, with a severe head-ache. I felt altogether unwell until I got out of the wood upon the open ground of the park, as I walked up a carriage-road towards the highway. I am satisfied that the sensation I experienced when in the wood was occasioned by deleterious gases generated by the surrounding vegetation, or the decaying vegetable matter, and pent in by the thronging trees and shrubs, which impede the escape of noxious effluvia into the open sewer of the atmosphere.

At nine o'clock, I set out by coach for Bandon. On arriving at Bantry, we were joined by my three fellow-passengers of the preceding day. They had crossed the bay in a boat in the evening, and had spent the night at Bantry. There are several good hotels in this town, and some indications of prosperity, such as a few superior shops, good houses, and an air of business. But I was told that for several years past it had suffered considerable decay. Many of the houses of the humbler classes, at the entrance of the town from Glengarriff, were vacant, and a few of them in ruins. Many of the inhabitants have emigrated. Beg-

gars and petty traders flocked to the coach on its arrival, but were restrained by the police from annoying the passengers. One poor woman offered some pretty little baskets for sale, one of which I bought, and took it to Cork for my friend's little boy, who was well pleased with a present from Bantry by his father's English friend.

Ireland, like all countries under the domination of the papal clergy, is celebrated for its vagrancy and mendicancy. At Drimoleague, thirteen miles beyond Bantry, I counted fifteen ragged children, and three miserable-looking old men, one with a stick and a crutch, the other two leaning upon sticks, all gaping at the passengers and asking for halfpence. A police station being close to where the coach drew up, two or three of the men kept the tatterdemalions in awe.

I was struck with the swarms of children thronging the cabins and villages all along the road we travelled to-day. They seem to be of a prolific stock. The majority of the cabins in the country, as well as the cottages of the towns, are of as wretched an order as can be supposed to be compatible with civilised life. The main dependence of the people is the potato crop and the pig, and they seem not to aspire after anything more. Filth and poverty are the inevitable consequences of their unaspiring quiescence.

A coach from Skibbereen arriving immediately after ours at Drimoleague, transferred ten passengers, with a great quantity of luggage, to our coach, which made it top-heavy; but much of it belonged to a commercial traveller, who left at the next stage, Dunmanway. One of the new passengers was a sailor, who told the company that there had been "a row" aboard the vessel he had left, and he was journeying to Cork in quest of another ship. My companions of the preceding day soon got into jocular conversation with him, one of them being familiar with seafaring phraseology. The sailor had been boisterous, and had knocked down the captain. "Oh, so you cooked the captain's goose, did you?" asked one of them. "I knocked him down," said Jack. "What then—you were hauled up before the beaks, were you?" "Oh yes." "Well, did they fine you?" "Yes." "How much?" "Seven pounds." "And what was your pay?" "Fifty shillings a month." "Ha! it would take some earning, my lad, would that seven pounds." Not a snap of the finger cared he for the seven pounds. He swore he would sooner be hanged aboard a *foreign* ship than be a freeman aboard an English ship. The vessel he had been in was from Odessa, laden with corn. He began to sing a song about

"The Sailor King," and "The Customs of Sailors," in which WILLIAM IV. is styled "King Billy," is made to utter oaths and profanity in sailor style, and just escapes a flogging aboard a man of war, after being pressed into the service, when, on being stripped, his stars and decorations reveal his royal rank. When the tar had concluded his song, which was a lengthy one, and sung with the heartiness of a seaman, the three gentlemen joining in the "toi de roi" chorus, I took occasion to object to its profanity, and to reprove the sailor for his own oaths, and for those of his song, telling him that to me such things were very offensive. He asked the gentlemen whether I was a clergyman; to which their reply was that they did not know. He took the reproof quietly, however, and was very civil. I felt a strong desire to do him good if possible, so began with the question, "Have you any sisters at home?" "Yes," said he, "I have three." "Have you a mother living?" "I have." "Has she never given you good advice in times gone by?" "Ay, she has—a deal more than I ever took. I should have been better for it many a time, if I'd taken the advice given me by my mother." The bold and brawny tar, who had knocked down his captain, and counted the seven pounds fine as wind, was melted by this allusion to some home connections and their endearments. It stopped his singing and his bravado, and afforded opportunity for a few more questions. "Can you read?" "Ay, and write too, and keep accounts." "Have you any books?" "Yes." "What sort of books have you?" "Oh, novels; I'm a novel reader." "Well, some novels are good, and well worth reading; others bad, and better not read; but have you a Bible, or a New Testament?" "No, I have not." "Would you read it if you had?" "Yes." "If I give you a New Testament, will you promise me that you will read it, and that you will take care of it?" "I will." I had a neat little New Testament in my pocket; so, producing it, I took out some private papers that were in it, and presented it to him. He accepted it with expressions of thankfulness, and put it into his pocket, promising to take care of it and read it. For some time he remained silent and ruminative, but after awhile began to sing again, and to manifest a little bravado. He soon gave it up, however, and remained quiet till we got to Bandon, where we had to take the rails, and I saw no more of him.

At Dunmanway I observed a building, inscribed "The Model National School." The government has been sedulous in the establishment and maintenance of

these institutions, which are diffusing solid learning among the people; and though they have given great offence to the Protestant clergy and others, because of their papal taint, I hope they will prove, notwithstanding that defect, a great national benefit.

Bandon I found to be a considerable and handsome place, having some large shops, indicative of business of greater extent than in the generality of towns, even in England. The line of rails upon which we travelled thence to Cork, in its approach to the latter city, describes a curve for several miles along the hills, gradually descending to the city, and commanding a fine view of it and of a large sweep of country. My friend met me at the station, and conducted me to his house, where I spent a very agreeable evening with himself and wife, and several of the sisters and brothers of the latter.

SUNDAY, September 5.—Sacrament-day at the Scotch Church, as it is called, the chapel where my friends worship. I accompanied them to the different services. There was a preliminary service for one hour in the school-room, conducted by the pastor, the Rev. W. Magill, who gave out a psalm that the people sung, engaged in prayer, read Ezek. xxxiv., then made some paraphrastic and explanatory remarks upon the portion he had read, in a devotional and edifying strain, and concluded with singing and prayer. At the end of this service, tickets for the communion were supplied to persons desiring to attend it, who had not been supplied on the Thursday evening. I wished, as a member of the Evangelical Alliance, to communicate. For that object, my friend introduced me to Mr. Magill, in the vestry, adjoining the school-room and the chapel. He told him I was a Wesleyan, when he expressed himself very cordially towards me, and welcomed me to the Lord's table in the most frank and kind manner. We then returned into the school-room for the ticket of admission, which was supplied by two gentlemen officiating as elders, who recorded my name in a book, and gave me the ticket, as they did by every other applicant.

At twelve o'clock the ordinary public service in the chapel commenced, and continued for an hour and three quarters. We had singing and prayer twice, and the reading of Isaiah lii. and liii. before the sermon. The Baptist's brief but full testimony to the Lord Jesus was read as the basis of the sermon, "Behold the Lamb of God!" John i. 36. The import of the phrase "Lamb of God," and "The interest which the Lamb of God is adapted to excite," were the two branches

into which the preacher distributed his discourse. He then set forth Christ as the greatest object of astonishment and attraction to man, in the sufferings he endured for man's sins, and the atonement he rendered on man's behalf. His divinity and his humanity were distinguished and described with force and beauty, as were also his sufferings and his saving grace. Powerful argument and appropriate illustration were made subsidiary to a faithful, earnest, and solemn exhibition of the mystery of the cross. Singing and prayer concluded the general service.

As soon as the outer hearers had withdrawn, the Communion Service began, at a quarter before two o'clock. A narrow table, extending across the chapel, in front of the pulpit, covered with a clean cloth; another small one between the pulpit and desk; and one small one on each hand, were soon in occupation by the communicants, who sung a psalm as they passed from their pews to the tables—some remaining in their pews for want of sufficient table room. The whole number present was about eighty, or between eighty and ninety. At the conclusion of the singing, the pastor engaged in prayer, then gave a short address, suitable to the occasion, and read 1st Cor. xi. 23—29, as his authority for celebrating the Lord's Supper. Short and appropriate addresses were given by him also before delivering the bread and when about to hand forth the cup. Singing and prayers followed, and thus closed the service.

The bread, cut into slices, was handed from one communicant to another, each breaking off a small portion for himself. The cup also was passed round from one to another—this mode of celebrating being deemed more expressive than any other, of their common fellowship. A collection had been made in the pews after the sermon; another was made at the doors after the Communion; the former one in aid of the general cause of the church; the latter for the relief of the poor. In the congregations of Cork every sermon is followed by a collection. It was about a quarter past three when the service closed, and at half-past six the usual preaching service had to commence. From eleven o'clock till near three, therefore, Mr. Magill was almost incessantly engaged; praying seven times, giving out as many portions of sacred poetry for singing, reading four portions of Scripture, delivering four addresses, and preaching a sermon. Wesleyan itinerant ministers can none of them tell of labours more abundant than these, nor so abundant to the same people on the same day. May the Lord

crown this good man's labours with great success!

On our way home we called in at the Ragged School, but there was so intolerable an odour that I wonder how the teachers endure it. A large number of ragged and destitute children being collected together, they receive only half an hour's instruction on a Sunday, but an hour and a quarter's daily, on *five* days in the week, and are allowed each a can of milk and half a pound of bread at the close. The food is the inducement to attend. Its cost, at present, is about 25s. a week. A much larger sum was spent in this benevolent work at one time, but the income is not sufficient for a larger expenditure; the attendance of children is not equal, therefore, to what it was, and would still be, if there were a more ample income. There are a male and a female teacher. What the measure of the children's learning is I was not informed.

A Union Prayer Meeting of the different denominations of evangelical Protestants is held once a month in Cork; and a breakfast meeting of the different bodies in connection with tract distribution, is held on every other Wednesday morning.

In the evening I went to hear Mr. Henderson, a junior minister, who has but lately seceded from Wesleyan Methodism, and become the pastor of an Independent congregation that had long been without a pastor. He has a handsome chapel, that would accommodate a considerable congregation, but his hearers were few. He delivered a good evangelical discourse, but not distinguished by originality of thought, nor by any peculiarity of intellectual vigour. The sermon, however, was adapted to edify those who desire to be edified rather than to be gratified.

On Monday, September 6th, I and my friend breakfasted with the Rev. W. Magill and his good lady, who received me with great cordiality and courtesy. Mr. Magill expressed a desire that the breaches of Methodism might speedily be healed, and that peace and prosperity might be restored to us.

Wednesday, September 8, I took leave of my kind friends at Cork, and by the quarter to ten train, started for Dublin, which I reached by half-past four in the afternoon, and immediately proceeded, by car, to the Kingston Railway Station, and thence, by rail, to Kingston, where I had to wait till half-past seven, and then embarked for Holyhead. The wind was rather high, and the water, consequently, troubled; so I went down into the cabin and laid myself down upon a convenient seat,

near the middle part of the vessel, from which I did not move till we got into Holyhead Harbour, at half-past twelve. By this means I avoided sickness, whilst many of my fellow-passengers were very sick. One of them, who took his seat near me upon the bus that came down from the hotel, had been exceedingly unwell. He was of a frank, communicative disposition. He had been to Belfast, to attend the meeting of the British Association, where three nights' lodging and breakfast, at an hotel, had cost him nearly two sovereigns.

Nine or ten persons went up from the steamer, by bus, to the hotel, all wanting beds. One gentleman having written over from Ireland for accommodation, had the best the house could afford reserved for him and his lady. There were remaining two double-bedded rooms at liberty, and no other; and several ladies were among the passengers, that wanted a night's repose—whether married ladies, with their husbands, I did not hear. The gentleman of science and myself unitedly requested to be shown into one of the double-bedded rooms. Our request was immediately granted, and finding the room an excellent good sized one, clean and comfortable in all respects, we at once took possession. Most of those who had arrived with us had to go to the other hotel in the town.

My companion and I agreed well together. We took tea and eggs, talked a few minutes on religious and scientific subjects, then called for candles, and retired. We had not feather beds, but wool mattresses, an article which my companion preferred to a softer substance.

Thursday, September 9.—Having risen at a little before seven o'clock, we set out by train, at eight, my companion for Chester, and I for Bangor, where I stayed to get my letters, and to breakfast, and then went on by the next train to Chester, and thence home, where I arrived in peace by a little before seven in the evening, and had the unspeakable happiness to find all my family well, after an absence of seventeen days, fifteen of which had been spent in Ireland.

The narrative of this "Tour" has not afforded satisfaction to *every* reader of the Magazine, but it is within the writer's knowledge that by a considerable number it has been read with much pleasure and some profit. Without any reflection on either the judgment or the taste of the former class, from whom he asks no indulgence, and to whom he offers no apology, he rejoices to have been instrumental in ministering, however feebly and defectively, to the inno-

cent enjoyment and instruction of the former. The first and guiding principle of the writer has been *truthfulness*. He has, therefore, sacrificed embellishment to accuracy. He has noted things that struck him, as they struck him, and narrated occurrences as they occurred, endeavouring to bring scenes and facts before the eye of his reader just as they presented themselves to his own eye. He has aimed at being instructive and amusing, as far as instruction

and amusement were compatible with truth. The fastidious and the hypercritical may grumble; but he has the satisfaction of having meant well, aimed well, and done as well as he was able. Let those who can occupy the pages of this work with something better and more worthy of it, do so, and he will gladly retire and hail their efforts to benefit their brethren and others by able literature, praying that our common Master may help and bless them.

Religious and Philanthropic Intelligence.

EVANGELICAL ALLIANCE CONFERENCE.

On Tuesday, the 25th day of October last, the Seventh Annual Conference of the British Organisation of the Evangelical Alliance was opened in Freemasons' Hall, Great Queen Street, London. It was our privilege to attend all its sittings, and to mingle our prayers and aspirations with those of a large number of its members and friends in all its devotional services. In these exercises we found both edification and delight.

Many of those who were among the first to give in their adhesion to this Alliance, are still its most firm and fast friends. Such men as Doctors Steane, Bunting, Morison, Blackwood, Hamilton, Duff, Hoby, Henderson, — the Rev. Messrs. Jordan, of Enstone; James, of Birmingham; T. R. Brooke, C. J. Glyn, P. Latrobe, T. R. Birks, the Hon. and Rev. B. Noel, and his brother, and men of similar mark in different churches, still adhere to it, and are resolved to stand by it, to fight its battles and share its triumphs.

Death has made serious inroads upon the phalanx of eminent men who had previously stood with their survivors in the ranks. During the past year there have been some removals that cannot be called to recollection without regret. The report enumerated a list of names, among which were the Rev. Alexander Thompson, of Aberdeen, Rev. Charles Boup, of Lausanne, Dr. Andrew Symington, and, most of all regretted, the Rev. Dr. Francis Augustus Cox, a man whose venerable age and person, amiable disposition and valuable talents, endeared him to a numerous circle of friends, and to those members of the Alliance who had the opportunity of observing him or of associating with him.

The Executive of the Alliance have not been asleep during the year. Important measures have been projected,

and some important projects have been carried into effect. Of the latter, we may mention the Irish Evangelisation Mission, the scheme of which was for a hundred able ministers, of various denominations in England and Scotland, to meet in Dublin, and to go forth simultaneously to different points in Ireland, to occupy the ground for one month, and to preach twenty sermons each during the month, two on each Sabbath, and one on each alternate day of the subsequent week, making two thousand sermons in all. A brave and noble attempt to do this was made, commencing on the last Sabbath of July, and was partially accomplished. But such was the alarm and rancour of the Romish priesthood and their slaves, that a most determined and deadly hostility was displayed against the English ministers, who, in some cases, had no little difficulty to escape with their lives. The true character of the papacy was thus more plainly manifested, whilst the hearts of depressed and languishing Protestants were, in several instances, encouraged and strengthened. We have attributed this enterprise to the Alliance, not as having been undertaken and executed by the Alliance *as such*, but as having sprung out of the councils of several of the most eminent members of the British Organisation of the Alliance, who, in all probability, would never have thought of such a project, had not their connection with the Alliance brought them into contact with the people of Ireland, and so disclosed to them its *miseries*, and suggested the *remedy*. The intention is now seriously entertained of organising an institution for evangelical operations upon Ireland in permanence.

Another work of the year, and one executed by the Council of the Alliance, has been the publication of the *Prize Essay on Infidelity*, by Pearson, and of

two minor Essays on the same subject by two working men, one bearing the title of "The Shadow of Death," the other "The Creed of Despair." Cheap editions of Wylie's Essay on Popery, and Pearson's Essay on Infidelity, for gratuitous circulation among the poor by wealthier members of the community, and for a low charge in single volumes, are in contemplation, and were recommended by the Conference to the Council. A committee also was nominated to superintend the issue of these publications.

The influence of the Alliance has been beneficially exercised in behalf of the victims of religious intolerance, such as the Madiai and Miss Cunningham,--and in promotion of religious liberty in continental states. In various ways, which we cannot stay to particularise, the Alliance has proved of great service to the general cause of Protestantism, as well as that of common humanity, in Europe. The fundamental principles of freedom, religion, and happiness, are made prominent at its meetings, the effect of which must necessarily be to check and abate the spirit of intolerance and domination in individuals, as well as to counteract the same spirit in its political and national development. We concur in the sentiment expressed by the *Christian Times*, that "this Alliance is, in reality, a medium through which may flow the stream of sympathy, and the supplies of co-operation necessary in any sudden exigency, or in any great crisis of religion."

Of the progress of the Alliance at home, nothing can be reported. There are still affinities with the petty interests of caste and sect too strong for love itself to fuse. These keep many aloof, and draw many others away. Even in the Conferences of the Alliance itself they show themselves; and we may not expect the immediate displacement, or the sudden and total neutralisation of things so sturdy and inveterate. Notwithstanding the disheartening things at home, however, there is progress abroad. A Scandinavian organisation of the Evangelical Alliance has been formed, and is at work, with a fair prospect of permanence and success. Holland, too, has been aroused from its apathy by the impudence and ambition of the Papacy; and in that country has been organised a Protestant Evangelical Confederation holding the doctrinal basis of the Alliance, but maintaining independent action, under the style of "The Netherlands' Evangelical Protestant Alliance." In France, Switzerland, and Western India, too, the Alliance is working and progressing.

As a prelude to the late Conference of the Alliance, a *soirée* was held on the Tuesday evening, at Freemasons' Hall. After tea and coffee the company retired to the large and elegant hall, when the chair was taken by the Rev. Dr. Morison, who, when a hymn had been sung, read a portion of Scripture. The Rev. C. J. Glyn then engaged in prayer, after which, the chairman delivered the Annual Address. Another hymn was then sung, the Rev. Adolphe Monod engaged in prayer, Dr. Steane read 1 Cor. xiii., the Rev. Dr. Hoby prayed, and the Rev. W. Chalmers addressed the meeting with earnestness and considerable emotion, on "The Practical Resolutions of the Conference of 1846."

At ten o'clock in the morning of Wednesday, October 26th, there was a numerous assemblage of members and friends, comprising many ladies, at the devotional service, over which the Rev. Charles Jackson, B.A., presided, and in which the Rev. W. Anderson, J. H. Hinton, and J. A. James engaged. The chairman then delivered an edifying address on the spirit and objects of the Alliance.

At the close of the devotional service, the Rev. Dr. Steane, J. Jordan, and J. P. Dobson were appointed secretaries to the Conference, and the order of business was determined by the resolution, "That members of the Conference having resolutions to submit, or subjects to introduce, give notice of the same to the Council, in order that they may be brought in *proper order* before the Conference." The adjournments were fixed for half-past three and nine o'clock.

The Annual Report, a very long and elaborate document, was read by the Rev. J. Jordan, who, however, shortened the task by the omission of several considerable portions of what he had prepared. We made notes of all its topics; but hope to see the whole in the pages of "Evangelical Christendom," or in some other publication, as a document of extensive and permanent interest. The Rev. Dr. Bunting moved its adoption, which was seconded by the Rev. Wm. Thompson, and unanimously passed.

The Rev. Wm. Chalmers, in moving the appointment of a Committee for the publication of the cheap editions of the Essays on Popery and Infidelity, produced several bundles of serial publications, accompanied by statistical details, to show the fearful extent of the circulation of deleterious literature; which was followed by a conversation on the state of morals and opinion among the operative classes. The pleasing fact came out, however, that direct attacks upon Christianity by the press have lost much of the popularity

they once had in this country ; so that publishers of cheap irreligious and non-religious literature, are more cautious than they have heretofore been of admitting into their columns direct attacks upon Christianity. The motion of Mr. Chalmers was seconded by the Rev. John Earnshaw of Sheffield, who stated the results of an investigation conducted by himself at the request of a local committee, into the state and progress of infidelity among the operatives of Sheffield and its neighbourhood.

A series of resolutions in reference to Sweden, introduced by Dr. Steane, gave rise to a discussion of a cautionary complexion in regard to the religious opinions of the brethren in Sweden suffering persecution on religious grounds, there being no evidence of their views, as was alleged, before the Conference. After some explanations, the Rev. Dr. Blackwood moved the adoption of the series, which was seconded by the Rev. W. H. Rule, and was, with some verbal alterations, adopted ; and, in accordance with one of the resolutions, a deputation was appointed to wait upon Lord Clarendon to represent to him, as Secretary of State for Foreign Affairs, the views and wishes of the Conference respecting persecution on religious grounds, in Sweden, and other European States.

The general state of the British Organisation was taken into consideration at the evening sitting. The Rev. Dr. Steane having introduced the subject, the Rev. J. A. James opened the discussion. He pronounced this to be "a vital, important, and interesting subject ;" adding, "we have cause for great thankfulness to God for the existence of the Alliance, and for the degree of success that has attended it. The Report read this morning proves, that instead of being a *do-nothing* society, it might rather be charged with being a *do-everything* society." He saw and acknowledged, however, that in some respects, the Alliance was in a languishing rather than in a vigorous state ; and that in *Birmingham* it was in "an exceedingly languishing condition." He proceeded to suggest, that the divisions and subdivisions should be visited by deputation, that a thoroughly qualified travelling agent should be employed, and that meetings for the promotion of Christian union should be occasionally held, not under the name of the Alliance, so that sensitive and timid persons might attend them without feeling themselves at all committed to our Alliance. After a long conversation, a resolution was passed, authorising the Committee of Council to engage a travelling agent, "provided that adequate means can be obtained ; and that a subscription be

entered into at the present Conference for the accomplishment of this object."

On Thursday morning, the Hon. and Rev. Bap. Noel presided over the devotional service, and delivered a very earnest address, enforcing the *duty* of Christian union, and showing that such union, *without compromise of any principle conscientiously held*, might be enjoyed and manifested in the Evangelical Alliance, whose members were bound to respect the conscientious convictions of each other, agreeing as they do in all that is vital. "We cannot give up," said he, "the right of thought, the right of speech, the right of action in anywise. No man can give up what he conceives to be true. We must do whatsoever God commands us to do."

Sir C. E. Eardley delivered an exceedingly interesting address, on the present state of the Continent in reference to religion. Dr. Steane gave an account of his late visit to the Continent, the Hamburg Conference, and the German Kirchentag held at Berlin. Mr. Brooke followed on the same subject, and the Rev. Adolphe Monod gave an account of the progress of the Alliance in France.

On Thursday evening, after the devotional service, R. C. L. Bevan, Esq. presided, and introduced the subject of the session ; namely, the recent Evangelical Mission to Ireland, which he characterised as "one of the most Christian and apostolic attempts of the present age." At the close of the chairman's speech, the Rev. Dr. Steane reported the interview of the appointed deputation with the Earl of Clarendon, and its satisfactory character. The Rev. J. Jordan then read a report of the proceedings of the Irish mission ; at the close of which several of the ministers upon that mission addressed the Conference, and detailed the treatment they had received from Romish priests, portions of their flocks, and others. A resolution was then unanimously passed in favour of Irish evangelisation, and of legal protection to free religious action in Ireland.

On Friday morning the Rev. Dr. Duff presided over the devotional service, and delivered a very powerful address, under strong emotion, of which a full report is given in the *Christian Times* of Nov. 4, page 690—92. The subsequent session was held as an open Missionary Conference, preliminary to the convening of a Union Conference on Missions, to be constituted of the principal officers and supporters of the different Evangelical Missionary Societies. Sir C. E. Eardley presided, and the Rev. T. R. Brooke introduced the discussion by reading a paper on Missions to the Heathen, and stated that "The great idea wished to

be put forth is *unity* in missionary work, unity in *doing* the work." The Conference had great difficulty in coming to a unanimous resolution upon the subject. Denominational and official barriers rose before the view of the speakers; and when at length the motion that had been made was seconded, with a view to putting an end to irregularity of debate, and feeling the way to something definite, it was found to be encumbered with an impediment of *caste*, which was eventually got rid of by the substitution of another motion, for the appointment of a committee to *consider* in what manner the contemplated Missionary Conference "may be carried into effect." This was unanimously passed.

In the evening a public meeting was held, over which the Hon. Arthur Kinaird, M.P., presided. An eloquent and admirable address on Christian Union was delivered by the Rev. T. R. Birks; and a searching and faithful address on the *absence* of such a union among Christians as Mr. Birks had represented by the Hon. and Rev. B. W. Noel.

On Saturday morning the Conference of the Organisation met at No. 7, Adam Street, Strand, the official premises of the Alliance, where a short devotional service was followed by a business session, at which it was resolved, that the next meeting of the Organisation should be held in Birmingham, if deemed advisable by the Council; and, if not, that the place of meeting be appointed by the Council. It was also agreed that the time for holding the next meeting be the *first* week in October, which was thought to be the best time for all the future annual meetings of the British Organisation.

The cash account was presented by the secretary, showing from 1st July, 1852, to 30th June, 1853:—

Total receipts	£1,222 13 5
Total expenditure	1,161 7 5
Balance	£61 6 0

Liabilities, including cash	
in hand	£393 18 6
Assets	225 11 0

Balance of liabilities .	158 7 6
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Former loans by friends,
not expected to be repaid £350 0 0

At the conclusion of the statement the secretary said "We are £100 better than we were last year."

The Birmingham representative said he had analysed the report, and found that only one member in three subscribed to the funds of the Alliance, and that there were 637 persons styled Esquires who subscribed nothing.

Upon the whole, we believe the Evangelical Alliance has made as much progress as such an institution could reasonably have been expected to make under the existing circumstances of society, and of the religious institutions of the Protestant world. Our conviction is that, notwithstanding all that is inimical to it in human nature, and all that is unfavourable to it in society, its hold upon the principles and sympathies of the truly spiritual members and ministers of our churches is such that nothing can destroy it. It will have to struggle with difficulties enow, arising from the prejudices and worldly interests of even religious and conscientious men. The spirit of selfishness, both personal and sectarian will stand in its way. Many a conflict with themselves will it provoke in Christians individually; and it deals with them only in their individual character; but its destiny is to stand and prevail. The dew and sunshine of heaven fall upon it; many of the best men of the day are committed to it; a few individuals of wealth and piety will still pour liberally into its funds, and the rest will swell the stream of its supplies; a few things which blemish its beauty and impede its progress will be swept away, and permanence and extension are certain.

Correspondence.

ORIGINAL CORRESPONDENCE OF THE LATE MR. WILLIAM DAWSON.

CONSOLATION IN AFFLICTION FROM THE
WORD OF GOD AND PRAYER.

Barnbow, Feb. 27, 1829.

MY HIGHLY-VALUED FRIEND,—Mrs. L. wrote to me concerning your Missionary Meeting; and mentioned your-

self, and your case, as being in trying circumstances. I write a reply to her by the same post as this. But when concluding my letter to her, I could not forget that my friend Mrs. *** resides at S. I was going, therefore, to desire Mrs. L. to give my unchanged regards to her; but then again I thought a *few lines* under my *own hand* would be more acceptable, and manifest that my respects

were not in words only, but in deeds also.

Mrs. M. also informed me of your situation; and therefore I have now taken up my pen, and shall consider myself amply rewarded for my trouble if I can be the means of conveying one sentiment which will communicate one beam of light, one thrill of comfort, one drop of pleasure through your heart in the present season of painful trial.

From what Mrs. L. says, you have had trials from the indisposition of your children; trials from the illness of your servant; and trials in prospect to yourself, with present difficulties and painful anticipations. Well, blessed be God! there is in the word of God a cordial for every fainting hour, and directions for seasons of deepest difficulties. There is in the covenant of grace relief under every burden; and the fullest assurance afforded "that all things work together for good to them that love God." Your trials are painful yet pleasing proofs that you are not a bastard, but a child. Such promises as the following belong to you, as if a letter had come from heaven, written in sun-beams emanating from the "light of the world," and addressed to you by name:—"Behold! happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty, for he maketh sore and bindeth up; he woundeth, and his hands make whole. *He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.*"—Job. v. 17—19.

When I look at some parts of the New Testament, and view the Lord ruling all things for the benefit of his church in general, and of every individual believer in particular, I am ready to conclude that we have very limited views of the universality and *gracious* and *special peculiarity* of a divine and *perfect Providence*, which is in constant exercise towards God's people. Hence it is that the *bitter* and the *burden* of our afflictions are more than doubled in their weight; and the *end* and *use* which the Lord intends for our advantage and his glory are lost. We separate our pain, our losses, and our crosses from the *eye*, and *hand*, and *heart* of Him who is "*head over all things* to his body, the church." We bear our burden alone, and our spirits sink under its weight, when the Lord kindly invites us to let him have a *share*. A *share* did I say? Nay, he offers to take the *whole* of it. Hear him! He means what he says. "Cast thy burden upon the Lord, and he shall sustain thee: he will never suffer the righteous to be moved." This is the language of *David*; and I can add to the testimony of David that of Peter; hear him: "*If need be ye are in heaviness*

through manifold temptations, that the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found (N.B. might be found) *unto praise, and honour, and glory, at the appearing of Jesus Christ.*" Well may he, in another place, advise believers to cast all their care upon God, for he careth for them. James appears to have had no frightful views of trials; but when he saw the divine *hand* that inflicted them, or permitted them to be inflicted, and then the speedy and glorious *end* of all our afflictions, he exclaimed, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

Thus, my dear Mrs. ****, do not attempt to bear your burdens *alone*. You need not; you do not. Your husband shares with you. Your brethren share with you. Sympathy yearns through their bowels. Sympathy weeps when you weep, and rejoices when you rejoice. Sympathy accompanies you to your closet, and says Amen to your petitions when you are asking for strength equal to your day. Sympathy, therefore, prays for you, and where it can be done, prays with you; and I trust that sympathy which shares your sorrows and your sighs will soon have to share in your *pleasures* and your *praises*. You have friends at N. who feel for you; you have friends at Leeds who feel for you; and the friend whose hand now scrawls this paper prays that the Lord may be your light and your strength, your joy and your song, through the varying scenes of your pilgrimage, and through the growing ages of eternity. And I trust that if I am spared to come to S. in April, I shall see your countenance clothed with the bloom of health, and gilded with the rays of happiness rising from a grateful heart. Your mouth will be filled with songs of praise, and your daily anthem will be taken from the 116th Psalm, where it begins with love and ends with praise.

My dear friend, you are sure there is a necessity for every stroke of the rod inflicted by your heavenly Father's hand. Your soul would, perhaps, cleave too closely to creatures and created good if the *bitter* were not mingled with the *sweets* of your earthly cup. Your closet would not be so frequently *visited*, nor so highly *valued*, if you were not urged by your crosses to go and pour out your soul to God, and pray unto your Father, who sees in secret, and there unburden your griefs into his ear by an ingenuous acknowledgment of your own helplessness and unworthiness, and of your entire

dependence upon him for succour and deliverance.

Whatever brings us nearer to God is a mercy, though it be the smarts of the rod and the bitter and bereavements of affliction. Then, whatever pain may be felt at the present, "yet afterward it yieldeth the peaceable fruits of righteousness to those who are exercised thereby." "Is any afflicted," says James, "let him pray;" and no doubt the apostle knew that he could not pray in vain. So did the Psalmist, when he wrote the diary of his conduct and experience in the 34th Psalm. In the 4th verse he makes this record, "I sought the LORD, and he heard me, and delivered me from all my fears." "Prayer," says Dr. Manton, "is the best remedy for sorrow; griefs are eased by groans and utterance; such evaporation disburdens and cools the heart." "Prayer," adds he, "is but the exercise of our graces, and *graces exercised will yield comfort*." Well, then, improve the privilege of having a throne of grace to go to, where your great High Priest appears for you, and waits to carry your petitions to the foot of the throne, and to obtain and bestow an answer to your requests. He says, "Come boldly," that

you "may obtain mercy, and find grace to help in time of need." You cannot wish for kinder language, or language more suited to your case. There is every encouragement in it that your various wants require. Oh! then, make all the use of such encouragement which the Lord intends you to make of it. Do credit to his truth and love by a grateful and obedient attention to it.

Mercy and grace are of no advantage to Jesus Christ but to confer upon those who feel their need of them, and come to him for a supply: and doubt not but he will do honour to his perfections and offices—his word and promise—by making you feel that "tribulation worketh patience, and patience experience, and experience hope, and hope that maketh not ashamed, because the love of God (will be) shed abroad in your heart by the Holy Ghost given unto you." Thus shall "patience have her perfect work," and you shall "be perfect and entire, wanting nothing." That this may be the end of all your pleasures and your pains, your sorrows and your joys, your blessings and your bereavements, is the prayer of yours sincerely,

W. DAWSON.

Miscellaneous.

SELECT APHORISMS.

A QUIET conscience can sleep soundly in a thunder-storm.

ALL things are at hand and ready for use in a well-ordered house.

BETTER far to do a thing at once than sit down to wish it were done.

CALCULATE that you will never lose by doing another a good turn.

DRIVE your work before you, or depend upon it your work will drive you.

ONE hour's work in the morning is always worth two in the afternoon.

A MAN's manners often help very much to make a man prosperous in his way.

NEITHER praise nor dispraise thyself. Thine own actions will better speak for thee.

CONTENTION in religion is never more hot than when the love of professors is most cold.

SOME professors of religion are like a frosty night in December, very clear, but very cold.

BE courteous to all men, for it costs nothing; but you had better be only quite intimate with a few.

WISHING without working brings with it nothing but disappointment, vexation, ill temper, and rage!

DON'T stand still with your arms folded hoping good luck will pay you a visit with his hands full. Strip off your coat, roll up your shirt sleeves, and go to work at once. This is the way to get on.

THOUGHTS and words influence one another. If you use bad words, they will bring back bad thoughts. If you can keep your tongue in order, you will be able, with more ease, to keep your heart in order.

HUMAN BODIES.

It is calculated that as many as eighteen millions of human beings die every year.

"ONE FAITH."

GENUINE piety is not, as some persons imagine, of several distinct kinds. There are not two systems of true religion—one for the unsophisticated, another for the intellectual and learned. There are not two ways to heaven—one for the poor, another for the rich. There are not two methods of salvation—one for the notorious sinner repenting, another for the outwardly upright and moral, who might be supposed scarcely to need repentance. The glory of the scheme of heavenly love, on the contrary, is that, whilst precisely adapted to each, it is the same for all.

GOING TO HEAVEN.

Idle wishes will never land us there. If we would go to heaven when we die, we must seek for a title to heaven while we live.

SIR WILLIAM JONES'S OPINION OF THE BIBLE.

THE following words were written on the last leaf of the Bible of "that great man, and profound scholar, the late Sir W. Jones":—

"I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been composed."

RETURN GOOD FOR EVIL.

IN a conservatory I found a teacher who said more to me than sermons often do. It was a luxurious rhododendron covered with blossoms. When some one passing shook it roughly, it scattered a shower of honey dew from its roseate cups, and immediately began to fill its chalices anew with transparent ambrosia. For a few days past I had been a little vexed with the world and its rude thoughtlessness; but I took a lesson of the rhododendron, to shower sweetness on hands that disturbed me, and to fill anew with pure honey-drops the chalices of my inward thought.—*Mrs. Child.*

ANECDOTE OF THE REV. JOHN WESLEY.

MR. WESLEY, on one occasion, was asked by one of his preachers what was to be done to keep Methodism alive when he was dead, to which he immediately answered—"The Methodists must take heed to their doctrine, their experience, their practice, and their discipline. If they attend to their doctrines only, they will make the people Antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it to save it from the wild boar of the forest."

THE WORK OF THE HOLY SPIRIT IS NO EXCUSE FOR NEGLIGENCE.

It may be said, if all graces in us, in all their degrees and effects, are ascribed to the Holy Spirit, then there is no need to use our endeavours, and to take any pains about the growth of holiness, or the duties of obedience: but he who can indulge himself in sloth on account of

the promised assistance of the Spirit, may look upon it as a certain evidence that he has no interest in it; for where he operates he stirs up the soul to diligence in duty, and works in and by the faculties of our mind. Thus the Holy Spirit so worketh in us that he worketh *by* us, and what he does in us is done *by* us. This, therefore, we ought to know, that what God prescribes we should, with all diligence and earnestness, as we value our souls and our eternal interest, endeavour to comply with. He is no Christian who does not pray that God would work in him what he requires of him; and though it is his work to enable us to perform what is good, yet it is our duty diligently to use the means.

It is true that there is no grace, nor degree of grace, in believers, but what is wrought in them by the Spirit; yet generally and regularly the increase and growth in grace, and their thriving in holiness and righteousness, is by diligent attention to all those duties of obedience which are required of us. Upon the whole, it is the most ignorant and unreasonable thing in the world for any one, under pretence of the efficacious work of the Spirit, to be negligent in duty, since God has inseparably connected the means and the end.—*Dr. Owen.*

LOVE TO GOD.

THERE are four marks whereby we may discover whether we love God or not:—Do we delight to *think* of God? Do we delight to *talk* of God? Do we care to *please* God? Do we love our *neighbour*? If we can truly answer these inquiries in the affirmative, then we possess this invaluable principle; then all duties become pleasant, all troubles comparatively light, and all mercies have a delightful relish. This love is like oil to the wheels of obedience; it makes our souls like the chariots of Aminadab in the ways of God, and our feet like hart's feet, to run in God's commandments. This love is a temper which resembles God, imitates the example of Christ, and is the very spirit of the gospel. This sweet principle lessens all our sorrow, and increases enjoyments, it spreads a brightness over all the scenes of life, and even in some degree dispels the fear and gloom of death. In short, it is an antepast of heaven, for the joys of angels and glorified saints are the same in nature, and only greater in degree. Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven; to plant this noble principle in the breast, to cultivate its growth, and bring it to maturity, is the grand end of all religion, and the genuine fruit of faith unfeigned.—*Harvey.*

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

THE recommendation of the committee to hold meetings in connection with the various branches, and our own request that the secretaries would themselves send reports, have been complied with in some instances, but we regret that hesitancy and fearfulness prevent many from doing their duty to the Association.

It is painful for us, after having been at the expense and trouble of making arrangements for holding meetings, and when our services have been withheld from other branches because of these engagements, to be informed, at the last moment, that the meeting must be postponed because a monster meeting has been held, frightening the people out of their wits, or because a catchpenny craze—all is coming the week after. If the Association is worthy of support—if it be *our duty* to support it—if the people have a right to be informed on the subject—and, whenever informed, have readily afforded help—then we must not allow anything to divert us from our purpose, nor any after schemes and purposely-devised hindrances to set our arrangements aside. We have never heard of a meeting being held anywhere, however timid the friends were previously, where there has not been rejoicing that it had been held, and resolutions entered into to pursue, in future, a plain straightforward course, instead of yielding to cowardly suggestions and deferring to the fear of opposition. We do hope that those who go forth and stand up against the enemy of souls and the powers of darkness, will not fear the face or frown of man. "Quit you like men, and be strong." Compliance with this injunction, and putting on a bold front, in a proper spirit, would kill outright, or frighten into utter oblivion every sneaking, intermeddling, maligning, oppositionist, and leave the field open for us.

We have proved this by experience, and advise all our brethren, not only from a sense of duty, but for their own peace and comfort, to abide by their decision, when they have made it in the fear of God, for the good of their fellows, and persevere to the completion of their work, "though earth and hell their forces join" in opposition to them. "Though a host encamp against us, we will not fear; the Lord is on our side."

ST. IVES BRANCH.

We have recently been visited by Messrs. English and Harris. The friends at Nancledra, a village in this circuit,

being anxious to manifest their interest towards the local preachers and our Association, cheerfully got up a tea meeting, which was well attended. Previously a most edifying and instructive sermon was preached by Mr. English. In the evening the chapel was well filled; Richard Kernick, Esq., one of our oldest local preachers, was called to the chair. After having made some remarks in reference to what Methodism was when he entered on the work, he called on the secretary to read the report, from which it appears aid has been received by the members of this branch, to the amount of twenty pounds.

Mr. Harris, the honorary secretary, was then called on, and gave a clear and lucid statement of the objects and claims of the Association. Mr. English followed with a powerful and thrilling speech.

After the usual votes of thanks to the chairman, the ladies, "who gratuitously provided the trays," the trustees, and the deputation, the hymn of Christian Brotherhood was sung, and the collection made, which amounted to the noble sum of £7 1s., in addition to donations from Richard Kernick, Esq., £1; Capt. Henry Carr, 5s.; and smaller sums, 13s.

JOHN HALLAM, Branch Sec.

CONGLETON BRANCH.

The first tea and public meeting in connection with the Mutual-Aid Association, in Congleton, was held on Thursday, Sept. 29, at the Wesleyan School-room and Chapel, Wag-street, and was attended by Mr. Harris, the talented and indefatigable Hon. Secretary of the Association. From the commencement of the Institution it was in the hearts of a few of the friends of local preachers to establish a branch in this Circuit, and for that purpose a public meeting of local preachers was convened, by circular, in September, 1851, to take the subject into consideration. At that time the project was warmly contested and strenuously opposed, and a resolution passed not to countenance the Association; but both the mover and seconder of that resolution have since joined it, and one especially is among its most warm and devoted friends. To soften down the feeling which such opposition was likely to provoke, it was proposed to establish a Circuit Club for the local preachers. This, however, received no favour, and, nothing daunted, those who had convened the meeting resolved at once to make an effort, and a branch was formed. For two years it has been silently and steadily progressing. Im-

pressed with, the advantages which the Association offered to the poor local brethren, and knowing how willing the friends were to evince their esteem in a tangible form, they resolved to bring the subject before the Methodist public. Having secured the valuable services of the hon. secretary, and Mr. Samuel Lawton, of Tapley Mills, Taunton, but formerly of this Circuit, the friends determined upon having a tea and public meeting, and such was the energy with which it was undertaken, and the truly Christian feeling with which it was received and responded to, that provisions for five and thirty trays, provided for, in most instances, by 5s. payments, were voluntarily offered. Every application but one was successful. Notwithstanding the weather was unpropitious, and the factories all at work, the extraordinary number of 240 sat down to partake of the social cup; a number unprecedented (all circumstances considered) in the history of tea meetings at Wag-street. The greatest possible unanimity and harmony prevailed. The school premises, where the tea meeting was held, were found too small for the public meeting, and, through the kindness of the trustees, we were allowed to adjourn to the Chapel. An appropriate hymn was sung, a portion of Scripture read, and then Brother Thomas Steel, Postmaster, engaged in prayer. The chair was ably occupied by Brother William Hadfield, Esq., a member of the Corporation, and ex-Mayor of the Borough, who, in his usually interesting style, made a few appropriate introductory remarks. He then called on the branch secretary to read the report, who admitted having prepared none, but gave a verbal account of the rise and progress of the branch, and of moneys paid and received. Brother Lawton, our old and valued friend, being on his way to the Leeds Aggregate Meeting, and having, twenty years ago, lived and laboured as a most acceptable local preacher in this Circuit, gave us a warm, stirring, and spirited address. Then the hymn of Christian Brotherhood was sung most enthusiastically, and produced a thrilling effect.

The Hon. Secretary next addressed the meeting, and by his intelligent and interesting speech, proved himself "a workman that needeth not to be ashamed." The doxology being sung, and the benediction pronounced, the meeting separated, highly interested with the first meeting of the Congleton Branch.

In reviewing this Christian social festive occasion, we "thank God and take courage." It is a coincident worthy of observation, that our first public meet-

ing should be held on September 29th the same day of the month on which, two years previously, at a full local preachers' meeting, a resolution was passed not to join the Association, and now no less than twenty-four of our local brethren are united in this branch.

The proceeds of the tea meeting and donations of friends, after deducting all expenses, amounted to the handsome sum of £13 10s. To God be all the praise! May His providence and smile still be continued. Amen.

OUNDLIE CIRCUIT.

WESLEYAN Methodism is in a low state in this neighbourhood. Its influence is very limited, and its local preachers are very few in number. Still almost as early as "The Local Preachers' Mutual Aid Association" was begun; a branch was formed in this Circuit, and, with little variation, we have continued to the present day. As certain prejudices have existed in the minds of some, and suspicions in others, we thought it desirable to hold a public meeting, the object being not so much to aid the funds as to have an opportunity of giving a fair unvarnished statement of the nature and objects of the institution. Accordingly we decided upon holding a meeting in our little chapel, in the village of Yarwell. The day appointed was September 22nd; our yearly meeting was held in the afternoon. After which tea was provided in the chapel, where we met about thirty of our friends. The public meeting, in the evening, was not marked so much by the largeness of the company as by great union and good feeling. Although we were quite disappointed of the help which had been promised from the neighbouring Circuits, so that we had to carry on the meeting ourselves, and though we did not by any means press the people to give, yet the conclusion showed that when expenses were deducted, there was a balance of £1 6s. 6d. for the funds of the Association. We have seven ordinary members and one honorary member.

At the present stage of the progress of the Local Preachers' Mutual-Aid Association, we may "thank God and take courage." Though, perhaps, its movements have not been quite so rapid as was expected by some, yet with steady pace it has proceeded thus far *Onward! onward!* must be our motto, and the cup of sorrow shall be sweetened to thousands of our dear brethren, and to thousands this Association will afford a helping hand in sickness and in old age.

THOMAS BRAZE, Branch Secretary.

CHESTERFIELD BRANCH.

On Sunday, October 8th, two sermons were preached to crowded congregations, in the place of worship occupied by the Wesleyan Reformers, Chesterfield, by Mr. William Harris, honorary secretary, in behalf of the Local Preachers' Mutual Aid Association, when £4 12s. was collected. This may appear a small amount, but it must be borne in mind that most of those who are able, are either honorary members of the Association or liberal contributors to its funds.

On Monday evening, the 9th, a public meeting was held, the chief object of which was to give the friends an opportunity of hearing a report of the proceedings at the late aggregate meeting, held in Leeds. The meeting having been commenced with singing, reading the Scriptures, and prayer, Brother Cutts was called to the chair, and addressed the meeting on the principles and objects of the Association. He then called upon Brother Twelves, the Circuit delegate to the aggregate meeting, who spoke very feelingly of the cordiality and harmony of the brethren; the gracious influence that pervaded all hearts; and the good cheer they met with in all quarters. The Hon. Secretary followed in his usual happy and animated style, giving a report of the proceedings at the meeting, dwelling on the principles and objects of the Association, answering objections that had been raised against it, and finished by eloquently setting forth its claims on the sympathies of the people. Brother Brown, Circuit missionary, addressed the meeting for a short time on the benevolent object of the Association, and said that he should become an honorary member. Then Brother Neale came forward and spoke to the effect, that considering the amount of labour performed by the local preachers, the assistance afforded them in the time of sickness, &c., could not with any show of reason be viewed in the light of remuneration for their services. He then laid upon the table a sovereign, presented to him as a gift to the Association, by Mr. Madin (a gentleman residing in the neighbourhood); Brother Twelves also put down half-a-crown he had received for the same object. The doxology having been sung, the benediction was pronounced, and the meeting separated, well pleased with what they had heard and felt.

MELTON MOWBRAY.

DEAR BROTHER,—The last report that was given from this Circuit, relative

to public meetings being held in behalf of the Local Preachers' Mutual-Aid Association, was of a far more favourable character than can be given at the present time; circumstances over which we have had no control, having transpired, which have spread a kind of blight over some of our prospects; yet we retain a number of warm-hearted friends to our godlike cause.

On the 26th of October, we held a public meeting in the Wesleyan School Room, Melton Mowbray. It was not a failure, although it was not numerously attended. An adverse influence succeeded in keeping some away. Brother Harris, honorary secretary, and Brother Carter, of Nottingham, one of the ex-presidents, paid us a visit.

After tea (which was gratuitously provided), Brother Towne was called to the chair. He opened the meeting with one of his humorous speeches of which his mind is prolific, turning every incident to a good account.

Next the Branch Secretary gave a short account of the state of the branch, showing that this Circuit, the last year, had received considerably more from the funds than we have paid in. He then introduced his wife's Wesleyan Local Preacher's sick-box, the contents amounting to the sum of 7s. 3d., being the produce of about nine weeks. The origin of the box was this:—After repeated disappointments in application for subscriptions and donations, Mrs. W. said, "if we would make her a box she would try what she could get of persons coming to the shop." The effort was successful. This instance of ingenuity to serve the cause had a good effect upon the meeting, and since then several females have applied for boxes. Were the committee to furnish boxes, we believe a considerable sum might be collected in this way.

Brother Williamson was next called upon. After giving a short sketch of his Methodistical career, he expressed his gratitude to Almighty God that such an institution was established for persons like himself.—(This brother, although entitled by age, infirmity, and circumstances, to the benefits of the Association, is foregoing his claim, in order that others, more needy, may be benefited).

Brother Harris next addressed the meeting in one of his luminous speeches respecting the nature and design of the Association, showing the benefit it conferred upon the afflicted and the poor, and then urged the claims it had upon all. He was heard with marked attention, and his address will not soon be forgotten.

Brother Carter followed in an argumentative strain, clearly showing that we were not doing the work of super-erogation in lending a helping hand to assuage the grief of the poor local preacher in his affliction and in old age; but that he was entitled to much more sympathy and kindness than hitherto he had received, from the sacrifices he had made to serve those in better circumstances, and the miles he had travelled on dark nights, in long lanes, on bad roads, &c., as well as the number of sermons he had preached for the benefit of all classes who chose to hear him. He gave a most interesting account of an aged brother, from the Newark Circuit.

After which the meeting broke up, highly delighted. We trust a favourable impression was made, though we received but little increase to the funds when expenses were paid.

F. WARD, *Secretary*.

NEWPORT PAGNELL BRANCH.

It is seldom that we can find space to present the financial reports of branches in detail, but we were so pleased with the way in which the secretary of this branch gave his figures to the meeting, calling attention to the recent year's receipts and disbursements, that we have ventured to give the whole for the guidance of brethren in other branches. Efforts ought always to be made to raise the income year by year to an equality with the expenditure. Let this be done in every branch as a matter of *justice*, and it will always afford us a secure basis for more extended operations, and clear the way for increasing the benefits of the members.

Accounts of the Newport Pagnell Branch of the Mutual-Aid Association, Oct. 10th, 1853:—

RECEIPTS.

	£	s.	d.
Amount paid in by Local Preachers	39	12	0
Received from Hon. Members ..	3	0	0
Donations from the late Miss Poulter	2	0	0
Ditto from Friends at Stony Stratford	0	7	0
Ditto from a Friend, by Mrs. Sewell in 1852	1	0	0
Ditto from the same Friend by Mrs. Sewell, in 1853	1	0	0
Ditto from the same Friend, by Mrs. Sewell, 1853*	1	10	0
Collection at Wolverton Station, 1852, deducting expenses ..	5	16	6
	£54	5	6

* The last Donation by Mrs. Sewell, viz., £1 10s. was given to provide tea; but as the arrangements were made, and provisions ordered before its arrival, it was entered as a donation.

DISBURSEMENTS.

	£	s.	d.
Brother Wadsworth's Superannuation Allowance,—One Year and 31 weeks, at 4s. per week	16	12	0
Funeral Allowance for the late Mrs. Gamble	4	0	0
Sick Allowance—Brother Souster four weeks	1	12	0
Brother Bunker four weeks ..	1	12	0
Brother Tattan three weeks ..	1	4	0
Funeral Allowance to our late Brother Bunker's Nominee ..	8	0	0
Returned to our late Brother Kants	0	19	0
	£33	19	0
Total Amount Received	54	5	6
Expended	33	19	0
Balance	20	6	6

Favourable as this is on the whole, yet to show the necessity of extra efforts, we present a separate statement for the last year, ending in September:—

The whole year's Subscriptions from Local Preachers	10	6	0
One Honorary Member	1	0	0
	£11	6	0
One Member's Superannuation Allowance—52 weeks, at 4s. per week	10	8	0
Sick Allowance	3	4	0
Funeral Allowance	8	0	0
	£21	12	0

Thus it will be seen that to meet the expenses of the last year, extra efforts were required to raise £10 6s.

Towards this we raised at the last Meeting,—viz.

Sunday Collection	1	13	6
Monday Evening Ditto	2	15	0
Donations from a Friend, by Mrs. Sewell	1	0	0
Ditto the same Friend, by Mrs. Sewell	1	10	0
	7	3	6
Less Expenses	1	10	0
Entire Profits	£5	13	6
Leaving a deficit of	£4	12	6

STONY STRATFORD—WOLVERTON STATION.

MY DEAR BROTHER,—I consider myself quite incompetent to write for the Magazine, nevertheless, such an interesting meeting as the one held at Wolverton station should never be lost sight of. I assure you the persons who were present on the occasion will not soon forget it.

The mighty power of God was felt among us, and the cheering, warming,

and animating influence experienced has produced a most salutary effect, both upon the hearts and conduct of many who were present.

Two days after the meeting I visited several of the friends, and was glad to hear that the blessedness of our Monday night meeting was the principal topic among the people generally.

As a proof of their love to the good cause, several have engaged to subscribe 5s. each annually.

I sincerely wish our brethren, who are members of the Mutual-Aid Association, felt as much interested in its prosperity as the Duke of Wellington's army did in the welfare and protection of Great Britain, we should then march on with growing strength.

I am, dear brother, yours truly,
W. S. (the old Waterloo Soldier),
Branch Secretary.

October 21st, 1853.

LETTERS.

MY DEAR BROTHER,—I am glad to inform you that our late meeting is doing our cause good here. A friend of mine, to whom I sold a number of the Magazine, came to the tea meeting, at the Music Hall, and was so well pleased with us and our cause that he has ordered the Magazine from January, and given me half a sovereign for the Institution. Our agent here, to whom I gave the first order for the Magazine, has got orders for double the quantity he has ever sold before for the coming month, so that as far as Leeds is concerned, I think that we shall do better.

I wish that you would again call the attention of the members of the Association to the collecting cards. If they would only beg 20s. per member during the year, what a nice thing that would be at the year's end. It might be done if the friends would try their hands. We have the favour of a great many people, who only need to be asked.

And now, my beloved brother in Christ, may the God of Jacob bless you and cause his face to shine upon you and give you peace. So prays your friend and brother,
J. C.

Leeds, Oct. 18, 1853.

MY DEAR BROTHER,—I am happy to inform you that our meeting last Monday evening has produced a most favourable impression respecting the Local Preachers' Mutual-Aid Association; and some of the friends are beginning to anticipate another periodical visit from yourself and Brother Carter. Mrs. W.'s sick-box is provoking others to jealousy. I have had several intimations from parties that they intend to go and do likewise. If

you could introduce the subject at the meeting, and the brethren would take it up with spirit, I think 500 females might be found to take a box each, and if they only averaged 10s. each in twelve months, you would realise £250. How many hearts would this gladden, and cause to sing for joy? Mrs. W. realised 7s. 3d. in about nine weeks. If you have any boxes made, we can do with a few more. Wishing you and the brethren all peace, harmony, and prosperity in Jesus' name,
I remain, dear brother, yours truly,
J. WARD.

Melton Mowbray, October 2nd, 1853.

DEAR SIR,—As I see no reason for resuming the use of tobacco, please accept, as a thank offering, the amount of another quarter's smoke at one ounce per week. I feel thankful of an opportunity to give my mite to such a noble cause, and may He who has promised that a cup of water given in His name shall not lose its reward, bless your efforts in this cause, is the prayer of
Oct. YOUR FRIEND.

DEAR BROTHER,—I am truly sorry that it again devolves on me to send the case of another Brother claiming the benefit of our Association, whom I visited this evening, and found afflicted in both his legs, and also in his head.

His medical attendant says his affliction has been brought on in consequence of his not taking a sufficient quantity of food for his sustenance. One of his daughters having a large family, and a drunken wretch for her husband, he has been depriving himself of necessities to prevent their starvation; and having nothing but his pension to depend on for the support of himself and his aged wife, who is, I believe, in her 83rd or 84th year.

Perhaps I should previously have informed you that our Brother is blind, having lost his sight from a disease that was prevalent amongst the soldiers when stationed at Gibraltar, many years ago. His present affliction, however, has nothing to do with his loss of sight. Hoping he may not long continue his claim,

I am, dear Brother,
Yours very sincerely,
R. G.

DIED.

Oct. 16, 1853. Thomas Michael Coward, of the Frome Circuit, aged 41. Claim £8. His end was peace. He had been on the Sick Fund 35 weeks.

November 1, 1853. Samuel Hunken, Guernsey, aged 60. Claim £8. He died in the blessed assurance of a joyful resurrection.

LIST OF OFFICERS AND COMMITTEE FOR 1853-4.

TRUSTEES.

Richard Matthews, Esq., Sergeant-at-law, Barnsbury Park, Islington.
 Mr. Thomas Gurney, Abingdon Street, London.
 Mr. Robert Swann Stanley, Newcastle-upon-Tyne.
 Mr. Henry Reed, Highbury Place, Islington.
 Mr. Richard Carter, Buckingham.

PRESIDENT:

John Unwin, Sheffield.

EX-PRESIDENT.

William Nelstrop, Ackworth Moor Top, near Pontefract, Yorkshire.

TREASURER.

James Wild, North End; Fulham.

HONORARY SECRETARY.

William Harris, 7, College-street, Islington.

GENERAL COMMITTEE.

John Schofield, Bank-side Mill, Oldham, Lancashire.
 William Smith, Albion-crescent, Northampton.
 Thomas Taylor, Wednesbury, Staffordshire.
 William Spencer, Lutterworth, Leicestershire.
 James Robert Brown, Spitalfields.
 William Hackett, Bliton, Staffordshire.
 Samuel Blake, Mount Radford, Exeter.
 William Coppard, Lewisham, Kent.
 Robert Pearson, Therp Arch, near Tadcaster, Yorkshire.
 Samuel Tuckey, 6, Marlbro' Hill, Bristol.
 John Richards, Penzance, Cornwall.
 William Grimes, Castlethorpe, near Stony Stratford, Bucks.
 Charles Arter, 8, Walton Villas, Brompton.
 William Watkin, Stourport, Worcestershire.
 Thomas Chamberlain, Thames-street, Windsor.
 John Sharman, Hightfield, Sheffield, Yorkshire.
 John Jebson, Mold Green, Huddersfield, Yorkshire.
 Francis Pearson, Union-street, Birmingham.
 Joseph Henry Taylor, Montpellier Vale, Blackheath, Kent.
 William Read, Paradise-terrace, Dawson-street, Birmingham.
 William Jameson, 7, Duke-street, Adelphi, Strand.
 Joseph Chipchase, 8, Bedford-place, Commercial Road East.
 James K. Hardy, 1, Ebene-street, Chelsea.
 Thomas Pybus, Froggatt, Derbyshire.
 Thomas Cuthbertson, 49, Lower Belgrave-place, Finsley.
 John Wade, Mitcham, Surrey.
 Philip Parker, 181, Long-lane, Borough.
 George Gelder, Spring-street, Huddersfield, Yorkshire.
 William Gandy, 21, Hanover-square, Bradford, Yorkshire.
 George Flashman, Dover, Kent.
 Isaac Marsden, Doncaster, Yorkshire.
 John Richardson, Dover, Kent.
 Robert B. Salisbury, 6, Devonport-street, Commercial-road East.
 John Towne, Melton-Mowbray, Leicestershire.
 Samuel Potter, 3, Lombard-terrace, Chelsea.
 Isaac English, 4, Kent-terrace, Deptford.
 Thomas Wood, 7, Albion-road, Holloway.
 John C. Padman, Boston Spa, near Tadcaster, Yorkshire.
 John B. Sharpley, Louth, Lincolnshire.
 Edward H. Rabbitt, Crosby-row, Walworth.
 William Cole, 44, High-street, Rochester.
 John Cole, Pillgwenilly, near Newport, Monmouth.
 William H. Pigg, Sidney-square, Commercial Road East.
 Jesse Strapp, Leighton Buzzard, Beds.
 Richard Durley, Whitchurch, near Aylesbury, Bucks.
 William Palmer, Eye Mill, near Peterborough, Northamptonshire.
 Edwin Benson, Vauxhall-road, Birmingham.

William B. Carter, Houndsgate, Nottingham.
 William H. Mortimer, 26, St. Thomas-street East, Borough.
 Joseph Harding, Perry Hill, Sydenham, Kent.

GENERAL SECRETARY.

Edward Creswell, 5, Albert-terrace, Knightsbridge.

DONATIONS AND SUBSCRIPTIONS RECEIVED DURING THE AGGREGATE MEETING
AT LEEDS.

£ s. d.		£ s. d.	
Proceeds of Tea and Public Meeting at Leeds	10 0 0	Mr. Joseph Lawrence, East Keewick ..	0 10 0
A Lady, Liverpool, per Brother Riley ..	1 1 0	Miss Holt, Hon. Contributor, Red Hill, per Brother Carter, Nottingham ..	0 10 0
Mr. Alderman Wilson, Chairman, H.M. Bramley	1 0 0	Mr. Peter Lovett, Do.	0 10 0
A Well-wisher to the Association, per Mr. Hill, Bramley	5 5 0	A Friend, Donation, per Brother Chestham, Leeds	0 10 0
Mr. Pitt, H. M., Stanningley, Do. ..	1 1 0	Mrs. Fardon, Do.	0 6 0
James Wild, Esq., Subscription ..	10 10 0	Mrs. Kestives, Do.	0 12 6
W. Nelstrop, Esq., Ex-president, Life Member	10 10 0	Mr. J. Borwick, Do.	0 5 0
Mr. Wrightson, H. M. for 1863 and 1863, per Brother Davison, Sunderland ..	2 2 0	Mr. Goodkind, Do.	0 2 6
A Friend, per Do.	0 12 0	A Friend, Do.	0 2 6
Mr. Alexander Phillips, H. M. ..	1 1 0	Mr. John Kay, Do.	0 2 6
Mr. G. Brankston, H. M., per Brother Clarke, Brackley Circuit	1 1 0	A Local Freescher (Reformer), per Brother Whiteley, Leeds	1 1 0
Donations, &c., per Do.	2 11 0	Mrs. Hart, Donation, Leeds	0 10 0
Mrs. Urwin, H. M., Sheffield	1 1 0	Miss Higgins, per Brother Schofield, Oldham	0 5 0
Mr. J. Scott, Hon. Subscriber	0 10 6	Miss C. Higgins, Do.	0 5 0
Mrs. Lawton, H. M., Tannton Circuit ..	1 1 0	Mr. Joshua Platt, Leeds	0 5 0
From Poor Box	0 7 6	Miss French, Collecting Card, per Brother Clarke, Brackley	0 14 0
Donation, per presence of Ham & Chickens Collected by Mrs. Arnold, Leighton Buzzard Circuit	0 16 0	Mr. Joseph French, Do.	0 5 0
R. Bunting, Esq., H. M., Roches, Manchester Circuit	1 0 0	Mr. Bickers, H. M., Leeds	1 1 0
Mr. R. Froggat, H. M., Do.	1 0 0	Mr. W. Edwards, H. M., Do.	1 1 0
Mr. R. Durlay, H. M., Leighton Buzzard Circuit	1 1 0	Mrs. W. Edwards, H. M., Do.	1 1 0
Mrs. R. Durlay, H. M., Do.	1 1 0	Mrs. Stephenson, H. M., Do.	1 1 0
Miss Durlay, H. M., Do.	1 1 0	Mrs. Hastley, Newham Green, per Brother Chestham	0 10 0
Mr. W. Seymour, H. M., Do.	1 1 0	A Friend, Do.	0 5 0
A Local Freescher, Donation, Do. ..	1 0 0	Mr. W. Lennex, Do.	0 5 0
A Friend, Do.	1 0 0	A Friend, per W. L.	0 5 0
Mr. Chapman, Hon. Contributor, Do. ..	0 10 0	J. B. N. H., Do.	0 5 0
Mr. Cook, Donation, Do.	0 5 0	Mr. J. H. Cunningham, Do.	0 2 6
Mrs. Gurney, Collecting Card, Do. ..	0 16 0	Balance of Public Services, per Brother J. H. Carr, Leeds	5 18 6
G. G., Sheffield, per Brother Stanforth ..	0 10 0	Anonymous, per Brother Chestham, Leeds	0 2 6
Mr. J. Wing, Donation, Do.	0 10 0	Mrs. Charles Carr, H. M., Leeds ..	1 1 0
Mr. W. Marshall, Do.	0 8 6	Mr. Isaac Linton	0 2 6
Mr. J. Covey, Do.	0 10 0	Anonymous	0 2 6
Mr. Joshua Fawley, H. M., Do.	1 1 0	Mrs. Sweeting, London	0 2 6
Brothers S. and W., Do.	0 10 0	Anonymous	0 7 4
			£84 5 10

EXPENSES OF THE AGGREGATE MEETING.

TREASURER OF THE LEEDS BRANCH IN ACCOUNT WITH MR. CRESWELL.

Dr.		Cr.	
1863.		1863.	
Oct. To Cash Collections in the Exchange Hall	6 8 5	Oct. By Postage and Envelopes	1 18 6
" Stone Chapel	5 16 11½	" By Paper, Ink, and Pens, for Music Hall	0 2 1½
" Woodhouse	1 10 1½	" Two Advertisements in Leeds Mercury	0 16 0
" Pudsey	1 7 0	" J. Harrison and Son, Printing Circulars and Bills for Aggregate Meeting	5 4 0
" Willow-street	1 3 8	" Wilson and Co., printing 200 Slips	0 5 6
" Bethel Chapel	0 17 0	" Music Hall and Picture Gallery (Holding Meetings) ..	7 3 0
" Woodhouse Car	0 13 10	" Mr. Creswell	9 17 9
" Music Hall	9 17 9	" Baptist Chapel Keeper (gratuity)	0 7 6
" Baptist Chapel	1 14 9½	" Expenses of Public Tea Meeting	15 4 6½
" Sale of Tickets	16 5 0	" Parker's Temperance Hotel ..	0 6 0
" For Sale of spared Provisions	1 8 9	" By Balance	5 18 6½
	£47 3 3½		£47 3 3½

Examined,

J. H. CARR, Secretary.

LIST OF HONORARY MEMBERS OF THE MUTUAL-AID ASSOCIATION.

- A Lady, Liverpool
 A Lady, Halifax
 Arter, Charles, Chelsea Circuit
 Aubert, Daniel, Guernsey
 Argyle, B., Eagle Hall, Lincoln
 Ashwood, Mrs., Sheffield
 Abbott, Eli, Salisbury
 Almack, William, jun., Ripon
 A Local Preacher, Aylesbury
 Arter, Mrs. Chelsea
 Andrew, Joseph, Bakewell
 Ackworth, Mr., Rochester Circuit
 A Friend, Bradford Ct.
 Bowron, William, Chelsea
 Barnicott, John, Bridport (Life Member)
 Boyce, John, Downham
 Balding, Robert, jun., ditto
 Barker, Robert, Sheffield
 Bassett, George, ditto
 Briggs, Mr., Greenwich
 Biddle, George, Spitalfields
 Bird, Walter, Birmingham
 Eliott, Mr., Wellingborough
 Brookes, J., Sheffield
 Barrett, John, Hungerford
 Blenkorn, T., Huddersfield 1st
 Bannay, W., Melton Mowbray
 Brerly, J., Huddersfield 1st
 Bentley, Benjamin, ditto
 Brookes, G., Huddersfield 2nd
 Bateman, William, Longton
 Barton, John, Belper
 Brooke, Mrs., Sheffield
 Bywater, A., Sheffield
 Butterworth, E., Huddersfield
 Baledon, George, Barnstaple
 Brook, Mr., Sheffield
 Bewick, George, Derby
 Boden, James, Derby
 Beachell, James, Snaith
 Bourne, Joseph, Denby Pottery, Derby
 Bentley, James, Derby
 Booth, William, Lambeth
 Bott, William, Wrexham
 Bowman, Mr., Newport, Monmouth
 Boughton, John H., Louth
 Bottomley, Moses, Bradford
 Burrows, E., Exeter
 Brookes, Thomas, Stourport (Life Member)
 Bunting, Robert, Eccles, near Manchester
 Brown, George B., Halifax
 Booker, William, Chesterfield
 Burton, Mrs., Easingwold
 Bewick, William, Tarningham
 Bewis, Benjamin, Bakewell
 Brookes, Mr. Edward, Sheffield
 Bromley, Mr., Eyam, Bakewell
 Batchelor, Mr., Hinde St. Ct.
 Burrows, Samuel Hen., Sheffield
 Baylis, Mr., Preston Ct.
 Brankington, Geo., Brackley Ct.
 Bickers, Mr., Leeds
 Carter, Wm. B., Nottingham
 Creswell, Mrs., Chelsea
 Creswell, E., ditto, (Secretary)
 Cuthbertson, Thomas, Chelsea
 Carter, Richard, Buckingham (Trustee)
 Cox, John, Bridport
 Champion, W. J., Queen-street
 Carr, Josiah, Leeds
 Cuts, W. H., Edinburgh
 Chipchase, Joseph, Spitalfields
 Chambers, George, Sheffield
 Cole, Thomas, ditto
 Cole, Skelton, ditto
 Chance, J. R., Hinde-street
 Clive, Mr., Birmingham
 Chance Mr., ditto
 Coppard, Mrs. Deptford
 Coppard, William, Deptford
 Chamberlain, Thos., Windsor
 Cattle, W. O., Pontefract
 Croysdale, John, ditto
 Cordery, Charles, Southwark
 Cullwick, W., Wolverhampton
 Cuttall, Robert, Sheffield
 Cuthbertson, John, Chelsea
 Collier, H., Newport, Monm.
 Cordery, James, Southwark
 Crossland, Mr., Sheffield
 Crowther, J., Masbro', Rotherham
 Cuts, John, Chesterfield
 Cobb, Mr., Sheffield
 Clarke, Mr., Brackley
 Clarke, J. H., Nottingham
 Carter, Mrs., Buckingham
 Clarke, Jacob, Woodon
 Carpenter, Mr., Bath
 Cordery, Francis, Southwark
 Coulson, William, Doncaster
 Cuppels, James, Newcastle-on-Tyne
 Clefton, Mr., Oldham
 Cheetham, Mr., ditto
 Chettle, T. W., Nottingham
 Carr, Mr., Huddersfield
 Clarke, R., Daventry
 Carr, Mr., Huddersfield
 Coad, William, Launceston
 Cole, John, Newport, Monmouth
 Chamberlain, Mrs., Windsor
 Clifton, William, Bingham
 Coombes, John, Shaftesbury Ct.
 Carr, Charles, Leeds
 Carr, Mrs. Charles, Leeds
 Drake, Henry, Woolwich
 Dingley, Richard, Launceston
 Durley, Richard, Whitechurch
 Duncan, George, Stourport
 Durley, Mrs., Whitechurch
 Durley, Miss, ditto
 Davis, D., Merthyr Tydvil
 Dimmock, E. B., Wolverhampton
 Douglas, Mr., Hinde-street
 Davis, Walter, Worcester
 Drabble, John, Chesterfield
 Danvent, William, Bakewell Ct.
 Eagers, W., Melton-Mowbray
 Englah, Mrs., Deptford
 Englah, I., ditto
 Emsley, Joseph, Barnsley
 Elphic, Mr., Hinde-street
 England, Thomas, Snaith
 Edwards, William, Leeds
 Edwards, Mrs. W., ditto
 Edwards, Wm., Camden Town
 Ennor, Mr., Spitalfields
 Fox, George, Shepton Mallett
 Fowler, Eli, Bridport
 Flatman, John, Downham
 Fox, James, Mansfield
 Fletcher, P. F., Nusworth, Bury Circuit
 Fowler, John, Ipswich
 Fearnside, John, Bradford
 Foster, John, Louth
 Firth, James, Lindley
 Foster, William, Halifax
 Fawcett, Wm., Sharrow-House, Sheffield
 Furness, John, Preston Ct.
 Firmslow, Joseph, Wolverhampton
 Froggatt, R., Manchester Ct.
 Fawley, Joshua, Sheffield
 Griffith, Richard, Birmingham
 Green, Joseph, North Shields
 Gandy, Mrs., Bradford
 Candy, William, ditto
 Godwin, Fisher, Sheffield
 Greenhalgh, John, Manchester
 Guest, John, Warrington
 Grimes, W., Newport Pagnell
 Greenwood, Mr., Runcorn
 Gurney, T., Brixton (Trustee)
 Gahagan, Mr., Hinde-street
 Green, George, Bath
 Groves, William, Snaith
 Gamble, Charles, Derby
 George, William, Shrewsbury
 Gregory, George, Salisbury
 Gilliat, Joseph, Louth
 Goodacre, R., Nottingham
 Guest, Mr., Rotherham
 Goodman, John, M. D., Stockport
 Griffiths, Samuel, Bristol
 Harris, Mrs. W., Islington
 Harris, William (Editor, and Honorary Secretary)
 Hall, Daniel, Asfordby, near Melton Mowbray
 Harding, Joseph, Deptford
 Hopkins, B., Leighton Buzzard
 Hill, Joseph, Bramley
 Hunt, Thomas, Spitalfields
 Hallam, Mr., Sheffield
 Haddfield, Thomas, Warrington
 Hackett, Thomas, Cromford
 Howarth, James, Sheffield
 Hollis, Mr., Birmingham
 Hemon, Thomas, Spitalfields
 Heeley, Edmund, Birmingham
 Hackett, Wm., Bliston, Wolverhampton
 Holy, T. B., Sheffield (Life Member)
 Hawkins, Edward, Exeter
 Hankey, Henry, Easingwold
 Harris, George, Southborn, Tunbridge Wells
 Henson, Mr., Hinde-street
 Hoesah, Mr., Ramsgate
 Harrison, Mr., Sheffield
 Hill, Mrs., Bramley
 Hurst, James, Ipswich
 Hazeldine, Wm., Southwark
 Hirst, William, Pontefract
 Hawkins, John, Easingwold
 Hadley, Leonard, Durley
 Harrison, John, Leeds
 Harness, G., Tunbridge Wells
 Hardy, James Kelita, Chelsea
 Hancock, Thomas, Longton
 Hurst, James, Birmingham
 Hall, Alexander, Kingstown, Ireland
 Hicks, W., Fowey, Cornwall
 Harrison, Mr., Wakefield
 Harrison, George, W., ditto
 Harrison, John, Chesterfield
 Herbert, William, Nottingham
 Harris, Dennis (New York), United States of America
 Hardy, Brighton, Saham, Norfolk
 Harrison, Joseph, Buxton Circ.
 Hallam, Samuel, Sheffield
 Ingram, S., Wolverhampton
 Inley, Robert, Hinde-street
 Irons, Mr., Sheffield
 Jameson, Wm., Queen-street
 Jeffrey, Thomas, Chelsea
 Jordan, Mr., Belper
 Jackson, John, Southwark
 Jepson, John, Sheffield
 Johnson, Mrs., Chesterfield
 Jukes, Mrs., Shaftesbury
 Jukes, James, ditto
 Johnson, John, Louth
 Knight, Joseph, Queen-street
 Kendall, Samuel, Exeter

- Kaye, John, Hinde-street
 Kent, John, Chesterfield
 Knight, Mr., Hinde-street
 Kaye, Hildreth, Spitalfields
 Kinnery, Mr. Doncaster Circ.
 Kirkby, James, Marshchapel, Louth
 Lampugh, Alfred, Warrington
 Laverack, Mr., Doncaster Circuit
 Lawton, Mr., Knutton Heath, Loughon Circuit
 Leighton, Mrs. John, Nottingham
 Love, Joshua, Swaffham Circuit
 Lister, Mr., Netherlands
 Love, Edward, Preston Circuit
 Lawton, Samuel, Taunton Circ.
 Lawton, Mrs. Samuel, do.
 Lock, Stephen, Downham
 Loney, Isaac, Stockport
 Lee, Mr., ditto
 Lewis, C. A., Wednesbury
 Lindsay, William, Longton
 Lewis, John, Barnsley
 Lindsay, John, Nottingham
 Lister, Mr., Barnard Castle
 Lister, Mr., Oldham
 Lister, John, ditto
 Lister, Joseph, Louth
 Warden, Benjamin, Leeds
 Matthews, Richard, sergeant-at-law, Islington (Trustee)
 Watson, G., Huddersfield 1st
 Morrow, R., Newcastle-on-Tyne
 Nelson, Rev. R., Birmingham
 Morgan, T., Stourport
 Watson, W., Huddersfield 1st
 Watson, T., ditto 2nd
 Wilson, J. B., m.d. Birmingham
 Martin, William, Altrincham, Manchester
 Martin, Isaac, Doncaster
 Maslen, Joseph, ditto
 Atwood per J. Masden, ditto
 Math, Mr., Northampton
 May, Mr., Bath
 Martin, Charles, Derby
 May, William, Doncaster
 May, T., Merthyr Tydvil
 May, John, Wrexham
 May, William, Louth
 May, Richard, Nottingham
 May, Alderman, York
 Mayle, John, Ashbourne
 May, William, Farnham
 Mayall, John, Wolverhampton
 May, Mr., Exeter
 Mayan, Mark, Chilterton, Isle of Wight Circuit
 May, David, Wolverhampton
 May, Thomas, Lincoln
 May, William, Ackworth, Pontefract (Ex-President and Life Member)
 May, William, Islington
 May, Edward, Ripley
 May, E., Peterborough
 May, Mr., Hinde-street
 May, Joseph, Manchester
 May, Thomas, Stourport
 May, Thomas, Nottingham
 May, Mr. D., Devizes
 May, Mr., Doncaster
 May, Mr., Southwark
 May, John, Weymouth
 May, Mr. I., Southwark
 May, Thomas, Frome
 May, John, Emmore-green, Shaftesbury Circuit
 May, Samuel, Chelsea
 May, Mr., Stanningley, Bramley Circuit
 May, Alexander
 May, John, Coleford, Shepton Mallet
 May, John, Sanderland
 Pritchard, T., jun., Hereford
 Palmer, William, Peterborough
 Pearson Francis, Birmingham
 Pearson, Mrs., ditto
 Pape, Mr., Workington
 Piper, Moses, Stourport
 Powell, Thomas, Hereford
 Parker, G., Boroughbridge
 Phillips, John, Pontefract
 Pye, Thomas, Longton
 Plant, William, Doncaster
 Peck, Robert, Loughborough
 Peace, Alderman, Sheffield
 Packer, Arthur, Barnstaple
 Powell, Edwin, Longton
 Plant, David, Southwark
 Pretty, William, Ipswich
 Peachey, John, ditto
 Perkins, John, Tavistock
 Padmore, Thomas, Birmingham
 Pugsley, W., Newport, Monm.
 Fulbergsey, John, Doncaster
 Porritt, Mr., Huddersfield
 Padman, J. C., Boston Spa
 Rogers, John, Tottenham, Islington
 Reay, J., Newcastle-on-Tyne
 Rabbitts, E. H., Lambeth
 Ratcliff, J., Birmingham (Life Member)
 Richardson, J., Alderman, Leeds
 Reed, H., Islington (Trustee)
 Roberts, Mr., Sheffield
 Riley, Thomas, Liverpool
 Richardson, C., Birmingham
 Richardson, Mrs., Sheffield
 Rhodes, Mr., Doncaster
 Rhodes, William, Cleckheaton
 Rhodes, J., Patrington Circuit
 Robson, R., Newcastle-on-Tyne
 Rowley, Mr., Pontefract
 Riley, Mr. S., Oldham
 Richardson, John, Sheffield
 Reformer, a, Leeds
 Richards, Mr., Exeter
 Richards, John, Pensance
 Stockdale, Robert, Stockport
 Smith, Samuel H., Derby
 Stevens, Mr., City-road Circuit
 Sanders, Mr. I., Wirksworth
 Sharpley, David, Kettering
 Smedley, John, Lea Bridge, Crawford Circuit
 Steele, Mr. A., Barnard Castle.
 Steele, Mr. I., ditto
 Stephenson, Mrs., Leeds.
 Stanley, Robert Swan, Newcastle-on-Tyne (Trustee)
 Scott, John, Worcester
 Schofield, John, Oldham
 Schofield, Isaac, Alderman, Sheffield
 Sharman, John, ditto
 Sharman, Mrs. John, ditto
 Shaw, John, Longton
 Slater, Thomas, Belper
 Stevens, Mr., Wellingborough
 Sharman, W., Ireland, by Mr. J. Sharman, Sheffield
 Shaw, Ben., Huddersfield, 2nd.
 Shaw, James, ditto
 Skay, Edward, Sheerness
 Saunders, James, Cromford
 Seamons, W., Pickering
 Sneesby, T., Sheffield
 Seamons, William, Aylesbury
 Shilcock, Joseph, Derby
 Smith, Thomas, Ipswich
 Stones, G., Pontefract
 Shaw, W. ditto
 Southworth, Wm., Southport
 Seaton, Mrs., Sheffield
 Schofield, Jas., sen., Oldham
 Schofield, Jas., jun., ditto
 Schofield, Mrs., ditto
 Small, Mrs., Bramley
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*. The Branch Secretaries are requested to refer to this list, and be regular in collecting the Subscriptions.

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"BE KINDLY AFFECTIONED ONE TOWARD ANOTHER."

THE
LOCAL PREACHERS' MAGAZINE,

AND

Christian Family Record,

FOR THE YEAR 1854.

THE AUTHORISED

ORGAN OF THE WESLEYAN METHODIST LOCAL PREACHERS'



"WISE AS SERPENTS: HARMLESS AS DOVES."

VOL. II.—NEW SERIES.

VOLUME FOURTH, FROM THE COMMENCEMENT.

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1854.

"IN HONOUR PREFERRING ONE ANOTHER."

"BLESSED IS HE THAT CONSIDERETH THE POOR: THE LORD WILL DELIVER HIM IN THE TIME OF TROUBLE."

"TO DO GOOD AND COMMUNICATE, FORGET NOT: FOR WITH SUCH SACRIFICES GOD IS WELL PLEASED."

LONDON :

PETER AND GALPIN, PRINTERS, PLAYHOUSE YARD,
ADJOINING THE "TIMES" OFFICE.

PREFACE.

— ♦ —

THE present issue will complete the fourth volume of "THE LOCAL PREACHERS' MAGAZINE," and the second of the new series with the additional title of THE CHRISTIAN FAMILY RECORD.

According to "time-honoured custom," we are expected to present that which, although written last, will form a preface, and be read first when the numbers are bound together.

It is no easy matter to determine what shall be the nature of our address. Were we publishing a book, in the ordinary sense of that term, we should be expected to make known its contents and declare the object of its publication; but this is unnecessary in respect to a Magazine. Eleven numbers have been some time in the hands of our readers, and, most likely, the twelfth will be read by them before the lines we now pen come under their notice. We have nothing therefore to add in respect of the past, except to record our gratitude to "the Giver of all good," and express our thanks to our many kind friends by whose assistance we have been so far successful.

To those who have hitherto sustained us we still look, and venture to hope that they will not be weary in well-doing.

We should rejoice if we could report a greatly enlarged increase in the circulation. Though we cannot do this, we are thankful that we continue to maintain our position unimpaired. Yet we are still called to "sow in hope." The promise, however, is sure, "In due time ye shall reap if ye faint not."

It is painful to reflect on the supineness of many who have it in their power to enrich the pages of this work, greatly enhance its value, and increase its sale; but we trust this will not lessen the zeal of others. We have appealed to our elder brethren and fathers to send us memorials of their early associations and labours, which, if they neglect to record, will soon die with them. We now urge it upon our younger brethren, who have the pens of ready writers, to seek intercourse with those veterans who have borne the heat and burden of the day, and draw from them facts and incidents connected with their past history, write down their pleasing

narrations, and then forward them for publication, that we may help to excite the gratitude of those who have entered into their labours.

Once more we invite all to help us in advertising the Magazine wherever they go. No public meeting on behalf of the "Association" should be held without numbers being ready for sale or presentation.

For a very trifling sum a few dozens of the first and second years' numbers can be obtained of the publishers ; if these were lent or given away, the subscribers might be greatly increased ; and wherever the Magazine circulates, there will the friends of the **MUTUAL-AID ASSOCIATION** increase, so that a double benefit will accrue.

We hope in the coming numbers to present a still more varied list of subjects, and shall avail ourselves of extended means to render the Magazine worthy of support. We shall be glad if our friends will continue to furnish us with facts, suggestions, expositions, descriptions, essays, scraps, incidents, biographies, &c., and will bear with us if their contributions should not appear as soon as they expect, and still bear with us even though they should not appear at all.

Many thoughts of a personal nature are pressing for utterance, but an embargo has been laid upon us, and we must refrain. Through evil report, as well as through good report, amidst much opposition, many inconveniences, and sacrifices, we have endeavoured with a "single eye" to serve our brethren. Until the next aggregate meeting, if spared, we purpose continuing our services. Then our editorial connection with the **LOCAL PREACHERS' MAGAZINE** will cease ; but we shall never, while we live, cease to wish well to an Association and its organ to whose interests we have year after year devoted our best energies, in whose success we have rejoiced, and for whose uninterrupted prosperity we shall ever pray.

Hope Cottage, Louth, November, 1854.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JANUARY, 1854.

Essays, Scripture Illustrations, &c.

OUR PERIODICAL.

How extensive is the application of this phrase! What a host is ever on the wing answering to this designation! How great their variety!—modified in their sizes, shapes, and hues by the means, designs, and tastes of their owners or their patrons.

It would form a curious subject of inquiry to notice the transmutations the English language undergoes daily, weekly, monthly, or quarterly, in obedience to the diversified demands of these arbitrary claimants; or to ascertain the quantity of type, paper and labour brought in requisition by them. And it is melancholy to consider the varieties and contrarieties of their principles, influences, and results upon the many-minded public to whom the many members of this vast host address themselves. If we possessed a faculty, the exercise of which would enable us to discern the workings of spirits, what wonderful evolutions of thought and feeling should we witness as the million-eyed populace scanned the periodical page, or the ear of the multitude listened to its contents. Even without the aid of such a secret power, how visible are the effects which it has produced and is producing! and, as to the future, how prodigious are the changes which it is designed to effect!

A power such as that which is associated with the periodical press must be derived from some native principle of the soul—it must be identical with some natural force in the spirit-world. It cannot be the mere creature of circumstances. However much we are indebted to that Athenian taste which keeps us on the alert after “some new thing,” the power in question, in its origin and nature, must surely be something more than a human invention. It is analogous to those great movements of nature which we behold ever going on and exhibiting

their various phenomena, not by finished productions or effects, but by a perpetual train of efforts—by the ceaseless action of exhaustless energies in varied spheres. This power of the periodical press, unlike that of the ponderous and neglected folio, seems to be made up of small, incalculable atoms, the aggregate sum of which imagination cannot conceive. In the mode of its application, this power is analogous to other natural forces—the same, for instance, as the material operations of nature, which are constant and perpetually recurrent. Her periodicals struck off in legible characters to suit all readers, in all times, to meet all the degrees of civilisation, and for men of all climes and all languages—*never fail*—her editions are never stinted—and never run short. “There is no speech nor language where their voice is not heard.” Her productions are constant and regular in supply, to meet a constant and regular demand. This similarity between the power of the periodical press and the effect of constancy in the operation of natural causes, is everywhere seen. The seasons of the year can only rotate by the regular and continued operation of their legitimate causes. We could not realise the comforts and blessings of spring or summer by the simultaneous gush of the rains of a whole season, or by the concentration upon a single day of the solar rays of a summer. The gorging of the human stomach with much more than its accustomed quantity of food, can afford no extra nourishment to the system, and may do much harm. That the elevation of the animal spirits by powerful stimulation is not the true method of augmenting the sum of our enjoyment, is a doctrine not now confined to Stoics and Quakers. We are all believers in this doctrine; and there is good reason to suppose that in this respect one law is common to matter and to mind. It is quite possible to suggest thoughts to the mind more rapidly than it can digest them. Many a vigorous intellect has thus been gorged—many a well-arranged spiritual garden has withered under the influence of unrestrained inundations of light.

The power of the periodical press resembles that which Jehovah exercised in a regularly graduated manner upon the minds of a human tribe, which he took aside for purposes of instruction, that they might become the instructors of mankind. The process required some thousands of years to complete it, though that tribe was a long time isolated from the world, before he could thoroughly awaken their thoughts to anything like a worthy conception of his meaning, or prepare their minds for the spiritual teachings of the Saviour. The periodical through which he mainly conveyed his divine lessons to them, went through many a series, and each of these through many editions. So far as we can see, the work could be accomplished in no other way. And as it was with the framework and theory of Christianity, so is it as a general rule with the practical effect of it upon individuals—the graces and beauties of the Christian character are not instantaneous productions. We need “line upon line;” and the matured Christian is fitly exhorted to add to his “faith virtue, and to virtue knowledge, and to knowledge

temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

The chief observable assistance in this enterprise is that volume which was first issued and circulated among the Jews in parts. We have it complete, and we are required to deal with its principles in their application to ourselves and one another according to our ever-recurring necessities and our ever-varying circumstances. And for this purpose the periodical dissemination of those principles through the medium of the press, is a means which may well court general adoption. It is true many abuse the power it gives, and are ever spreading mischief among their fellows by the facilities which it affords. Every new institution avails itself of these facilities in order to attract attention, and both new and old are heard ever and anon making their appeals to us through this medium.

"Our periodical" is the channel through which, as politicians, we first learn, and then promulgate and defend our political faith.

"Our periodical" has asserted and maintained our orthodoxy against the deviations of schismatics and the scowls of infidelity. Through it sometimes, indeed, the biting sarcasm has been felt, but through it also has the sarcastic brother received the kind reproof, and been melted into love. In this department is it not its office to endeavour kindly to discover what sterling truth is wrapped up in the various hackneyed modes of expression peculiar to the various creeds, but adopting none of them as its shibboleth, and doggedly and tenaciously holding to none?

"Our periodical," in behalf of the "Evangelical Alliance," recognises this as a portion of its duty, and it would thus fain reconcile some who heretofore have appeared to be irreconcilable. May God prosper the work!

In every enterprise we pay court to the power of the press. As Secularists, in the true and in the perverted sense of the term, we have "Our periodical." As "Tradesmen" and "Merchants," as "Labourers," whether as a whole or in classes, as "Miners," "Spinners" and "Farmers," as "Schoolmasters," "Lawyers," "Preachers," as "Moralists," "Temperance Advocates," "Family Economists"—for the sake of our "Health" and our "Peace," our "Juveniles," our "Youth," our "Parents," and those of each sex—whatever our position, rank, relationship, condition, circumstances or calling, "Our periodical" cannot be dispensed with.

It seems we have either proved, or taken it for granted, that to establish a principle, or maintain a position, it is not enough to declare the truth of the one, or the righteousness and fitness of the other in a clear, forcible, *once-for-all* style. Truth is assailed—rights are questioned—charity itself is frequently maligned, sometimes betrayed. "Our periodical" has its office in each case.

Further—truth and goodness make slow progress; and so do the institutions in which they are fostered. Both require constant watchfulness. They cannot be *willed* into maturity except by a divine volition, and that is withheld. Jehovah prefers the employment of human effort,

human ingenuity, contrivance, skill, and labour. His design never takes effect more fully than when these instrumentalities are brought nearest to an assimilation to his own procedure—and that procedure is best read in the constancy, the ceaselessness, the uninterruptedness of his own care—the eternal flow of divine beneficence.

In the establishment of a periodical, and in supporting it when the design is good, our motives pure, its contents truthful, its tendency benign, *we do right*: we select one of the best means to attain its end which the age affords; we have God's approval, and our endeavours will succeed.

"*Our periodical*" is emphatically the means by which the LOCAL PREACHERS' MUTUAL-AID ASSOCIATION evinces its active movements, and displays its native tendencies; and through this medium, also, it seeks the nutritive elements necessary to its continued healthiness. Here it makes its monthly appeal to its friends for support; cheers its members by the tokens of its efficiency; defends itself against the aspersions of its foes by persisting in its benevolent intentions; and strengthens its foundations by spreading broadly and deeply the substratum of Scriptural truth variously exhibited in its pages.

"*Our periodical!*" *Whose?* Surely every member of our blessed Association claims it as his already; and of the whole body of men in whose interests it is enlisted, it is not too sanguine to hope that if earnestly appealed to, a very large proportion will readily receive a messenger addressing itself specially to them. It may also calculate with certainty upon a favourable recognition from many others not belonging to their order. Indeed, many such have already cheered it by their smiles, and it now only awaits an introduction to numbers more who will doubtless be much gratified with their new acquaintance.

Six thousand copies! It ought not to stand even at that number. If it ever occupy the relative position to which it is entitled, considering under what auspices it is published; if its merits are to be commensurate with the merits of the institution it seeks to uphold, if it is to speak with as many tongues as there are Local Preachers, or Local Preachers' ardent friends to hear, then the circulation will not be limited to *twice six thousand copies*.

ARMIES AND WARS.

WHEN an observant mind contemplates the present state of European civilisation, some very glaring anomalies therein are sure to present themselves. Perhaps none are more conspicuous than the monstrous standing armies which in every nation, like swarms of locusts, eat up the harvests of industry, and batten in idleness on the fruits of labour. Every year adds to the evil, every new invention in the art of killing to the expense.

Steam has effected a revolution in the marine; and vessels of war have been built, or altered, to suit its costly requirements. Invention upon invention has appeared, and models of naval architecture have grown obsolete with the rapidity of modes of fashion in Belgravia.

The cry of all governments,—the dogma which silences, or is intended to silence, all inquirers and objectors is, “that the way to preserve peace is to be prepared for war.”

Now if this be true, really and philosophically, then is war the normal condition of society, and peace between nations an exceptional state of things, which can only be secured while the costly armaments of peace are less costly than the plunderings of a conqueror, or the taxes of an annexationist.

It must be confessed that the combative principle is very strong in human nature, and consequently the profession of arms is esteemed vastly more honourable than that of the hangman. In the former *opponents* are slain, in the latter the *vanquished and manacled* are executed. Yet, in the profession of arms—the trade of war, scenes of unmitigated cruelty, outbreaks of the most ferocious passions frequently occur; scenes in which neither the vanquished, the helpless, nor the innocent are spared.

Such horrors are, however, shrouded in convenient obscurity; and the “pomp and circumstance of glorious war” fascinate the public gaze.

Many influences contribute to this. History opens its pages to tell of battles and sieges, which are exhibited as being so many epochs in national affairs—so many landmarks by the stream of time. The architect and the sculptor adorn our cities with triumphal arches, columns, and statues, in honour of those whose mighty slaughterings have earned them the name of conquerors. Painting lends its genius and colouring to depict martial events; and poetry describes in glowing numbers the heroic deeds which gild the horrors of war.

The effect of all this is evident enough in civil life; our very words and habits of thought are tinged with the war-spirit. The orator decorates his discourses with martial allusions; and common conversation fastens upon its politer phrases for the higher, and upon its slang for the lower classes.

When men's minds are thus prepared, the war mania is easily excited by those hopes of gain which unsettled times hold out to the speculating and avaricious, and by those feelings of revenge which human nature delights in when some affront has been given to national honour.

Perceiving the evils which this war-spirit has inflicted upon our race, and the costliness of those armaments which make it more easy to go to war, the Peace Society has set itself to work upon the public mind in order to effect three notable things. *First*, The disbanding of standing armies; *Second*, The settling of all national disputes by arbitration; and, *Third*, The establishment of a system of diplomatic and commercial *taboo* against those nations that will not conform to the two former plans.

To each of these proposals grave objections may be urged.

First. As far as Britain is concerned, every one may ask, “Why should we be the first to disarm?” Our colonies are the most extensive in the world, our commerce the most valuable, our people the richest, our civil and religious liberties the greatest, and our government, with all its faults, the best upon earth. Surely these are matters worthy to be esteemed as national treasures; and common prudence demands that due care be taken of them, inasmuch as there are undoubtedly villains in the world to whom such treasures are as great a temptation as the gold of a wealthy man is to a common robber.

Second. Suppose the first requirement of the Peace Society effected; who is to be arbiter of national affairs? And by what means is the supreme court of appeal to be preserved immaculate? It is useless to refer to the integrity of the English judges; they were not remarkable for upright conduct until parliamentary impeachments had force enough to make them “do justly.” What ages may elapse before a counterpoise can be found sufficient for the best of universal empire.

Third. Suppose a judgment given on a national dispute, and the nation whose cause is lost repudiates the decree, will the suspension of diplomatic and commercial relations be sufficient to make that nation succumb? The savages of Madagascar, Dr. Francia in Paraguay, and the first Napoleon of France, are sufficient answers in the negative. And any state, with land enough for tillage, and skies blessed with a fair proportion of sunshine, may successfully set diplomatists and merchants at defiance, if they are not backed by a physical force.

It seems, indeed, that while human nature remains unchanged, lawful self-defence must, in some sort, be delegated. Each one is comparatively helpless during a great part of his existence. Sleep and sickness reduce to nothing manly strength; infancy and old age are proverbially weak. Society is an aggregate of such units; and has long seen, that in order that the many may sleep securely, and follow their occupations with regularity,—the few, under the name of police, must wake, and watch, and defend. Let the same idea be extended to national affairs, and let soldiers take the name of national police, then will the argument become clearer to our view, and much misconception be chased away in a moment.

European nations, and all civilised states, may be supposed to consist of a majority, and a minority of men; the first would scorn to rob or injure their countrymen, or any individuals of other nations; the latter would prey upon either if they could. Consequently, the soldier-police—the standing armies—ought to be of proportionate number to the minority of villains by whom they may be attacked. All beyond such numbers are a dead weight, an incubus upon society.

It is said that the late Sir Robert Peel saw this, and desired to carry out a scheme for the gradual reduction of European armies. Diplomats could not better occupy their time and talents, or use parchment and red tape better, than in settling such a project.

Meantime it appears hopeless to attempt to make men peaceful who are not believing Christians, while all the causes which have been mentioned are in full operation. The war-spirit will be too powerful for the Peace Society. No power less than that of the Prince of Peace can “renew in the spirit of the mind.” Recourse will be had to the sword, not only for defence, but also for offence, while the passions hold sway in man; and it is beginning at the wrong end to attempt to make men renounce warfare who are only governed by the blind instincts of unrenewed nature, or by the selfish infidelity which supposes that the arm of flesh only bears rule upon earth.

If all men were Christians, then, indeed, St. James might ask the world with inquiring condemnation, “From whence come wars and fightings among you?” and he might trace the evils to their sources in the “*desires*,”—the impulses of the passions,—the emotions of unsanctified human nature. And as every Christian is called to holiness, and may live in the enjoyment of a purified mind, we might expect that wars should cease “to the ends of the earth.”

Alas! all people are not Christian even in name. Mohammed's jumble of truth and error, and the superstitions of idolatry yet delude and enthral a vast proportion of the human race; and under both systems war and bloodshed are accounted pathways of happiness. The Mohammedan beholds in battle a speedier avenue to his voluptuous paradise, and the sable African lines his fetish hut with human skulls in hope of success in his next slave expedition, or of victory over a rival chieftain. The American Indian delights in the dexterity with which he can wield his scalping tomahawk, and the unbelieving Caffre in the precision of his aim and the distance to which he can hurl his spear. In fact, the war spirit rules our fallen nature. It is one of the duties of national religion, and blood is its horrid offering.

European civilisation has failed to destroy the evil principle, and wars have abounded in every land in Christendom. Men's minds are now agitated with wars and rumours of wars; the cross is arrayed against the crescent; and, shortly, one form of the cross may be arrayed against another, until every so-called Christian state is involved in the war, and will thereby add to its own national sins while it punishes those of others.

In the midst of all this it is fearful to contemplate the impotency of our section of the Christian church. Like a barque on the tempestuous ocean of human affairs, it is moved by the waves but controls them not; nor is this all; like that same vessel with the crew in a state of mutiny, there is strife within also. The harshness of discipline has brought forth insubordination; and unless a superior power take hold of the helm, who can hope to reach the desired haven?

C.

[Our able contributor has dared in this article to throw down the gauntlet, as

is were, to the Peace Society. The course of his well-tempered remarks indicate a difficulty that we have not yet seen satisfactorily adjusted in the general controversy which that Society maintains before the public. We have our own views thereon, but do not choose at present to state them further than that they are wholly based upon Scripture precept, and take no complexion from the adventitious conditions which environ and embarrass society. Our correspondent strongly and broadly puts himself in an entrenched attitude by his assertion, "that while human nature remains unchanged, *lawful self-defence* must, in some sort, be delegated." The question as to how far self-defence is *lawful* is the hinge of the whole controversy. John Nelson eschewed it altogether. Members of the Peace Society ourselves, we shall not object to a calm discussion of its principles, and hope some champion will be called forth in reply to the above article.—ED.]

THE LAW OF CHRISTIAN BENEFICENCE.

THE following essay is designed as a contribution to Christian ethics, scientifically developed. Its aim is to determine methodically the law of Christ on the possession and use of worldly property by His followers. What is needed on this subject, in all sections of the Church, is a clear development, and then a consistent application of the law of beneficence, according to the broad principles of moral obligation, which lie at the basis of all that is practical in Christian character. To apprehend distinctly the law, and individually to recognise its authority, is necessary in order that our beneficence may be rational, enlightened, and truly virtuous. This, too, is necessary to make it—on the one hand, an offering worthy of God to accept, and on the other, an exercise worthy of us to perform. Neither, without this, can it satisfy our own consciences: for it will be—not regular, but fitful,—not free, but constrained,—not commensurate with our obligation, but stinted and defective. Yet such, we fear, is the character of the greater portion of the beneficence of the age. Small as the charities of the Church are in its own records on earth, they must be still more insignificant in the records on high. How much is done or given merely to gratify personal vanity, to attract applause from others, or to allay the cravings of an impulsive amiability! How much to please a friend, or to compete with a rival! How much from the influence of example, the zeal of partizanship, or the desire to secure some sinister end! How much from the excitement of some eloquent public appeal, or from the urgency of some importunate private solicitation! And how little from a calm rational conviction of duty! This arises, principally, from the lack of fixed, definite views of the law of beneficence: and the establishment of this law in its proper position of authority in the inner man. To supply this defect, as far as we may be able, is our present aim. Our appeal is to the judgment, not to the passions. We trust more to argument than to exhortation: not that we deem the eloquence of earnest persuasion inapplicable to our general theme (for we know that man is a creature of passions, which legitimately sway him as much as the dictates of pure intelligence), but because this part of the work has been already accomplished most ably by Dr. Harris and other writers. Nothing, for example, can be more fervent and rousing than the concluding chapters of "Mammon;" but when the book is closed, the reader's excitement soon subsides, without perhaps any practical result,—because the question which naturally suggests itself after a moment's reflection has not been answered, "*How much*, after all, *ought* I to do, or to give?" To answer this question is what is now desiderated, and all that this essay is designed to achieve.

Besides, our words are to the children of God, by faith in Jesus Christ, whose *hearts*, we presume, *are* rightly affected. What they need is light, rather than heat: an answer to the cry, "What wouldest thou have me to do?" rather than an exhortation to urge such a cry. We rely for practical effect on their sense of duty more than on their powers of sympathy or capabilities of emotion.

I. STATEMENT OF THE QUESTION.—What is the position of the sincere

Christian with respect to worldly possessions? By "worldly possessions" we mean whatever is properly representable by money, and exchangeable for it. All such are material in their nature, and directly belong only to man's lower and animal nature,—are available for the supply of its wants, and the gratification of its senses. Now, because the Christian's life is essentially spiritual, and its appetencies toward Heaven, it becomes a question at once pertinent and important, "What has he to do with worldly goods?"—or, because his "citizenship is in Heaven," and its laws are his laws, its riches his riches, its honours his honours, it is needful to ask, what bearing his connection with that upper realm has on his relation to the things of earth, where, notwithstanding his celestial citizenship, he is for a season detained? Is he to relinquish all hold on temporal wealth, because he is an heir of eternal wealth, and so surrender himself to the uttermost abjectness of poverty? Thus thought thousands of ancient eremites and monks, together with multitudes of Christian bishops and private disciples, who either lived on charity, or scrupulously contented themselves with providing exactly for one day's necessities at a time. Or is he, literally, to claim the earth and all that therein is for himself and fellows by virtue of their sonship to Him who made the world, and proceed to treat all the unsaved occupiers of its treasures as thieves and usurpers? Such a view has been entertained by several fanatical sects, both before and since the Reformation; who, on the strength of this doctrine, committed the most lawless excesses, and in some instances were subdued only by the power of the sword. Or is he, thirdly, to be a proprietor of wealth, in common with the ungodly, and distinguish himself from them only by the use which he makes of it, and the principles which therein govern him? This seems, in the present age, to be at least the implicit sentiment of nearly all branches of the Church, and the difficulty is to ascertain satisfactorily wherein consists the required difference between the believer and the worldling as to the use of money, and whether it should affect the whole of his possessions, or only a certain surplus and devoted portion of them.

It will be granted by all concerned in this inquiry, that the question propounded above must be answered from the Holy Scriptures, and especially from the New Testament: and, further, that the answers should be sought after with honesty of purpose and docility of spirit, without pride, or passion, or prejudice.

The general principles of Scriptural law, relating to the subject of research should first be discriminated; and then, in the light of these, all specific precept should be examined and interpreted.

II. METHOD OF INQUIRY.—Our investigation, according to the foregoing remarks, will embrace two processes, both equally needful in all ethical explorations of Holy Writ. From their disunion most of the wide-spread practical errors of Christians in all ages have sprung. First to obtain general views, and next to explain particular injunctions through them, are the two parts of a right method, such as we propose now to follow. Seldom has this been done hitherto by the moralists of Christianity. Sometimes attention has been given to the former, and speculation expended on them so exclusively as to admit, partly through inadvertence and partly through ignorance, many real blemishes, by which the Christian character has been marred in the sight of men. At other times, regard has been paid to the latter so absorbingly as to cramp or extinguish the spiritual life, and reduce the service of Christ to the irksome routine of minor duties and frivolous observances. Each partiality should be avoided. The two processes should be combined. Otherwise, the preceptive harmony of Scripture will be undiscerned; for there are special maxims enjoined there, which see directly opposed to each other, and which can be reconciled only in the high unity of some general principle or law comprehending them both.

III. STATEMENT OF PRINCIPLES.—These are four:—

- 1.—That God is the absolute Proprietor of Earth, with all that it contains.
- 2.—That, whatever of worldly good is in the hands or power of a Christian, it is entrusted to him, as to a steward, by the Great Proprietor.
- 3.—That the Christian's tone of private sentiment toward worldly goods should be one of entire superiority to it, whether for its own sake or for selfish purposes.

4.—That, as God is good or kind, the Christian's relation to his fellow-creatures, as His steward, is that of a benefactor, or dispenser of kindnesses.

IV. ELUCIDATION OF PRINCIPLES.—1. The first principle affirms, not only that God had originally an absolute proprietorship in all earthly things, as their free and sole Creator, but that He has retained this right in them, unrestricted and unimpaired to the present time, and will continue to do so to the end of the world. It is a permanent, an aoristic affirmation that He is eminently and literally Lord of all, the possessor and master of every existing thing. Never has this right in the works of His own hands been alienated from Him, in whole or in part. He has sold nothing to any one, lost nothing, forfeited His interest in nothing; and, strictly speaking, given nothing. No creature has ever acquired a right to dispose of the smallest fraction of this material universe irrespective of God's will, much less in opposition to it; for He who created each atom has never relinquished His claims upon it as His own. His it was in the beginning, is now, and must ever be, unless he resolve upon its annihilation. No man, therefore, can say that anything which he has is his own. Whatever is in his hands God can at any time, without injustice, snatch from him and give it to another, or interpose to divert it to another use than that for which it had been intended. It was not unjust of Him to take the jewels of the Egyptians and give them to the Israelites, or to take the cities and vineyards of the Canaanitish nations and pass them over to the same people; or to transfer the throne of Saul to David, and that of Belshazzar to Cyrus. Christ violated no man's right when He sent the demons into the herd of swine and caused their destruction; or when He overturned the tables of the merchants in the temple and scattered their treasures. In truth, all these things were His, and He could do what he would with His own. Even so it is with our wealth and possessions, and those by which we are surrounded. All are God's. Every field or forest we gaze on is His; every hill we climb, every vale we traverse, every sea we navigate, every stream we cross, every quarry we descend, every mine we explore, every jewel we find, all are His. All are in His domains, part and parcel of His property. The whole terraqueous globe is His estate. Nothing can we see or use, eat or put on, find or barter, but it is His, by Him made and preserved, for His glory created. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein."—Psalm xxiv. 1. This is twice cited by St. Paul in 1 Corinthians x. 26, 28. "The silver is mine, and the gold is mine, saith the Lord."—Haggai ii. 8. "Every beast of the forest is mine, and the cattle upon a thousand hills!"—Psalm iv. 10, and lxxxix. 11.

2.—The second principle is, that God has an accurate knowledge of how much worldly good has fallen to the share of each believer, and of what kind it is; and that He has deliberately and intentionally apportioned it to him, as a trust, i. e., a temporary deposit, which the holder is bound to employ according to his Lord's will, and for which he must ultimately give a strict account. What is in his hands has not been given to him to be entirely under his own control, nor even lent to him to be used temporarily for his own purposes; but only committed, to be eventually rendered back with interest. It has been consigned to him as an agent, subject all along and in every movement to the behests and purposes of the Great Proprietor. The Most High is not indifferent to what is done by His people with His own goods. He had distinct and ascertainable intentions in entrusting them to His people. Their duty is diligently to study those intentions, and most faithfully to conform to them. The principle before us is partially applicable to all mankind; but we understand it as belonging to them in a very special sense. They are consciously and voluntarily to do His pleasure and execute His purposes in all the uses they make of earthly property; but the ungodly are certainly not in this way made His stewards. True, He knows how much each one of them possesses, and has, at least permissively, assigned it to them; but it may have been in mercy to constrain them to repentance, or in justice as a punishment for their vices (for the prosperity of fools shall destroy them), or simply to employ them as His instruments, though unknowingly to themselves. It was principally for this last-named object that Cyrus, Nebuchadnezzar, and Pharaoh were raised by God to the loftiest positions of rank, wealth, and power. But God watches over the path of the saint in love, and vouchsafes temporal prosperity to him for his own good, that he may

increase his final reward by willingly and joyously serving his God with all that is in his power. "The Lord maketh poor, and maketh rich: he bringeth low and lifteth up."—1 Samuel ii. 7. See also the prayer of Agur. "Give me neither poverty nor riches."—Proverbs xxx. 8. Also Ecclesiastes v. 18, and vi. 2. The parable of the talents in Matthew xxv. 14—30, is particularly worthy of citation in this connection. Its design is, unquestionably, to unfold the doctrine now insisted on, in its application to all gifts and endowments which God may entrust to men, and therefore to that of material property.

(To be continued.)

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—No. X.

NO PLACE TO PRAY IN.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

MONTGOMERY.

We remember once to have heard that persevering and ill-used open-air preacher, "*Boatswain Smith*,"—when speaking on the importance of prayer, and enforcing the delightful truth that God is *everywhere*, and that "His ear is ever open to his needy servants' cry"—relate an anecdote of a poor sailor who, in the midst of the confusion incident to a man-of-war life, and anxiously seeking for the salvation of his soul, made a *closet of his hat*, and there sought and found the mercy of God. We have often thought since then of the poor *tar's closet*, and it has many a time been no small source of comfort to us to remember that our God, Jehovah, is not confined to places made with hands; that it is the heart of his creatures he delights to make his temple; and that even in the busy crowded city the faithful follower of the Lord may walk and talk with Jesus; or while in the solitary waste, or walking in the silent night, alone and companionless, by the roadside, it has also been our happiness to realise the presence of our Heavenly Friend, and we have sung—

"Alone, yet not alone, am I;
My *Heavenly Friend* is near:
He condescends to show his face,
My lonely way to cheer.

Blest with his presence, sorrows fly,
And worldly cares disperse;
No more I murmur at my lot,
But feel I merit worse.

Then on my course, with cheerful step,
I journey through the night;
Prayer fills my heart with holy love,
My soul with heavenly light."

But this appears not to be the teaching of Popery. Among the many errors which are inculcated by the priests of Rome, this is one—that to pray acceptably we must *go to the temple*. Hence, even in our own Protestant land, we have often seen the devotees of Rome, in their rags and wretchedness, hurrying to the mass-house day by day; and, peeping in, we have seen the poor deluded, priest-ridden sinners kneeling bare-kneed on the cold stones of some cold church floor, counting their beads, or going through some superstitious rite before an image or a crucifix; and a circumstance recently related to us by a friend, is a striking illustration of the above remark. It occurred not long since, and not far from our own metropolis:—

A lady and her family had been perverted to Popery; and one of the first things accomplished by the priests was to induce the gentleman to build a chapel adjoining his own house, and to support, or to aid in supporting, priests to officiate thereat. All went on smoothly for a time, till the poor Englishman, in his simplicity—presuming to interfere in some arrangements

connected with what was, in fact, his *private chapel*—found that, in embracing Popery, he had renounced the right to exercise private judgment, or to control what was still his own. Unable, therefore, longer to use as his *closet* the place he had erected, while it was under the control of the priests, and so far fearful of them as to lack the courage to turn them out, he resolved to erect a small chapel for his own especial use. Accordingly, workmen were engaged, and the building progressed amid the great and anxious solicitude of the gentleman and his wife. It did not, however, proceed so fast as they desired, and much anxiety for its speedy completion was manifested by both. One day the lady visited the place, and after putting many questions to the men who were engaged, she said,—*“I do hope you will get it done soon, for all this time Mr. — has no place to say his prayers in; and that, you know, is a very serious thing!”*

The Lord save us from Popery!

J. H—G.

Biography.

MEMOIR OF WILLIAM MABANE.

BY HIS SON.

WILLIAM MABANE was a native of Gateshead, in the county of Durham, and was born on the 22nd day of February, 1803. His parents were in humble circumstances, and requiring his aid early at business, the period of his attendance at a day-school was very limited. On a Sunday there was but little restraint exercised upon him, and he was suffered to spend the day in wandering in the fields, &c. But Almighty God had implanted a tender conscience within him; and while idling away that sacred day the Holy Spirit convinced him of the wrong he was doing to himself, and of the sin he was committing against his God. Knowing the advantages of education, he determined upon attending a Sabbath-school, and sought admission into the Gateshead Wesleyan Sunday-school. Being denied admission, on account of his parents not attending with him, and fearing the willingness of his parents to comply with the request of the managers, he resolved to try another school. Newcastle being near to Gateshead (only on the opposite side of the River Tyne), he applied for admission into the school conducted on the premises erected by Mr. Wesley, called the Orphan House, and was gladly received.

As a scholar, he was attentive, valuing his privileges, and using the opportunity to improve himself. He was taught to read and write, and instructed in the truths of God's Holy Word, and often in after life spoke

of the advantages he derived from attending the Sunday-school. He remained a scholar in this institution until he was fit to become a teacher, when he removed to the Gateshead School, where he had been denied admission as a scholar. Here he entered upon the duties of a teacher, delighting to impart that instruction which he himself had so freely received. Here also he became truly converted, and connected himself with the Wesleyan Society, and afterwards with the Prayer Leaders' Society; he also met in band with several others, from which means he derived great good; and his progress in the Divine life was so marked and decisive as to lead to his being employed as an exhorter. In the year 1825 he removed to South Shields. In connection with this circuit he was received on the plan as a Local Preacher, and during his residence here continued to hold forth the Word of Life in most of the villages around. Here, too, he became a leader, and was much beloved by those over whom he was placed. In the year 1842 he removed to Leeds, where he connected himself with the Brunswick Circuit, and up to the time of his last illness continued to preach the gospel of Christ. Here also he sustained the office of leader.

For many years his health was delicate, and towards the end of his life he lived at Woodhouse for the benefit of the air; but, continuing to get worse, he removed again into

Leeds. The state of his health now prevented him taking charge of a class, and he joined Mr. Mackson's, where he enjoyed, when privileged to attend, sweet intercourse with God. His leader speaks of him thus:—"It is with pleasure that I reflect upon all that I remember of the late William Mabane: all my conversation satisfied me that he was a Christian indeed. Though I had known him for several years, it was only about twelve months previous to his death that I became intimately acquainted with him. In March last he joined my class, and continued regularly to attend, so long as his health would permit. In the class his experience was always edifying, instructive, and highly satisfactory. 'I find,' he was wont to say, 'that perfect love casteth out all fear.' There was a maturity about his experience, strongly marked by fervent expressions of heartfelt gratitude for all the Lord's dealings with him, and by earnest hungerings and thirstings after entire conformity to Christ in all things. His piety was genuine, deep, and fervent. On an evening, a short time before he was confined to his house, I took a walk with him, and it is pleasing to reflect that the subject matter of our conversation was Psalm xvii. 15,—'As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.' Fitting theme for a believer just about to be called away from a state of trial and suffering to mingle with 'the spirits of just men made perfect' in a world of perfect enjoyment and eternally-increasing happiness."

In the earlier stages of his affliction, like many of God's dear children, he passed through some very severe and painful conflicts with the enemy. But he who hath said, "I give unto my sheep eternal life, and they shall never perish," afforded him grace which made him more than conqueror over all the powers of the adversary. These were the severest and last he ever shall know. His bodily suffering was great; but in the midst of pain of body and conflict with the enemy he would pray earnestly for faith and patience: he would say,—*"Give me faith, O Lord, that I may rely fully on thy wisdom in this affliction. I resign my all into thy hands; if to be restored to health, thy will be done; but I would choose*

rather to depart and be with thee, which is better than this life. And O for patience to suffer thy will while I linger here!" and then he would repeat that verse of the poet—

"I'll praise my Maker while I've breath."

This verse, as often as he repeated it, elevated his hopes of eternal happiness, and of praising in heaven his Divine Creator. He would say—"The honey of life is the hope of heaven, which sweetens every bitter cup. Were it not for this hope, I should sink beneath this load: but blessed be the Lord who hath implanted this hope within, through the redemption of Jesus Christ." All medical aid having failed, his weakness increased; but, amidst all, no murmurings escaped his lips, no fear of death appeared for a moment to cloud his spirit. His heart was steadfast, trusting in the Lord; in weakness he was "strong, giving glory to God." For two or three days previous to his death he was reduced to such a state of weakness as not to be able to speak much; but he was perfectly sensible to the last, the movements of his lips and hands indicating that his every breath was prayer. About ten minutes past twelve o'clock on Tuesday morning, August 23rd, he sweetly fell asleep in Jesus, waving his hands in triumph—victorious in death. He had been asked if he found Christ precious. He replied with all the energy of which he was capable—"Yes; precious Saviour!" These were about the last words he uttered in the flesh. Ere another sunrise had gladdened this earth, he had entered the invisible world—a candidate for citizenship in the city whose Builder and Maker is God, and for the service of its "King, in His beauty of holiest love."

MEMOIR OF NAOMI STREET.

NAOMI STREET, the subject of the present memoir, was born on the 28th day of November, 1798, at Bradley, a village in Buckinghamshire; her parents, it appears, were ignorant of the plan of salvation, and consequently strangers to the converting grace of God,—no wonder that their child should be left destitute of that instruction which is essential to the right training up of children in the fear, nurture, and admonition of the Lord.

But though our departed sister was left destitute of this unspeakable blessing, yet it pleased the good Spirit of God, in early life, to strive mightily with her; thoughts of death and eternity were ever and anon pressing upon her young and tender mind; but having no one to converse with her, or instruct her in the good and right way, she went on in this way until she arrived at the age of nineteen years; when, after she had been at our chapel one evening, one of the local preachers, perceiving her in distress, and believing her to be seeking the pearl of great price, followed her home, and imparted to her that instruction which was essential to her being pardoned and adopted into the family of God. After this good friend had left her, and while wrestling with God in mighty prayer that he would blot out all her transgressions, and impart to her the joys of his salvation, it pleased the blessed Saviour to write the pardon on her heart: her soul was filled with joy unspeakable, and she could indeed and in truth sing:—

“ My God is reconciled,
His pard’ning voice I hear;
He owns me for his child;
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry.”

This was the starting point of our dear sister’s religious life, in youth’s delightful morning. She had not her religion to seek in a dying hour; she built her house upon the rock, so that when the winds of disease furiously attacked her, and the rains, and storms, and floods of affliction fell upon her frail tabernacle, they alarmed her not, for she had cast her anchor within the veil; and those very storms, and floods, and winds, that severed her from all she held dear on earth, were the means employed by a wise Creator to conduct her frail bark over the swellings of Jordan, and of wafting her ransomed spirit to the paradise of God.

The choice that our sister made in early life was not without its difficulties. She had been brought to God through the instrumentality of the Wesleyan Methodists, and she determined, with the help of the Lord, that this people should be her people, and that their God should be her God. The stand that she thus made, raised against her a host of persecutors. She

had determined to be a Methodist; that was enough. The word in that day was only considered as a term of reproach. Her chief persecutor was her own father; he loved his child, it is true, but he considered it a disgrace for any of his family to be connected with the Wesleyan Methodists! At length the struggle became so severe, that she was about to be driven from her home; in this extremity she pleaded with her father, and said, “ Father, I love you as your daughter. In all things which I can do conscientiously, I will obey you; but if you wish me to give up my religion, God help me, that I never will. I can trust in that God who has declared, when thy father and thy mother forsake thee, then the Lord will take thee up.” It so happened, however, that that God, who is the refuge of his saints, made a way for our sister, and through the intercession of her mother she was permitted to remain at home. A short time after this occurrence the father of our departed friend was laid upon the bed of affliction. It proved to him the bed of death; but upon it he was enabled to praise God that ever he gave him such a daughter as Naomi; and thus his persecuted child was the means in the hands of God of plucking her once ungodly parent as a brand from the eternal fire. “ God’s ways are not as man’s ways; neither are his thoughts as man’s thoughts;” for he can make even the wrath of man to praise him, and the remainder of man’s wrath can God restrain. Thus did our dear sister continue walking in the good and right way; she followed the Lord, and persevered. *Onward* was her motto; keeping her eye of faith constantly and permanently fixed on the recompence of reward.

In the year 1821, she was joined in marriage with him who is now left to mourn the loss of the companion who helped him to brave the storms of life’s troubled sea. But she left him with this delightful assurance, that ere long they should meet again,

“ And greet the blood besprinkled band,
On the eternal shore.”

The life of our departed friend was one of unusual usefulness. She sustained the office of class-leader for many years; and, in the day when the blessed Redeemer shall number up his jewels, many will be found who were

and then came the same dead silence, and the same interest on the part of the lady in something passing in the street.

Mrs. Walton wanted the money she had earned for making the shirts, and Mrs. Lander knew it. But Mrs. Lander never liked to pay out money, if she could help it; and as doing so always went against the grain, it was her custom to put off such unpleasant work as long as possible. She liked to encourage the very poor, because she knew they generally worked cheaper than people who were in easier circumstances; but the drawback in their case was, that they always wanted money the moment their work was done.

Badly as she stood in need of the money she had earned, poor Mrs. Walton felt reluctant to ask for it until the whole number of shirts she had engaged to make were done; and so, after sitting for a little while longer, she got up and went away. It happened that she had expended her last sixpence on that very morning, and nothing was due to her from any one but Mrs. Lander. Two days at least would elapse before she would have any other work ready to take home, and what to do in the meantime she did not know. With her the reward of every day's labour was needed when the labour was done; but now she was unpaid for full four days' work, and her debtor was a lady much interested in the welfare of the poor, who always gave out her plain sewing to those who were in need of encouragement.

By placing in pawn some few articles of dress, and paying a heavy interest upon the little sum of money advanced thereon, the poor widow was able to keep hunger from her door until she could finish some work she had in hand for a lady more considerate than Mrs. Lander. Then she applied herself with renewed industry to the three shirts yet to make, which she finished at the time she promised to have them done. With the money to be received for these, she was to pay one dollar and a half to get her clothes from the pawnbroker's shop, buy her little boy a pair of shoes,—he had been from school a week for want of them,—and get a supply of food for the many mouths she had to feed.

Mrs. Lander received her with that becoming dignity of manner and gra-

vity which certain persons always assume when money has to be paid out. She, as it behoved her to do, thoroughly examined every seam, line of stitching, and hem upon each of the three shirts, and then, after slowly laying the garments upon a table, sighed and looked still graver. Poor Mrs. Walton felt oppressed; she hardly knew why.

"Does the work please you?" she ventured to ask.

"I don't think these are as well made as the others," said Mrs. Lander.

"I thought they were better made," returned the woman.

"Oh, no. The stitching on the bosoms, collars, and wristbands isn't nearly so well done."

Mrs. Walton knew better than this; but she did not feel in any humour to contend for the truth. Mrs. Lander took up the shirts again, and made another examination."

"What is the price of them?" she asked.

"Seventy-five cents."

"Apiece?"

"Yes, ma'am."

"Seventy-five cents apiece?"

"I have never received less than that, and some for whom I sew always pay me a dollar."

"Seventy-five cents! It is an imposition. I know plenty of poor women who would have been glad of these shirts at half the price—yes, or a third of the price either. Seventy-five cents, indeed! Oh, no—I will never pay a price like that. I can go to any professed shirt-maker in the city, and get them made for seventy-five cents or a dollar."

"I know you can, ma'am," said Mrs. Walton, stung into self-possession by this unexpected language. "But why should I receive less if my work is as well done?"

"A pretty question, indeed!" retorted Mrs. Lander, thrown off her guard. "A pretty question for you to ask of me! Oh, yes! You can get such prices if you can, but I never pay them to people like you. When I pay seventy-five cents or a dollar apiece for shirts, I go to regular shirtmakers. But this is what we generally get for trying to encourage the poor. Mrs. Brandon said that you were in needy circumstances, and that it would be a charity to give you work. But this is the way it generally turns out."

"What are you willing to pay!" asked the poor woman, choking down her feelings.

"I have had shirts as well made as these for forty cents many and many a time. There is a poor woman down in Southwark who sews beautifully, who would have caught at the job. She works for the shops, and does not get over twenty-five cents for fine shirts. But as Mrs. Brandon said you were suffering for work, I thought I would throw something in your way. Forty cents is an abundance; but I had made up my mind, under the circumstances, to make it fifty, and that is all I will give. So here is your money—three dollars."

And Mrs. Lander took out her purse, and counted out six half dollars upon the table. Only for a few moments did the poor woman hesitate. Bread she must have for her children; and if her clothes were not taken out of pawn on that day they would be lost. Slowly did she take up the money while words of stinging rebuke were on her tongue. But she forced herself to keep silence; and even departed, bearing the wrong that had been laid upon her without uttering a word.

"Did you get my shoes as you promised, mother?" eagerly inquired her little boy, as she came in, on returning from the house of Mrs. Lander.

"No, dear," replied the heart-full mother, in a subdued voice. "I didn't get as much money as I expected."

"When will you buy them, mother?" asked the child as tears filled his eyes. "I can't go to school in this way." And he looked down at his bare feet.

"I know you can't, Harry; and I will try and get them for you in a few days."

The child said no more, but shrunk away with his little heart so full of disappointment, that he could not keep the tears from gushing over his face. The mother's heart was quite as full. Little Harry sat down in a corner to weep in silence, and Mrs. Walton took her sewing into her hands; but the tears so blinded her eyes, that she could not see where to direct the needle. Before she had recovered herself, there was a knock at the door, which was opened immediately afterwards by a lady, who came into the room where the poor widow sat with her little family around her.

More than an hour had passed since the unpleasant interview with the poor widow, and Mrs. Lander had not yet recovered her equanimity of mind, nor lost the feeling of indignation which the attempt to impose upon her by an exorbitant charge had occasioned, when she was favoured with a visit from Mrs. Brandon, who said familiarly, and with a smile, as she entered—

"Ah, how do you do, Mrs. Lander? I have just corrected a mistake you made a little while ago."

"Indeed! what is that?" asked Mrs. Lander, looking a little surprised.

"You only gave poor Mrs. Walton fifty cents a piece for the half-dozen of shirts she made for you, when the lowest price is seventy-five cents. I always pay a dollar for Mr. Brandon's. The difference is a very important one to her—no less than a dollar and a half. I found her in much trouble about it, and her little boy crying with disappointment at not getting a pair of shoes his mother had promised him as soon as she got the money for the shirts. He has been from school for want of shoes for more than a week. So I took out my purse and gave Mrs. Walton the dollar and a half to make up the sum she had earned, and told her I would see you about it. I acted right, did I not? Of course, it was a mistake on your part?"

Mrs. Lander was never more completely out-generalled in her life. The lady who had corrected her error was one in whose good opinion she had every reason for desiring to stand high. She could grind the face of the poor without pity or shame, but for the world she would not be thought mean by Mrs. Brandon.

"I am very much obliged to you, indeed," she said with a bland smile. "It was altogether a mistake on my part, and I blame the woman exceedingly for not having mentioned it at the time. Heaven knows I am the last person in the world to grind the faces of the poor! Yes, the very last person. Here is the money you paid for me, and I must repeat my thanks for your prompt correction of the error. But I cannot help feeling vexed at the woman."

"We must make many allowances for the poor, Mrs. Lander. They often bear a great deal of wrong without a word of complaint. Some people take advantage of their need, and because they are poor, make them work for

the merest pittance in the world. I know some persons, and they well off in the world, who always employ the poorest class of people, and this under the pretence of favouring them, but, in reality, that they may get their work done at a cheaper rate than it can be made by people who expect to derive from their labour a comfortable support."

Mrs. Lander was stung to the quick by these words; but she dared not show the least sign of feeling.

"Surely no one professing to be a Christian can do so," said she.

"Yes, people professing to be Christians do these things," was replied; "but of course their profession needs

a better practice to prove it of any worth."

When her visitor retired, after having expressed her opinion on the subject under consideration still more unequivocally, Mrs. Lander did not feel very comfortable, nor was her good opinion of herself quite so firm as it had been earlier in the day. But she took good care, in the future, not to give any more work to Mrs. Walton, and was exceedingly particular afterwards in employing poor people, to know whether they sewed for Mrs. Brandon. There are a good many people in the world who encourage the poor on Mrs. Lander's principle.—*From "Women's Trials," by T. S. Arthur.*

Science and Literature.

Astronomy.

NOTICES FOR JANUARY, 1854.

BY G. C.

"Divine Instructor! Thy first volume this
For man's perusal—all in capitals!
In moon and stars—heaven's golden alphabet,
Emblazoned to seize the sight—who runs, may
read:
Who reads, can understand; 'tis unconfin'd
To Christian land, or Jewish; fairly writ
In language universal to mankind:
A language, lofty to the learned, yet plain
To those that feed the flock, or guide the
plough,
Or from its husk strike out the bounding grain.
A language worthy the great mind that speaks!
Preface and comment to the sacred page!
Stupendous book of wisdom to the wise!
Stupendous book! and opened, night, by thee."
YOUNG.

THE *Sun*, having reached his greatest southern declination on the 21st of December, and being at his least distance from the earth on the 31st, is now gaining in altitude every day; and, at the same time, his distance from the earth is increasing at the rate of more than seven thousand miles a-day, amounting at the end of this month to 221,000 miles. He rises on the 1st at eight minutes after eight, and sets at four o'clock; on the 15th he rises at eight, and sets at twenty minutes past four; and on the 31st he rises at forty-three minutes after seven, and sets at forty-six minutes past four—the day having lengthened one hour and eleven minutes. The sun enters the sign Aquarius, the Waterbearer, on the 20th; and, about the middle of the month, he

rises at the south-east-by-east point of the horizon.

The new *Moon* will exhibit her beautiful crescent in the western sky for two hours and forty minutes after sunset on the 1st, and is near to Venus on the 2nd. On the 8th she sheds her mild light upon our world from sunset until twenty-three minutes past two the following morning. She is full on the 14th at eleven minutes past nine in the morning, having reached her extreme altitude on the preceding day, and rises on the 15th at eighteen minutes after five in the evening. She crosses the equator on the 20th, going southward, reaches her lowest elevation on the 28th, is new on the 28th, and near to Venus again on the 31st.

Mercury may be viewed in the morning in the south-east-by-east point of the horizon during the greater part of the month. On the 15th he is near to Jupiter.

Venus, as an evening star, increases rapidly in brilliancy until the 24th, setting every evening between eight and half-past eight o'clock. Her appearance is like that of half-moon on the 1st, gradually assuming the crescent form as her brightness increases.

Mars rises on the 1st at forty-one minutes past nine o'clock in the evening; before nine o'clock on the 15th; and at twenty minutes before eight on the 31st. He is near to the moon on the 18th, and his brilliancy is greatly augmented during the month.

Jupiter, in consequence of his pro-

pinquity to the sun, is invisible, except for a brief space before sunrise at the end of the month.

Saturn is now a fine object, from early in the evening throughout the night. His rings, and one of his belts, as seen through a telescope, are remarkably well defined. He sets on the 1st about half-past four in the morning; on the 15th about half-past three; and, on the 30th, about half-past two. He was at his nearest approach to the earth near the end of November, and will be an attractive object all the month. During the present year, this planet will be an object of great interest. His rings will attain their maximum inclination in the month of August, and will then show the largest possible surface of this magnificent orb. The rings will apparently reach to the boundary of the ball of the planet, both at the top and the bottom. Much attention has been recently paid to the planet *Saturn*; and the astonishing discovery is announced, that within the inner bright ring of *Saturn*, there appears a faint dark ring of great breadth; and the no less surprising discovery has been made, that this dark ring is transparent, the body of *Saturn* being seen through it. This fact was announced by Mr. Lassell, who, in his communication to the Royal Astronomical Society, says,—“The two principal equatorial belts are of a ruddy brown colour, changing pretty suddenly at the southern edge of the most southern of these belts, into a dusky bluish green colour, very much deepened about the south pole, the exact place of which seems to be marked out by a circular lighter shade. One of the most striking attendant phenomena, which I now note for the first time, is the evident transparency of the obscure ring,” which, where “crossing the ball, is of a much lighter texture, or colour, than the other parts, and both limbs of the planet can be readily traced through it. The effect is precisely that of a band of crape stretched within the ring, which, projected on the white ball, would appear of a lighter hue than where projected on the dark sky.”

Uranus will be due south at half-past seven in the evening towards the middle of January.

New Comet.—On the morning of the 2nd December, a new comet was discovered from the Göttingen Observatory, on the border of the constellation Perseus, near the foot of Andromeda. At four o'clock on the morning of the 3rd, its right ascension was 1 hour 37 min. 20 sec.; its declination north, 51 deg. 37 sec.; and its motion slowly westward, and more rapidly south.

Natural History.

NOTICES FOR JANUARY.

BY S. HEREMAN.

ALTHOUGH the most severe weather of the year commonly occurs in this month, yet vegetation begins a little to revive. Several of our native plants, and a few in our gardens, put forth their blossoms in defiance of the cold. It is highly probable that all those plants which can bear severe weather have the power of generating organic heat, for many of them are so delicate in texture that no plausible supposition could be made respecting the rigidity of their fibres or sap vessels. Some plants, indeed, manifest a degree of heat enough to affect the thermometer; and all vegetables are some degrees warmer than the surrounding air, a circumstance which enables them to resist the cold of winter.

About the end of the month the snow-drop peeps above the ground, and the winter aconite now begins to show its golden blossoms, and the Christmas rose and laurustinus are in full bloom. Several plants that have outlived the early part of winter are still in bloom, as the red and white archangel, chickweed, groundsel, annual meadow grass, furze, and ivy-leaved toad flax. Several mosses are now also fully developed, as the rigid screw moss on walls and rocks, the early moss, in almost all situations, the weather-glass moss, and the stemless moss, in pale green tufts, about 1½ inches high, almost everywhere on the rocks.

A few moths may occasionally be seen, as the bay-shouldered button moth, and the early moth. These, and a few species of gnats, are about the only winged insects that venture forth to brave the cold of this season of the year. It is surprising what an amount of cold many of these little creatures are able to endure. The slow crawling caterpillar of the magpie moth, found chiefly on currant trees, will survive the hardest winter, although it is often frozen, hard as a bit of stick no thicker than a crow's-quill. I found, the other day, a caterpillar of the bridesmaid moth frozen in this manner, without any appearance of life; but after it had been for awhile in a warm room, and had become thoroughly thawed, it crawled away as though nothing had occurred. The eggs of many insects are deposited in the autumn; and, notwithstanding the severe cold, usually survive the winter. One example out of many may be adduced in proof:—The lacquey moth lays its eggs in a spiral round the twigs of a tree, and fastens them there by means of a strong cement.

About the end of the month, if the weather proves mild, several birds begin in the south of England to prepare for nesting, as the missel thrush, the red-breast, and the sparrow; but if the cold is severe, they usually postpone building until the middle of February. The greater titmouse, often called the black-cap, and the hedge sparrow, now begin to sing their spring songs, and larks may be seen in large flocks. The long-tailed titmouse may also be daily seen flitting in little flocks from tree to tree in gardens, orchards, and plantations, searching for insects on which they feed; and as they proceed in their flight in straight lines, they pass over a very large tract of country during the day. The golden-crested wren, the smallest of European birds, now approaches our houses in search of insects; during summer it is seldom seen, and it usually nestles in the most unfrequented places. It is wonderful how such a small and delicately-formed bird can endure the rigours of one of our winters, yet it seems to brave the cold quite as well as those which appear of a much harder constitution; perhaps its constant activity in search of food may in some degree account for this. During the present month the dipper, or water ouzel, may be heard whistling with a great variety of notes, whilst perched on a stone at the edge of some running rivulet.

The interior temperature of the earth in this country is seldom below 48° Fahr. The sudden disappearance of frost, and the melting of snow, accompanied with copious rains, are intended to loosen the soil for the expansion of the roots of plants, and, at the same time, to supply the fluid on which the plants are to feed. Where chalk, limestone, or marble abound, either in rocky masses, or diffused through the soil in form of sand or gravel, the thaws at this season tend to disintegrate those compact portions, and set free the carbonic acid, which, being washed down to the roots of plants by rain, constitutes an important portion of their nutriment, or at least serves as a stimulant to excite the absorbent orifices of the fibrillæ to imbibe nutritive juices.

The annual average quantity of dew deposited in this country is estimated at a depth of about five inches, being about one-fourth of the mean quantity of moisture supposed to be received from the atmosphere over all Great Britain in the year, or about 22,161,337,335 tons, taking the ton at 252 imperial gallons.

It has been ascertained that vapours are more largely exhaled from the sum-

mits of lofty mountains than from the plains below, in consequence, it is supposed, of the diminution of atmospheric pressure.

The mean temperature of the air during this month is about 47° Fahr.

Notices of New Books.

Hungary and the Magyars: from the earliest period to the close of the late war. By Edward Lawrence Godkin. With Illustrations. London: John Cassell.

Recent events have excited much interest on behalf of the Hungarians. The patriotism displayed by them in their contest with Austria, and the spirit-stirring appeals on their behalf by their famous orator and leader, Kossuth, have called forth the plaudits of all classes of the community, not omitting even the friends of the Peace Society.

But who are the Hungarians—whence came they—what are their antecedents? in other words, what is their history? are questions which the *million* cannot answer. But why should they not be able to answer? We agree with the Cambridge Professor of Modern History, Sir James Stephens, that of all subjects which ought to engage the attention of young men, history is one of the first; and yet the majority of readers are sadly deficient in historic information.

The history before us is written in a popular style, and copiously furnished with pictorial illustrations. The author has dwelt at considerable length on the nature of the connection between Hungary and the house of Hapsburg, and has placed the causes which led to the late revolution clearly before his readers. It is a handsome volume, at a small cost.

Clotel; or, the President's Daughter: a Narrative of Slave Life in the United States. By William Wells Brown. London: Partidge and Oakley.

THE heroine of this tale is said to have been a daughter of Thomas Jefferson, the man who drew up the declaration of American independence. Her mother's name was Currer, and besides Clotel, there was another daughter by the same father, named Althera.

Their history, with other facts, are given by Mr. Brown, as illustrative of the iniquity, injustice, and horror of slavery. As a prefix to the narrative, we have a short and interesting sketch of the author's life. Mr. Brown must indeed be an extraordinary man. When he escaped from slavery, a few years since, he was unable either to read or write. Now we find him following the vocations of a popular lecturer and a

successful author. The production of a volume like this, under such circumstances, is really astonishing; and, notwithstanding the land has been over-spread with "Uncle Tom's Cabins," and other pleaders on behalf of the outraged rights of humanity, we anticipate a wide circulation for this new tale of oppression and wrong.

Kind Words awaken Kind Echoes; or, Illustrations of the Law of Kindness. London: T. Nelson.

A CHARMING volume, containing anecdotes which illustrate and commend lessons of the best philosophy—and something better than philosophy—the teachings of a compassionate, ever-loving Saviour.

The Australian Almanack. London: R. Groombridge and Sons.

CONTAINS much valuable information which intending emigrants and their friends ought to possess.

The Powers of the World to Come; and the Church's Stewardship, as invested with them. By George B. Cheever, D.D. London: William Collins.

WHAT are the powers of the world to come? Dr. Cheever has attempted to answer this inquiry, and brings before his readers the "dread realities of the eternal state," and then shows that these solemn truths are committed to the Church for the benefit of the world. Such weighty subjects demand prayerful attention. Let our brethren read, preach, pray, and live as those who "have tasted the word of God, and the powers of the world to come," and they will become wiser, holier, and more influential than they have ever been.

Life in Death. A Sermon on the Death of the late Earl of Ducie. By Samuel Thodey. London: Partridge and Oakley.

A BEAUTIFULLY chaste discourse, founded on Psalm xxiii. 4; to which is annexed a brief sketch of the religious life and happy death of the much-lamented nobleman.

The Band of Hope Almanack. London: Partridge and Oakley; Sunday-school Union Depository.

THIS "broadsheet" ought to be in every house in the kingdom, and framed and hung up in every nursery or little boy and girl's bedroom. Here are a text for every day in the year; the Sunday-school Union Scripture lessons; fourteen pictorial illustrations, two of them being engravings copied from Sir Edwin Landseer's painting of "War and Peace;" besides numerous valuable hints on clean-

liness, sobriety, Sabbath preparation, and Peace.

The Globe prepared for Man; a Guide to Geology. London: W. J. Adams.

SIMPLE, clear, attractive, and safe. May be put into the hands of any youth without endangering his religion. No semi-infidelity worked up with scientific theories. Questions in reference to the most important subjects noticed are placed at the end of each chapter, and are well calculated to excite the student's attention and quicken his memory.

The Popular Biblical Educator. Half-yearly Section.

The Historical Educator, Part I.
The Popular Educator, Vol. III. London: John Cassell.

THERE is a great desire in the present day to acquire every kind of knowledge, after a sort of "Reading made Easy" fashion. Nor can it be denied that great improvements have taken place in the methods by which instruction is now conveyed; but, however popularly educational books may be written, no one should be carried away with the notion that real and solid learning can be acquired without close application and much study. Were it possible to become proficient in any branch of science with the same ease with which the contents of a novel can be devoured, not only would our estimate of its worth be lessened, but the mind would lose all the benefit which always results from the vigorous application of its powers, and no one would realise the glow of satisfaction which arises when "brought past the bitterness of learning," from the consciousness of achieving a successful work. That which is worth anything will be sure to cost something, and will be generally valued in proportion to the labour bestowed upon it. We write thus that our young friends may not suppose that Mr. Cassell has found out a "royal road to learning" for them. It will not be enough to buy his books, they must be read and pondered, or the purchase will not be of much advantage. Still it is a great thing to have collected together the information which was scattered over a hundred volumes, removing much that encumbered and obscured, and, with the aid of pictorial illustrations, presenting the whole at a price that is not to be compared with the original charge. These are advantages of no ordinary kind; and the profusion of such works in the present day almost makes some of us wish we were young again.

The "Biblical Educator" will render valuable service to all Bible classes, and

indeed to every reader of the Scriptures. The student of history will derive great assistance from the "Historical Educator." Although we cannot find fault with the number and diversified character of the subjects treated in the "Popular Educator," we caution those who seek to be really benefitted by it to *learn one thing at a time*. However capacious their mental appetites may be, no good will result from partaking of a great variety of dishes at one sitting.

The Leisure Hour.

The Child's Companion.

Christian Wreath of Prose, Poetry and Art.

London: Religious Tract Society.

We regarded the first issue of the "Leisure Hour" with considerable satisfaction, and considered the publication of such a periodical quite in keeping with the objects of the Religious Tract Society. Since then we have watched its progress, and have been glad to find that it has continued to maintain its original character, to the delight and edification of thousands. Week after week, and month after month, have crowds been eager to receive the beautifully illustrated numbers or parts, containing a continuance or conclusion of the tale or history which in a previous number had been commenced; and now, at the conclusion of the second year, we have two handsome volumes, which would not disgrace the shelves of any library in the kingdom. We recommend all who can afford the money to procure both while they can be obtained; and we trust that in every town and village friends will be found who will try to circulate the numbers, so as to displace the vile trash which too often finds its way into the hands of the people.

"The Child's Companion" is not likely to lead our children astray. Its simple and devout teaching in prose and verse are calculated to impress and improve.

"The Christian Wreath of Prose, Poetry, and Art" is tastefully got up, with eight coloured engravings, and typographical descriptions. Its prose and poetry are of the most charming description. We recommend it as a suitable New Year's gift. The following piece we select, not as the most beautiful in the book, but because, at this season when every one is making "a merry Christmas and happy New Year," we think that all should adopt the sentiments, and comply with the request.

give! give!

"It is more blessed to give than to receive."

Give prayers; the evening hath begun;
Be earlier than the rising sun:

Remember those who feel the rod:
Remember those who know not God.
His hand can boundless blessings give:
Breathe prayers; through them the soul
shall live.

Give alms: the needy sink with pain;
The orphans mourn, the crush'd complain.
Give freely: hoarded gold is curs'd,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darken'd mind they shed:
Good seed they sow, from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest'd,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams.
Hark! from the islands of the sea,
The missionary cries to thee:
To aid him on a heathen soil,
Give thought, give energy, give toil.

Mrs. L. H. SIGOURNEY.

Lays of the Future. By William Leask.
London: Partridge and Oakley.

It is refreshing to turn to the pages of such writers as Mr. Leask, who gives us poetry and piety combined, and this is a rarer thing than most of our readers imagine. To be gifted with common sense, and the ability to express it in earnest and appropriate phraseology, implies the possession of no ordinary power; and yet there is no true poetry without this strong instinctive common sense. There must be something superadded; to wit, a keen and exquisite sensibility, a feeling of universal fellowship and brotherhood with man, an appreciation of the wants of his soul, and an acquaintance with the higher aspirations of his mystic nature. Mr. Leask is one of these earnest-hearted men, and in his "Lays of the Future" the mellow pipe of peace and the loud war trumpet are both employed. Nothing can be more tender and subdued than the opening lines of the first lay, entitled "Prayer." Again, "Training" is a fine poem, full of thought, just conceptions of God's great scheme of trial and training for his creature man upon earth. There is a mingled mournfulness and indignant expostulation through the volume, displaying great power and

pathos. The passage in the lays beginning,—

"Oh! let me talk about thy judgments,
Lord!"

is full of melody; but the gems of the book are the two designated "The Church of the Present," and "The Church of the Future." The former forcibly reminded us of our emotions upon the first perusal of Pollok. There is about it a calm, serene beauty, a majesty of sorrow as the gloomy shadows of the picture present themselves to the poet's eye, which is exquisitely truthful. The brighter tints which light up the "Church of the Present," are also portrayed with a glad and heartsome appreciation of their worth.

"The Church of the Future" is a lyric, rich in rhyme and rhythm; and what is better, full of hopeful and glowing strains of prophetic joy for the future of the church. None but a man possessed

of an enlightened faith could sing as follows:—

"There are none of selfish mind,
There are none of heart unkind;
There are none inflamed with pride,
There are none who step aside.

"All is joy, and love, and song,
Praises dwell on every tongue;
Days and weeks and months increase
Triumphs, holiness, and peace.

"Sects have blended into one,
Strife and jealousy are gone;
All united, all are free,
In divine conformity.

"There is nothing to molest
Zion in her glorious rest;
Forms have vanished in the light;
Day hath conquered previous night.

"Men are holy, just and true,
Earth is clothed in garment new;
Christ, the once despised, is Lord,
And his paradise restored."

Religious Experience and Incident.

RECOLLECTIONS OF MY SPIRIT LIFE.

THE Father of Spirits gave me being in a land of great privilege—in a land where truth shone down with splendour like that of the meridian sun. Truth of all kinds attainable by human intellect was gathered together by the good providence of God, and thrown in brilliant beams upon it. Pure Christian theology walked the heavens like the sun in his strength, and the secular sciences followed in planetary orbits, harmoniously proclaiming the same God. No idols of wood or stone disgraced its shores, although in former days the idols of the sun and moon, and Tuisco and Woden, Thor, Friga, and Seater, were worshipped by my forefathers.

The records of divine truth were to be found in almost every dwelling. The books of the Old and New Testaments, containing the revelation of Jesus Christ, the world's Messiah, were, at a very early period of my life, placed in my hands. The precious things my mother taught me, gathered from these sacred writings, are still with me; and their exceeding sweetness and beauty, power and grandeur, wrought influences into my soul which nothing has ever been able totally to eradicate. From a child I knew the Holy Scriptures, which were able to make me wise unto salvation.

The first religious impression I remember was one which has ever been to me

most precious, and which has often been revived and deepened. It was Christ crucified. A picture was presented to my mind, the sight and retention of which I can ascribe only to the good-will of the Almighty. I saw the Son of Man hanging upon a cross—bleeding—dying; and near the cross stood a messenger of peace—a herald of salvation—pointing to the great atoning sacrifice, and inviting perishing sinners of all nations and peoples and kindreds and tongues to believe on the Lord Jesus Christ and be saved. By night and by day that solemn scene increased in distinctness and intensity. My tender faculties, like frail creepers needing support, clasped it with wonderful tenacity, and grew rapidly. I felt, by spiritual contact with that great reality, that I was contemplating a thing of infinite import to me and to all mankind. I felt that if my sins were forgiven for the sake of Jesus, no saint or angel could be safer than I. I felt that if I were like Jesus in heart and life I should be happy. I say that I *felt* these things, for my appreciation of them appears to me now an *intuitive perception* imparted by the Spirit of God. Their certitude was not arrived at by cold reasoning and philosophic credence, for I was a mere child of six or seven summers. They were not attained through a lively imagination, for the natural man perceiveth not the things of the Spirit of God. Nor were they the unaided sympathies of an infant heart, for these

would have ended in transient childish emotions.

Upon this rich food my understanding was fed. By this magnetic influence my heart was drawn upward to the very gates of heaven. I stood before the portal of bliss, and caught a glimpse of the inheritance of believers. I was led to the door of mercy, and heard the voice of Jesus inviting little children to come in, but alas ! I tarried, delayed, doubted, dallied with temptation, and entered not. Afterwards, when I looked up to the pearly gates, I could no longer see them; and when I looked towards the Bethesda for souls, that also was obscured; but I knew not that the god of this world blinded my eyes.

While under the influence of this impression I had no relish for company—no desire for conversation or sport; but when it left me I began to seek companionship among children of my own age, and this had the effect of lulling my uneasiness about the future.

The dial of my spirit-life struck the first hour !

Near to my own home lived a placid-looking, saint-like little girl, whose childish face, in later years, has sometimes looked down upon me from the mild blue heavens, and covered me with bitter shame. She was taken ill, and her mother told her she must die; but the little sufferer received the news gladly: perhaps some guardian angel had conveyed the message already. "I am not afraid, dear mother, I am going to Jesus." She slept—O, how sweetly ! for the Good Shepherd carried her in his bosom to the Spirit-land. The day after my mother took me to see the body. With an instinctive wisdom, known only to parents, she told me about Lydia's spirit-home; and placing my hand on the beautiful cold forehead, taught me how momentous a thing was the departure of the immortal soul. There was a hard knocking at the door of my heart, and the dial of my spirit-life struck the second hour.

Fearful dreams now fell on me. The death-bell tolled. Monsters beset my path—my bed. Evil spirits filled me with terror. Clouds like funeral palls flew over my head by thousands, each one having a living representative of the king of terrors within it. "Death" sounded continually in my ears. Death seemed everywhere. I stood alone in the universe, surrounded with an unspeakable host of destroyers. The Good Spirit was grieved, and I was compelled to taste the gall of impenitence, and to endure a glimpse of the doom inseparable from ungodliness.

Time passed, and temptations began to thicken. I was instructed by unwise

teachers to wait for a certain irresistible impulse from on high previous to seeking reconciliation with God. I was taught that man had no choice in the matter; that if God had determined to save me, I should be saved; and if he had decreed that I should be lost, I should certainly be lost. Apathy, cold-heartedness, and darkness of mind fell upon me. Sometimes I had a hopeless sort of hope that the Great Physician would put forth his hand and heal the leprosy of my soul, but I had no thought of washing in that ruddy fountain opened for sin and uncleanness. Sometimes I wondered what *coming to Jesus* meant, but I was taught to consider all efforts of my own will to coincide with this, as not merely futile but absolutely self-righteous. I was told that if my own will were exercised in the least degree I could not be accepted of God. Thus I was kept back from yielding myself up to the God of all grace, through the Saviour of Mankind. I knew not that the Holy One would make me willing by imparting a new bias to *my own will*; but thought he would implant within me a—a what? None could ever tell me—but a something which, in spite of my own will, should make me a child of grace. The Spirit of adoption was to come perforce into a corrupt heart, and set up his throne in it. Then the individual was, against his will, to be made contrite; against his will he was to believe; against his will to go on pilgrimage to heaven; and at last he was to die with a worldly will in his heart. Such was the doctrine that, dressed in a submissive devotional garb, hindered me from extending my empty hand and heart for the salvation promised to *all who seek it*—to all who *will* come to Jesus that they may have life. The purer intercommunications of reason, conscience, and affection became more and more obstructed by unbelief, and obscured by intellectual and moral darkness.

The dial of my spirit-life struck the third hour ?

An evil imagination now began to do its work. Unchecked as yet by dissatisfaction, it delighted in new, but unholy creations, and wrought out fool's paradises *ad infinitum*. The least objectionable of these were suggested by an exquisitely musical temperament. Next to religion itself, I thought nothing so grand—so beautiful as music. Happily, providentially, sacred music claimed all my attention, and thus I was saved from a temptation far greater perhaps than some of my readers are able to conceive.

It will not be wondered at that superstition became more and more indulged, and that my thoughts began to dwell on gorgeous rites and ceremonies,

on the wild melodies and harmonies used by the Roman Catholic church, on solemn services in stately cathedrals, on full-robed choirs and instruments of music. At this period of my life it would have been an easy task, so to speak, for a Papist to convert me. Enthusiasm and superstition led me whither they would. I frequently made long pilgrimages on purpose to hear a cathedral service, returning home at night too weary either to eat or to sleep. A nervous, feeble constitution compelled to do penance for youthful extravagances! At the present time I suffer from the ill effects of these sentimental excursions. I frequently tarried in Westminster Abbey, while the spirits of the Past seemed to gather around me; but even there I walked in a region of romance: Folly plucked hemlock from the graves of the dead; Fancy danced upon the tombs of the great.

One memorial there—the bust of John Milton—always gratified my thirst for the beautiful. I considered Milton (and do still) one of the noblest human spirits that ever blessed the world with a smile. I loved also to stand near the entrance of the choir of St. Paul's, and hear the alternate thunders and warblings of its magnificent organ, and catch, like snatches of angels' songs, the sweet echoes from the lofty dome. With all this enthusiasm was mixed up a painful melancholy. Dejection was graven on my youthful countenance. A loneliness crept over me: I felt alone everywhere. I shunned the eyes of men whom I almost worshipped: and shrank from society like a criminal. Books I loved almost to madness. Poetry was devoured with avidity. Night after night, and morning after morning, I bowed the knee, but my words were cold and formal; a form without power; petition without desire. A habit of doubt grew upon me; indolence followed; and the dial of my spirit-life struck the fourth hour.

Dissatisfied with every pursuit, insatiated with every pleasure, and blinded by recklessness, ignorance, and unbelief, I hurried onward in the downward road, ever and anon plucking fruit of the most poisonous nature. Lust reigned in my members. A voluptuous artistic taste encouraged a greedy contemplation of sensual objects. Pride and self-will were no longer dallied with, but caressed with eagerness, while self-respect was forgotten. My soul was a city of illimitable extent, full of chambers of imagery; my imagination a seraglio of unholy beauties; my heart an unfathomable pool of corruption, from whence proceeded all spiritual disease and pestilence; my reason a prophet that pro-

phesied falsely; my conscience an honest magistrate bound in chains; my will a governor whose life was spent in drunkenness and debauchery; my affections a population of Sodomites. Self was the god I worshipped: JEHOVAH was not in all my thoughts.

How depraved my soul became none can tell but the long-suffering One who said, as year after year passed by, "Let it alone this year also." Sin, says the apostle James, when it is finished bringeth forth death. The fearful corruption of my spiritual nature at this period has taught me something of his awful meaning. The death of all holy desire, by the working of the poison of sin within me, gave me a foretaste of that most fearful condition into which man falls when God leaves him to himself—leaves him to eat of the fruit of his own way, and to be filled with his own devices.

Works of fiction were at this time read with avidity, and the taste once formed superinduced a rampant habit of day-dreaming and castle-building. Worldly pleasure and worldly fame were the things I longed for; but the mental indolence fostered by novel-reading defeated every scheme and demolished every castle. Unhallowed pursuits, honours, wealth, and influence, appeared before me in an endless mirage; but vanished, one after another, as I approached them, leaving nothing beneath my feet but a barren, burning desert. Oases of transcendent beauty appeared on this side and on that, but the faster I ran towards them the more swiftly they receded from vision, and left my soul to hunger, thirst, and nakedness. Still I pressed on; a discontented heart forbidding me to rest, and a vain hope urging me to exertion. And on every vacant spot where peace and plenty at one time seemed to make their abode, I read the humiliating inscription, "All is vanity." And the dial of my spirit-life struck the fifth hour.

The four years preceding manhood were years of peculiar trial and suffering. In the first of these my father died, and left a great blank in our social circle. It was winter; and poverty and illness came upon me. The next winter arrived; and from many dangerous symptoms it was thought that consumption would shorten my days. Summer followed, and found me on a bed of languishing. My strength and energy, both of mind and body, were entirely prostrated; my nervous system was irreparably injured; my recollections of events which occurred previous to my illness were mere shreds; and memory itself was greatly weakened. My imagination, once so proud, was shorn of its pinions; and reason had

become so feeble and slow-working that I was amazed at this second childhood, and acknowledged that a Divine hand had struck the blow.

"The blue heavens withered; and the moon and sun,
And all the stars, and the green earth, and morn
and evening withered; and the eyes, and smiles,
And faces of all men and women withered,
Withered to me; and all the universe,
Like something which had been, appeared,
but now
Was dead, and mouldering fast away."

A long period intervened before the mists engendered by ignorance and guilt passed away from my understanding. My mother, God bless her! frequently read to me, and prayed with me; and the voice of prayer was sweet and soothing, although I scarcely dared to pray myself. A theme, until now neglected, engaged my attention; a problem until now unsolved was ever present to my mind,—“What shall it profit a man if he gain the whole world and lose his own soul?” I stood before God a self-condemned prodigal. I had wandered far away from my Father's house, and had spent all my substance in riotous living. I had become a servant to sin, and now saw nothing before me but the wages of sin—*death*. I beheld my physical, intellectual, and moral faculties, my time, my talents, my innumerable privileges—yes, all my living—abused, squandered, and forfeited; nothing remaining but spiritual pollution, disease, and criminality.

But when the prodigal came to himself, he immediately began to think about that divine love to which he had made no response—that long-suffering mercy which had spared the ungrateful recipient of measureless bounty. He trembled with self-abasement when he remembered that he lived, moved, and had his being in the offended One, in Him who is angry with the wicked every day. Light beamed into his soul through

a broken heart, and revealed to him the utter turpitude of that thing which God *hates*.

Convinced and drawn by the Spirit of God, I began to run after wisdom, and with feeble infantine cries to lift up my voice to the Almighty for understanding. I said, I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and in thy sight. The Scriptures were now searched diligently, and prized beyond all price. The vision of Christ crucified again appeared before me; and I read upon his cross this inscription :—“He is able to save to the uttermost.”

Willing to be saved in God's own way; stripped at last of all self-righteousness; prompted by the intercessory Spirit; trusting in the atonement and mediation of Jesus; timidly confiding in the unspeakable love and faithfulness of the Divine Father: I resigned myself, spirit, soul, and body, to be, do, and suffer, according to his holy will; and he, in his infinite compassion, gave me that peace which passeth all understanding. While I was yet a great way off, he met my late-returning soul with the sweet tokens of his presence and his love. He covered my nakedness; he restored my perishing soul; he fed me with the bread of heaven; he gave me living water to drink; he led me in the paths of righteousness to his own habitation, and placed me at his own table, among his own children, under his own care. My soul became a watered garden; my spirit budded graces of unearthly beauty; for the light that shone upon me was the glory of God in the face of Jesus Christ; the dews that prayer brought down were dews of heaven; the atmosphere within and around me was pervaded by the eternal Spirit; the life I lived, I lived by faith in the Son of God, who loved me and gave himself for me.

And the dial of my spirit-life struck the sixth hour.

(To be continued.)

Correspondence.

THE WORK OF GOD IN CANADA.

EXTRACTS FROM A LETTER OF THE
REV. J. CAUGHEY.

Burlington, Vermont, U.S. America,
July 16, 1868.

DEAR MR. ----- Yours of Nov. 10,
reached me away in Upper Canada. I
arrived here on the 14th instant, after

a hard-fought campaign of eight months, preaching all the while ten sermons a week. Four months in Kingston, Canada West, resulted in the salvation of 462 souls, both blessings, pardon, and purity. Thence I went to the city of Hamilton, at the head of Lake Ontario. Spent over three months there; about 1,000 saved in both blessings. Society

raised from 277 to about 700 members, and *hundreds* from regions around got saved. Thence went to Toronto, where I had the great revival last year (1851). Spent five days; about 259 saved. Praised be the Lord! All glory to Him. He doeth the works! and he always delights to use *weak instruments*, that the glory may be all his own to whom it is due, and to whom it is the delight of my heart to ascribe it. And now here I am, resting a little on the western banks of Lake Champlain.

. The Lord seems to call me to *mind his work*, and so I try to obey. I wait always at his footstool, inquiring, "Lord, what wouldst thou have me to do?" and my spirit thinks it hears him say, "Save souls—mind my work now. Trust also in me, and my hand shall be seen and known in all your affairs. Do nothing of yourself, without an instant reference to my will. Wait and aim at saving lost sinners, and all shall be well."

This seems to be, and has been, the theology of my *private* RESTRAINTS and EXERCISES FOR YEARS! And so my whole being is thrown into the work of saving souls from death and hell!

. J. C. is as liable to err as other men, *EVERY* WHIT! Cannot form any judgment upon it—best not—I leave it with God. He knows where the right and wrong stood in 1846, when *my troubles began* by the sudden decision of the Wesleyan Conference. I took *that* as the indication that I should return to America, and I see no cause to regret it, for the Lord has greatly blessed me on these shores—and surely as wide and open a field of usefulness as a poor mortal could desire. Praise the Lord. Yet, when the Lord makes my way CLEAR, if life is spared, I hope to return and aim at finishing the work he gave me to do. Maybe I shall have a shout of glory among them yet. Well, farewell! may God ever bless you and yours, and all in ———, whom I remember with strong and enduring affection.

I suppose my dear brother - - - - - is still busy for God, and the advancement of all that is good. God bless HIM and HIS. Amen! in Jesus, amen. Bless the Lord, O my soul. Praise the Lord, my love, my rest, my all.

"Thee I would be always blessing,
Serve thee as thy hosts above;
Pray and praise thee without ceasing,
Glory in thy perfect love."

In great haste, I remain, my ever dear friend, your brother in Christ Jesus our Lord,

JAMES CAUGHEY.

LETTER FROM A CLASS-LEADER TO AN AFFLICTED MEMBER.

MY DEAR SISTER,—The Christian cannot always realise the joy he desires. We are, I know, encouraged by Scripture to "Rejoice evermore;" but we are also reminded that "now, for a season, if needs be (we) are in heaviness through manifold temptations," or *trials*; that is, *vesatious* and *annoying* things, or things that are *grievous* to be borne. Now "heaviness" and "joy" are contraries, yet it is possible to "glory in tribulation," and so to realise a degree of joy in grief, but not to such an extent as to totally neutralise grief and tribulation. For the inspired penman of the epistle to the Hebrews himself says, "Now *no affliction* for the present seemeth to be joyous, but grievous." Indeed it would not be affliction if it were not so. Affliction and tribulation cross our will, mortify our desires, and chafe our spirits. They are sent for this purpose, and therefore can never be otherwise than "grievous," causing us to "groan, being burdened." But when sanctified, then "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed (*takes away shame, and makes us bold*), because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Affliction and mortification are a chief part of that moral discipline and spiritual process which fit the believer for a purer and happier world. We must pass through the fire, and we are not allowed to make our own choice of the fire, whether it shall be that of personal suffering, relative affliction, persecution, spoiling of our goods, marring of our worldly prospects, blasting of our reputation, or violent buffeting of the devil. We must take it in the form the Lord permits or assigns. Its forms are innumerable; and when it ceases in *one* form it breaks out in another, and sometimes comes in several forms at once, when it is hard indeed to be borne. "*Many* are the afflictions of the righteous, but out of them all the Lord delivereth him." "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

No affliction or trial lasts always; it soon passes away. Life itself will soon be gone, and it will be followed by *eternity*! See the poor old man in a cold plaster-floored garret, without a fire, his person covered with dirty and tattered garments, and his pocket and cupboard both empty. He has spent his last penny, and eaten his last crust, and he knows not whence the next supplies are to come. His body is ulcerated, and

he is almost constantly coughing of asthma. He can have no ease nor comfort either day or night. How long is he to be in that wretched plight? Only three days. But it would seem an age to him, so great is the wretchedness of his lot. See him again. A month has passed, and he is removed out of the chilly garret into a mansion. He was heir to a large estate which fell to him at the end of the three days, and he has got a new constitution and new health. He is clothed now in the best attire. His table is covered with the best of everything, and he has numerous attendants to consult his comfort and to execute his pleasure. Twenty years will be added to his life, and he will have nothing again to annoy him. Tell

me now, would he not have borne the three days' suffering with patience had he known that twenty years of such enjoyment would follow? Now, "our affliction" is but "light," and only for "a moment,"—and is to be followed by "a far more exceeding and eternal weight of glory!" Will you patiently wait for it? Will you? Ask the LORD to open your eyes, that you may see what is before you;—and to give you the "grace" which will be "sufficient" for you. Look up. Better days are coming. Encourage yourself in your God, as David did when the people talked of stoning him.

I am, yours affectionately

in the Lord Jesus,

Nov. 22, 1853.

LEADER.

Temperance.

PROGRESS OF TEMPERANCE.

THE friends and advocates of temperance must not suppose that because they see not all the fruit of their labours they desire to see, that the cause is therefore stationary, or that it is progressing only in an unimportant degree. There is progress where they do not see it. And, if the advocates of temperance will but rid themselves altogether of the grievously mistaken and mischievously intemperate mode in which some of them have conducted the movement, which has had the effect of driving away multitudes who might have joined their ranks, they will yet witness a rate of progress that will delight and reward them.

We hear occasionally of the progress of the cause in different parts of the world, and in some places where the amount of effort brought to the question cannot have been very great, when compared with what has been attempted in the United States of America, and in Great Britain. A correspondent of "Evangelical Christendom," writing from Sweden, states that in that country the temperance question has been agitated for twenty years past, that many Temperance Societies have been organised, and that it has at length taken firm hold of the people. "A whole people, as one man," says the writer of the statement "have risen on this question; and from almost innumerable parishes have petitions been sent to the king, with the humble request that he may present to the assembled States the necessity of better laws respecting distillation. Some parishes have petitioned that all fabrication and sale of brandy

may be prohibited. Never before has such unanimity appeared on this question. The wise of this world look on one another with astonishment, and ask, 'How is this? Is drunkenness worse now than formerly? It was more fearful ten or twenty years ago. Is it the Temperance Societies that have done it? No; they appear less operative than usual. Is it the bad harvest? No; we have had worse crops than now during the last twenty years.'

The writer of the communication goes on to ascribe this great work to the revived power of the Word of God in the country. Be it so; we should be among the last to minify the power of God's Holy Word, or to derogate from its honour. Nevertheless, we note the fact that for twenty years the temperance ploughshare has been turning up the consciences of men, and so preparing for the revived power of God's Word to take effect upon that question.

In the eastern part of the world too, as well as the north and the west, the cause is advancing. About three days ride, or seventy miles north of Aleppo, and fifty miles north-east from the seaport of Iscanderoun, stands the city of Aintab, where "The American Board of Foreign Missions" has an important missionary station. A revival of the work of God has been granted to that mission, embracing young, old, and middle-aged persons of both sexes, among whom are about three hundred persons pledged to total abstinence. The brethren of that mission say, "It is a matter perfectly understood in Aintab, that as soon as a man becomes a Protes-

tant he abandons his cups. One of the first steps, indeed, towards Protestantism (at that station), is entire abstinence from all that intoxicates. Temperance has become a kind of test of Protestantism; so that when an Armenian is suspected of leaning towards it, the inebriating bowl is presented to his lips, and according as he receives or rejects this, he is pronounced an Armenian or a Protestant." See "Evangelical Christendom" for November, 1853, pp. 339, 349.

Having given these items of information for the encouragement of our friends of the Temperance Movement, we cannot refrain from adding an expression of the loathing with which we

regard that twin brother of drunkenness, the cigar abomination. Wherever we go we meet shoals of cigar smokers, many of whom are mere lads but lately out of their petticoats, strutting along the streets of our towns and cities, polluting heaven's atmosphere, and obstructing heaven's light with the smoke of their filthy cigars. If we could desire that the civil or legislative power should be called into exercise in aid of any merely moral movement, we should earnestly advocate that this disgusting and offensive practice should be classed with other common nuisances, and, like them, be made suppressible by the interference of a vigilant police.

Religious and Philanthropic Intelligence.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

For the advantage of our numerous friends, the young men of different provincial towns, and with a desire to awaken more general interest on behalf of this important association—a really working "Evangelical Alliance"—we shall give the rules, and also furnish a sample of the correspondence which takes place on application for membership. Let no one suppose that its benefits are to be confined to large towns, or that they can only be enjoyed where a considerable amount of money can be collected. If reading-rooms can be opened, and classes for the acquisition of languages, and other important branches of learning, can be formed—if large gatherings to listen to popular lectures can be held, it is well, and highly desirable; but these are not essential to the existence of a branch. Let only four or five young men meet together to pray for the conversion of young men—resolve that they will, in the exercise of all that prudence may dictate, try to get prayer-meetings, either in the bed-room or at the family altar, introduced into every house of business in the towns where they reside, and every way, and by all means, try to win souls to Christ, and a Young Men's Christian Association will be called into existence at once. For further information we must refer to the secretary, Gresham-street, London; but let all who apply for information enclose a stamped envelope with their address. The last year's report, together with all papers of information may be obtained on the transmission of twelve postage stamps.

RULES OF THE ASSOCIATION.

1. That this Society be called "The Young Men's Christian Association."
2. That the object of the Association be the improvement of the spiritual and mental condition of Young Men.
3. That the agency employed for the attainment of this object be that of the members of the Association in the sphere of their daily calling, Devotional Meetings, Classes for Biblical Instruction and for Literary Improvement, the delivery of Lectures, the diffusion of Christian Literature, a Library for reference and circulation, and any other means in accordance with the Holy Scriptures.
4. That the affairs of the Association be in the hands of its Office-bearers and a Committee of Management, who shall meet as often as necessary, for the despatch of business. Five to form a quorum. The Committee shall be elected annually by a majority of members, at a meeting to be held for that purpose the last week in September.
5. That an Annual Meeting be held, at which a Report of the Society's proceedings shall be read.
6. That meetings be held in connection with the Association, for the purpose of prayer, reading the Scriptures, mutual edification and encouragement, and for receiving information on all matters tending to promote the welfare of the Association; at which meetings any member shall have the privilege of introducing his friends. That the Chairman of each meeting shall be appointed by the Committee, and that all meetings shall begin and end with prayer.
7. That any person shall be eligible for membership who gives decided evidence of his conversion to God. That he shall be proposed by a member of the Association at any of its meetings, and elected by the Committee, after a satisfactory inquiry as to his suitability.

8. That the Committee shall possess power to suspend or exclude any member whose conduct is found, in their judgment, inconsistent with the Christian character.

RULES WITH REFERENCE TO BRANCH ASSOCIATIONS.

1. That Associations who are willing to unite with this Society, being similar in their constitutions and objects, and adopting the spirit of the 2nd, 3rd, 4th, 7th, and 8th rules of the Association, shall be recognised as in connection with, and by mutual consent termed branches of, the "Young Men's Christian Association."

2. That Associations desirous of availing themselves of the above rule, shall transmit a copy of their rules, with a list of the office-bearers, to the Committee annually.

8. That members of such Associations be received as members of the "Young Men's Christian Association" upon the recommendation of the Secretary, subject to the approval of the London Committee.

LETTER OF THE SECRETARY OF THE "YOUNG MEN'S CHRISTIAN ASSOCIATION" TO AN APPLICANT FOR MEMBERSHIP.

Young Men's Christian Association,
14, Serjeants' Inn.

DEAR SIR,—As you have been proposed for membership in the "Young Men's Christian Association," will you oblige by informing the Committee at your convenience—

How long have you reason to hope that you have been converted to God?

What are the reasons which induce you to believe that this change has been wrought in you?

By what instrumentality do you think it was effected?

Is it your desire to live to the glory of God?

Are you a member of any branch of the Church of God?

Pervently desiring your spiritual prosperity and usefulness,

I am, dear Sir,
Yours sincerely,
T. H. TARTTON, Sec.

APPLICANT'S REPLY.

DEAR SIR,—I should have replied to your kind note before this, but that my numerous engagements have prevented my doing so. I shall now answer your inquiries as briefly as possible, and will begin with the last.

I am, and have been for the last seventeen years, a member of the Wesleyan Methodist Society; and for a considerable period, however unworthily, an office-bearer in that section of the church of Christ.

My conversion I believe to have been in answer to the prayer of a pious mother, who is the oldest member of the "Independent" Church where she resides.

I do not remember the time when I was not the subject of serious impressions; and, being early taught that "it was an evil and bitter thing to sin against God," my youth was free from those vices to which others, not so happily favoured, are too often enticed.

But while I was prevented from open sins, and was conforming to the outward ordinances of religion, and, by the force of education, disposed to engage in what are called "pious pursuits," as yet, the deceitfulness of my own heart and the depth of inward corruption I knew not. True, my cry often went up in secret to God for salvation, in and through Christ; but that cry was not from a real sense of my need of him. It was not until I had broken away from restraint, and my mind and affections had been drawn out after forbidden objects, that I felt the "keen conviction" of my lost and helpless condition as a sinner before God, or could, as such, lay hold on the "only hope of the Gospel."

When about seventeen years of age, a revival of religion took place in my native town. The powerfully awakening preaching of the late Rev. J. Smith was manifestly accompanied with the Divine blessing, and many were savingly converted to God. This "strange thing" caused quite a commotion. Many who had led profligate lives, and some of the most abandoned characters went to hear him, and under the word, were "pricked to the heart;" but not only those, but many of the moral and religious of other congregations were drawn by curiosity to the scene of his labours. Among the latter I went. Never shall I forget the sermon of that evening. It produced in me new emotions, and led me to go to the footstool of mercy in a new character. From this time I sought the Lord earnestly, with "strong crying and tears;" much wondering how others could rejoice in his favour while I remained under a sense of his displeasure. My attendance at the frequent prayer-meetings induced a friend to invite me to meet in class; but there I found no peace. Often did I return weeping, and exclaiming, "O that I knew where I could find him!"

In this state I continued for some time, attending the various means of grace, with a sorrowful countenance and a heavy heart. One evening I had been to a prayer-meeting at a friend's house, and returning with a devoted young man, I opened my mind to him, and begged an interest in his prayers. He encouraged me to look to Jesus; to go to God, making my plea in his name; to cast myself, sinful as I was, on the merits of the atonement, and rest not until my prayer was heard. I went to my house. Friends who were there were conversing on various subjects; with me "one thing" was uppermost; out of the fulness of my heart I spoke, and tried to turn the conversation to the importance of personal religion. A young person, for whose welfare I felt anxious, being about to retire, I offered to bear him company for a short distance, and thus had an opportunity of continuing to urge upon his attention this subject, which wholly engrossed my thoughts. If ever I entered into the feeling of the apostle it was then. My motto was, "this one thing I do." My whole soul was bent on securing the favour of God, as the best means of comfort here, and salvation for ever. Pressing this subject on the attention of my friend, I parted with him, and then, lifting

in my heart, offered a prayer that God would bless our conversation to his good. It was then I felt what it was to enjoy a consciousness of pardon. My bounding heart felt the divine influence. I literally leaped for joy, and returned home "leaping, shouting, and praising God." I could but sing as I ran—

"Now I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

While I thus sang, tears, not of sorrow but of joy, chased each other down my cheeks. That was the happiest moment I had ever enjoyed. It gave me a taste of one of the days of heaven upon earth. I saw everything in a new light; felt that I sustained a new relationship with God, and could call him Father, by the spirit of adoption. Yet, in the midst of my joy, my sense of past folly and ingratitude was greater than it had ever been before. But I could go to him as a child—felt that for Christ's sake I was received into his family, and was determined, by his grace, for him to live and die.

In looking back to that day, I am the subject of varied emotions. Much, very much, do I see to be grateful for. But, alas! how many have been my shortcomings, and heartwanderings, and backslidings. At the best, how much of lukewarmness and deadness have I displayed in the service of that Saviour who redeemed me with his precious blood! I take shame to myself, while I bow in grateful adoration of the long-suffering and continued goodness of God.

"O to grace how great a debtor
DAILY I'm constrained to be."

Still a sinner, I desire to be saved by grace—

"Tis all my hope and all my plea,
For me the Saviour died."

Had I consecrated myself entirely to my Master's service, I should not now have to lament so much spiritual languor. My cry

is for the quickening Spirit! I want strength to redeem the time, and henceforth manifest a devotedness more in keeping with my profession of discipleship to Christ.

I have thus freely stated, without reference to the order in which your questions were put, the facts desired by you.

As to the future, I know that "I am not my own," and that it is my duty, and highest interest, to live to him, and for him, who died for me. My desire is for grace to make the surrender.

"If so poor a worm as I
Can to thy great glory live,
All my actions sanctify,
All my words and thoughts receive.
Claim me for thy service, claim
All I have, and all I am."

With sincere wishes for the prosperity of the Association, and praying that God may abundantly bless you in your work,

I am, dear Sir,
Truly yours,

SECRETARY'S REJOINDER, CONVEYING CARD
OF MEMBERSHIP.

Young Men's Christian Association,
14, Sarjeant's Inn.

MY DEAR SIR,—I have great pleasure in informing you, that the Committee received you as a member of the "Young Men's Christian Association" on Monday evening.

I herewith enclose your card of membership. As the design of the Association is the advancement of the kingdom of Christ among young men, will you allow me to suggest, that your prayer and daily effort be directed to this end. How much might be done for the glory of Jesus if every believer's walk and conversation were illustrations of the power of the grace of God! The Committee earnestly hope and pray that this may be your great aim and privilege, that the life which you now live may be by the faith of the Son of God.

I am, dear Sir,
Very sincerely yours,
T. HENRY TARTLTON, Sec.

Poetry.

FULNESS OF JESUS.

Our hopes must be in Jesus—

All other hopes are vain;

He can alone relieve us,

In sorrow, death, and pain.

Our wants are known to Jesus,

And all our cares and fears;—

In pity still He sees us,

And wipes away our tears.

Afflictions come, but Jesus,

The great Physician brings

A heavenly balm that eases—

A healing on his wings.

Oh! come, my soul, to Jesus—

Come now! and prove his skill!

Thy sin-inhal'd diseases,

He waits to heal them still.

Our health is, then, in Jesus,—

Our life—our every breath;

Or Heav'n's stern foe would seize us,

And plunge our souls in death.

Who could impart, but Jesus,

Such mercies from above?

Or who can give, like Jesus,

The gifts of boundless love?

Our riches are with Jesus,

Far from a world like this;

With contrite souls he pleases

To share them all in bliss.

Our hope is then in Jesus;

With Him all things are given:

I pant to be with Jesus

In that sweet home—in heaven.

Our Children.

LIKE autumnal leaves we wither, fall, and decay. We come, we pause, we move within our little sphere, we sojourn upon earth for a brief season, we pass away and are no more seen among the dwellers in clay. Whilst here, we act; our actions affect earth's destiny; our influence tells upon generations to come. Posterity is either benefited or injured by what we do. We shape the fortunes of the future. We either bless or curse the world. We contribute to the happiness or to the misery of those that are to follow. They will be either better or worse, worthier or more base, happier or less happy from our influence and example.

Our children will be, to a great extent, what we make them. It is ours to give them a bias, to guide their course, to stamp their character. Their spirit, temper, and behaviour, in a considerable degree, will be determined by our treatment of them. The principles by which they are to be actuated, the motives by which they are to be controlled, the ends at which they are to aim, the purposes they are to cherish, the moral quality of their proceedings, the character and tendency of their influence upon the succeeding generation, all depend, in the order of instrumentality, upon us.

How then may we best promote the virtue, piety, happiness, and usefulness of our children? What can we do to bless the world, to elevate, purify, and beautify society—to ennoble and adorn posterity?

We are PARENTS,—and it is the parental relation that we have specifically in view. We have children committed to our care. We have given birth to beings that, like ourselves, belong to two worlds, the natural and the spiritual,—and to two periods, the present and the future;—beings that can never cease to be. Solemn is our responsibility—momentous our charge. We have to train our children for both worlds, to qualify them for the duties and the privileges of both time and eternity, to teach them the duties they owe both to God and man, and to fit them for every relation they may have to sustain in life.

Parents cannot divest themselves of their responsibility in reference to their children; they cannot devolve it upon others; they cannot leave it to schools and colleges, or to social institutions of any kind whatever. Responsibility rests upon themselves for the proper training of their children, and cannot be thrown off, except by a reckless indifference,

ruinous alike to them and their progeny. Let the responsibility be felt, acknowledged, and obeyed,—and more will be done to secure the virtue and happiness of society than has yet been done, or ever can be done by any other means.

Example is confessedly the most influential means of shaping the character of the young. Man is an imitative being; children are especially such. They try to do as others do,—they imitate those around them. They imitate each other;—they imitate their elders and superiors;—but there are none whom they are so apt to imitate as their own parents. They try to do what their parents do, to speak as they speak, to think, believe, and express themselves as the father or the mother does. They insensibly imbibe the spirit and sentiments of their parents. Are the parents cross, wrangling, impatient, fretful, vindictive? The children will be infected with the same qualities. Are the parents kind, gentle, amiable, obliging, benevolent? The children will feel the propriety of being so too. Do the parents lie, swear, cheat, backbite, drink, profane the Sabbath, and neglect the sanctuary? The children will do the same. On the contrary, if the parents are unmistakeably upright, truthful, and pious,—worshipping God in the closet, the family, and the sanctuary; accounting the Sabbath a delight, holy unto the Lord, honourable,—aiming to fulfil all righteousness,—the children will be impressed with the beauty and loveliness of such an example, and their consciences be engaged on the right side of things.

TRUE PIETY is the essential basis of such an example. An awe-inspiring sense of the divine majesty and purity, a solemn reverence of the Most High, a deeply abasing sense of self-defection and evil—of moral debasement and spiritual destitution,—a dread of sin's penalty,—a lively apprehension of the philanthropy of God in the gift of his Son for the world's salvation,—a sustained habit of prayer and of reliance upon the one atonement rendered for sin by the sacrifice of the cross,—a constant recognition of the divine mercy and love, and realisation of divine influence upon the mind and heart through faith,—habitual dependence upon a superintending and all-controlling Providence,—an intelligent reading of the Holy Scriptures, and meditation upon what they state and teach,—and a sincere endeavour to please God in everything; these are the elements of that piety which embodies itself in such

an example as our children should ever have before them in their parents.

Such an example will give weight to parental authority, and both together will add force to parental *INSTRUCTION*,—the primary duty of the parental relation. Our children come into the world without knowledge. They have minds, but vacant,—mental capabilities, but no mental furniture. Whatever knowledge they are to have must be acquired, for they bring none with them into the world. They know not that there is a God—a spiritual world—a future state—a judgment to come—a heaven—a hell; that they are born with a corrupt nature, an evil bias, a tendency to sin, an inaptitude to good, and a proneness to error and transgression. They know not that God has given a revelation of his will, that he loves their souls, that he desires their salvation, and has made provision for it, that he is accessible to them by prayer, that he illuminates and strengthens men by his Spirit, and that he is a rewarder of those that diligently seek him. They know nothing of the method and means of salvation,—nothing of the divine law,—nothing of moral obligation and of relative duties,—nothing of the world's wickedness and the soul's peril,—nothing of the grand ends of existence—the work to be done, the privileges to be enjoyed, and the objects to be secured. All these things they have to be taught.

And who so proper to teach them these things as those from whom they have derived existence, and who have transmitted to them all the defectiveness and evil of which they are the subjects? Our children are generated in our own image. They have the same nature as we,—the same senses, sympathies, appetites, propensities, properties of all kinds, as ourselves. They are heirs of the same deaths—spiritual, moral, and physical; having the same liability to misery and the same capability of glory as their parents. How absolute then must be our obligation to teach them what they ought to know! How can parental duty be thrown off? What parent can neglect to discharge it and be innocent!

Sinners, young and old, and Satan, by ten thousand arts and instruments, are ever teaching them what is bad. Innumerable kinds of evil crowd upon their attention, acting upon the evil of their own nature, and inciting them to evil. Ungodliness rolls its billows over society, bearing myriads along upon its mighty flood. Sin, diffusive as the atmosphere, pervades all circles and associations. Where is it not? Right and wrong seem often intermingled and confused as are the sea and sky in appearance in the

hazy distance. By whom can children be so effectively taught what is right as by their parents? Who can so counteract evil influences as they? They have their confidence. Children believe what their parents say;—they have confidence in their knowledge and integrity. They ask them questions, and rely upon the accuracy of their answers. The word of a parent is an end of all controversy to a child. There is no one whom the child will so implicitly trust, except in cases wherein the fatal crime of deception and falsehood have destroyed the confidence.

At a very early period, children may be taught saving truth, and moral and spiritual duties. A father or a mother may take the little one upon the knee, and talk in such a manner as to be understood, about the great and blessed God who made all things, gives food and clothing to us, and who loves them that seek him early. The facts and doctrines of Christianity may be stated and explained as the faculties of the child expand. As soon as a child can prattle, it may be taught the Lord's prayer, accompanied by simple and familiar explanations. It may be instructed in the nature and design of prayer, and encouraged to pray without a form—that is, to express its own wants and wishes to its heavenly Father. It may be taught little hymns, or verses of hymns, and short poems adapted to the infantile mind. As memory and understanding become stronger, a child may be taught the ten commandments, the apostle's creed, or some more simple doctrinal summary, or short portions of Scripture. An approved catechism may be used—be read slowly over, in short portions, and rendered easy by plain explanations and interesting illustrations,—the parent reading and explaining it, after which the child may commit such portions to memory and repeat them. The *Conference Catechisms* and *Keys* will be as suitable for the purpose as any. The writer of this article has for many years used them with great satisfaction. They are susceptible of improvement, but until better can be found, parents will obtain valuable aid from them in communicating Christian instruction to their children. Todd's "Truth made Easy," may also be used with great advantage, as may his "Lectures to Children," and other works of similar character.

It is not superficial and occasional instruction that will discharge parental obligation. Even adults need "line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little:" how much more, then, do children need this assiduous and unintermitted teaching! They

can learn evil fast enough, because their nature is already warped by it, and committed to it; but they learn good slowly and imperfectly. The same thing must be told them again and again, and be repeated to the hundredth time if necessary, in various terms, and with diversity of illustration, until it has imbedded itself in the mind, and become fixed ineffaceably there. The generality of parents cannot devote much time at once to the instruction of their children. The father's ten or twelve hours a-day, and in some cases more than that, must be devoted to the avocation by which he obtains a livelihood; the mother's time is almost wholly consumed in household duties, when not under the hard necessity of going out to some industrial occupation, in aid of the family resources. In almost all cases, nevertheless, "where there's a will there's a way." Fragments of time may be seized as they fly, and be laden with invaluable fragments of instruction. And, where nothing more can be done on working days, at least ten, fifteen, or twenty minutes may be occupied in reading a few verses of Scripture, with an occasional remark, and a short and appropriate prayer. And, on the Sabbath day, an hour at least of the afternoon or evening may be spent in the important work of instructing the little ones in morals and religion. Indeed the whole evening of the Sabbath might, in many cases, be devoted to the family at home,

with immeasurably greater benefit to the family and to society, than by attendance on public worship. Let no one start at this. We say broadly and distinctly that the great want of the age is RIGHT DOMESTIC TRAINING; or the *Christian discharge of parental obligation*; and that whilst the public worship of God is an indispensable part of family duty, so is domestic instruction; and that the latter ought no more to be sacrificed to the former, than the former to the latter. Some portion of the Lord's day should be sacredly devoted to this important work. In the generality of country places, there is no public service in a morning. Fathers or mothers who live in such places, should occupy as much of that part of the day as may be practicable with their children; but where there is public service both morning and evening, the family should be taken to the house of God in the morning, and might be instructed at home in the evening, or on each alternate evening, of the Sabbath. That which preases upon us, and which we are anxious to impress upon our fellow-Christians is, the necessity there is for the doing of this great work in order to an improved state of society. The disorder existing in very many families of professors, and the shocking demoralization of some of their children, is an awful matter, reproachful to religion and fatal to its progress.

(To be continued.)

Miscellaneous and Useful.

LOVE.

Love begets love; it is a flame that communicates itself. They that have much forgiven them, much done for them; much laid out for them, and much laid up for them, will love much.—*J. Mason.*

IMITATION.

THE more we know of God, the more we shall desire to resemble him in holiness. Whoever truly loves another will desire to be like him, and to do what he approves.

SELF-SUSTAINED LABOURS OF EARLY BRITISH MISSIONARIES IN CENTRAL EUROPE.

THE missionary bishops of Britain set forth and traversed the Low Countries, Gaul, Switzerland, Germany, and even Italy. The Free Church of the Scots and Britons did more for the conversion of central Europe than the half-enslaved church of the Romans. These missionaries were not haughty and insolent like

the priests of Italy, but supported themselves by the work of their hands.—*D'Aubigné*, vol. v. p. 34.

REVELATION.

I MIGHT give an idea of revelation by saying, that it is redeeming power and love, put forth by and through a peculiar mediation. There is one, and only one Mediator, who unites in himself both Godhead and Manhood; and through this Mediator mercy and grace, light, life, and power, yea, all spiritual blessings, flow to believing man. I might, therefore, say, that the great and essential idea is Mediation, followed up by Intercession, which may be said to be perpetuated mediation.

In revelation man is abased, but it is in order that he may be exalted. To him belong sin and guilt, weakness and blindness, slavery and wretchedness, poverty and misery. He is a debtor, and he has nothing to pay. Salvation

is of grace; the counsel of God, the gift of God, and the work of God. Nevertheless, we bid man glory—not in himself, but in him who is the Author of all his blessedness.

In revelation is God glorified, because all his attributes are manifested in it. It could not be rightly said, that God was glorified if he manifested mercy without justice, or justice without mercy. He is not one perfection only, but all perfections meet together in him, and form his perfection, and his perfection is manifested in revelation—and thus he is glorified in it.

The more I study it, the more I see of its excellence. I find it is a surpassing glory with regard to God, and it unfolds to me my own nature and condition; it solves those problems, and it answers those questions which I am most interested to know. Here I have truth, consolation, life, and peace. How lovely is the sun of truth in the kingdom of grace! How bright will it be in the kingdom of glory! Mists, clouds, and shadows, more or less dense, are here; but they will soon be dissolved and scattered, and that for ever.—*A Calm Inquirer. By the Rev. Jos. Jones, M.A.*

THE PRESS IN THE HANDS OF THE ENEMY.

THE secretary to the London Tract Society, at a meeting held in Edinburgh, stated, that the issues of what may be called the purely infidel press of London amounted last year to 12,200,000 publications; while those of the atheistical press amounted to 642,000. To these might be added 17,680,000 publications, either of a negative or of an immoral character. In this calculation no account was taken of the newspaper press, but only of those publications which came under the denomination of tracts, periodicals, pamphlets, &c. Last year there issued from the Popish press, 520,000 publications; and the conclusion to which he came was, that the issues of the infidel and atheistic, of the negative, of the immoral, and of the Popish press, exceeded, by more than ELEVEN MILLIONS, the publications of this society, of the Christian Knowledge Society, of the British and Foreign, and the Scottish Bible Societies, and of seventy of their best religious magazines combined. He then went on to show, from various instances, that this was not so much the result of demand as of the ENERGY OF THE ENEMIES OF TRUTH taking advantage of the spread of education.—*The Witness.*

CLERICAL MISSIONARIES OF THE PRIMITIVE TYPE.

WHEN the Bishop of Cape Town, South Africa, announced his desire to

form a new mission in Caffreland, just before the outbreak of the war recently concluded, the first two among his clergy who volunteered to enter upon the work were one of his two archdeacons, and the honourable and reverend son of an English earl. Their plan was to go forth as the apostles did, when first sent forth during our Lord's ministry, with their Bibles in their hand; but with no earthly provision for the way, trusting to His feeding them upon whose work they should go. They meant to live among the Caffres, upon such things as the Caffres should give them; to build their own wigwags—and in all respects to live as the Caffres do, save only their sins and ignorance. Whether the plan was judicious or not, it at least shows their self-devotedness to the cause of Christ. It is surely not a bad sign in the Church, when its dignitaries, and the sons of noblemen, are thus ready to strip themselves of all that rank and station bestow—to forsake all and follow Christ.—*Letter from a Clergyman of Cape Town. in the Christian Times of May 20, 1853.*

BROTHERLY LOVE MUST SPRING FROM FAITH IN CHRIST.

IT is certain from the Bible, that no one can truly love his neighbour without faith in Christ and love to God. There is something called universal benevolence, and some pretend to teach brotherly love upon the principle of moral philosophy; but these are false kinds of love, arising from selfish motives, and directed to selfish ends; and let them appear ever so refined and exalted, yet they are not sanctified affections, because they spring not from faith in Jesus Christ, without which it is impossible to please God. Works done before the grace of God and the inspiration of the Spirit, are not pleasant to the Lord. You may be very kind to your needy relations, and very good to the poor; you may be the foremost in all charitable subscriptions, nay, you may build hospitals, and leave your estate to endow them, yet if these things are not done in faith, they are not acts of brotherly love; but true brotherly love springs from the love of Christ, and, in short, teaches us to do the very same for the good of another, as we would do, or have done, for our own good.—*Romans.*

SYNONYMOUS BUT NOT IDENTICAL.

CONSIDER the following words—"To hate," "to loathe," "to detest," "to abhor." Each of them rests on an image entirely distinct from the others; two, the first and second, being Anglo-Saxon

and the others Latin. "To hate" is, properly, to be *inflamed* with passionate dislike, the word being connected with "heat," "hot;" just as we speak, using the same figure, of persons being "incensed" with anger, or of their anger "kindling;" *ira* and *uro* being perhaps related. "To loathe" is, properly, to feel nausea, the turning of the stomach at that which excites first natural, and then, by transfer, moral disgust. "To detest" is to bear witness against, not to be able to keep silence in regard of something; to feel ourselves obliged to lift up our voice and testimony against it. "To abhor," is to shrink, shudder back, as one would from an object of fear, an hissing serpent rising in our path. Our blessed Lord "hated" to see His Father's house profaned, when, the zeal of that house consuming Him, He drove forth, in anger, the profaners from it. He "loathed" the lukewarmness of the Laodiceans, when he threatened to spue them out of His mouth. He "detested" the hypocrisy of the Scribes and Pharisees, when he proclaimed their sin, and uttered those eight woes against them. (Matt. xxiii.) He "abhorred" the evil suggestions of Satan, when He bade the Tempter get behind Him, seeking to put a distance between Himself and him. — *From French, On the Study of Words.*

Again — take "Instruction," and "Education." Cannot we "instruct" a child? it is asked; cannot we teach it geography, arithmetic, or grammar, quite independently of the Catechism, or even of the Scripture? No doubt you may; but can you "educate" without

bringing moral and spiritual forces to bear upon the mind and the affections of the child? And you must not be permitted to transfer the admissions which we freely make in regard to "instruction," as though they also held good in respect of "education." For what is education? Is it a furnishing of a man from without with knowledge and facts, and information? or is it a drawing forth from within, and a training of the spirit, of the true humanity which is latent within him? Is the process of "education" the filling of the child's mind, as a cistern is filled with water brought in buckets from some other source, or the opening up of its own fountains? Now if we give any heed to the word "education," and to the voice which speaks in the word, we shall not long be in doubt. "Education" must educe, being from "*educere*," which is but another form of "*educere*;" and that is to "draw out" and not to "put in." To "draw out" what is in the child, — the immortal spirit which is there, — this is the end of "education;" and so much the word declares. The putting in is indeed most useful; that is, the child must be instructed as well as educated, and the word "instruction" just means furnishing; but not "instructed" instead of "educated." He must first have powers awakened in him, measures of spiritual value given him, and then he will know how to deal with the facts of this outward world; then instruction in these will profit him; but not without the higher training, still less as a substitute for it. — *Ibid.*

Notes on Public Affairs.

THE year 1854 opens in the midst of "wars and rumours of wars," which fill the minds of the profoundest statesmen with anxiety and perplexity. Russia, conscious of vast resources, and of strength as yet untried in battle's last extremity, has dared to offend against the peace of all Europe, and in consequence Turkey, the power most unrighteously attacked, has declared war against the aggressor. The four great powers — England, France, Austria, and Prussia — have interposed their good offices to secure a return to peace, but hitherto without success. On the Danube, which flows through several of the Turkish provinces, the war is obstinately persisted in, notwithstanding

the severity of winter, and the difficulty of conducting operations in the midst of ice and snow, and among marshy swamps on the margin of a rapid river. The Black Sea has been made the scene of a sanguinary conflict: a Russian fleet, of overwhelming force, having attacked and nearly destroyed a small Turkish convoy, in charge of some transport ships, near the southern Euxine shore. It is feared that the English and French fleets now in the Bosphorus, will ultimately, by the force of circumstances, be compelled to enter the Black Sea, and thus be forced into direct collision with the Russian power. This would be the signal for a general European war — one in which all the high powers

must take sides; one also that would scarcely admit of the intervention of diplomatic negotiations, until one or more of the hostile parties should be paralysed by disaster or exhaustion.

The Turks, at first victorious in every movement, both in Europe and in Asia, have since suffered several reverses—if Russian and Austrian authorities may be depended upon—which must cripple their operations at sea as well as on land. The whole Ottoman race, however, is in a state of high enthusiasm, and are not yet likely to lower their defiant tone towards their encroaching enemy. On the other side, the Emperor Nicholas has done all he could to give to the war he has provoked a *religious* character, attempting to enlist in the strife all those bigoted and superstitious feelings for which the lowest orders of the Russo-Greek religionists are remarkable. He appears to wish again to set the cross against the crescent in unholy contest, at the risk of years of warfare, and at the cost of millions of treasure, and of tens of thousands of lives.

The heart sickens at the recital of some of the details respecting the present war. Already the slain are numbered by thousands; thousands also are disabled by sickness, by fever, malaria, cholera, dysentery, and plague. The demoralisation of the troops on both sides is fearful, and their privations intensely galling and exasperating. It is stated that many of the Russian troops are youths under age, forced by conscription from their homes, and driven like cattle to the scene of warfare. So hateful is their present service, that some Russian soldiers, who had been captured by the Turks, on hearing a rumour that an exchange of prisoners was about to be effected, earnestly besought the Turkish general to be permitted to remain in captivity, preferring the harsh restraints of military surveillance under an enemy to the service of their lawful sovereign.

Asia—the cradle of the human race, the seat of most ancient empire, the eldest quarter of the globe—is vexed with war at three distant points. In the East the Chinese rebellion rolls onward ceaselessly upon the great centres of dominion, and promises are long to change the aspect of that hitherto mysterious land towards the rest of the world. The Emperor has fled, unable to face his contumacious subjects; the ancient superstitions of the empire are receiving a shock that will hasten their downfall; and the heads of the rebellion are promulgating a mongrel species of Christianity, or Deism, which, while it excites hope that a purer faith will

eventually supersede the delusions of Buddhism, fills the reflecting mind with fear that the days of Mahomet are returned, and that we are destined to see again some of the fairest provinces of the world overrun by religious fanatics, who propagate their tenets at the point of the sword. In the south of Asia, we are ourselves at war with the Birman Empire—a war brought on by the indiscretion of one of our own officers, and persisted in, to the damage of our national honour, and the serious inconvenience of the Eastern army. In the West, all the tribes that own the sway of the Sultan—Asia Minor, Palestine, Arabia, with Egypt in Africa, and the Circassians of the Caucasus—are in one league to oppose the encroachments of Russia. To complicate still more the posture of European affairs, Persia, one of the most feeble and contemptible of modern states, has declared war against England; has entered into a treaty, offensive and defensive, with Russia against Turkey; and, it is stated, has despatched a considerable force to the northern boundary, immediately contiguous to the scene of contest, between the Black and Caspian Seas. By this procedure Persia is placed in a perilous situation: many of the Shah's own subjects are offended at a step which places them in opposition to the acknowledged head of Islamism; and, on their south-eastern boundary, the Afghans are burning with eagerness to engage in conflict, both with Persia and Russia. Thus the tramp of war is heard across two continents, and it may be long ere it is hushed to silence.

What a scene is presented to the reader of history in this brief summary. All the countries once occupied by the most magnificent empires of antiquity—the countries of Nimrod, the Pharaohs, David, Sennacherib, Nebuchadnezzar, Cyrus, Alexander—Babylon, Nineveh, Egypt, Jerusalem, Syria, Greece, and Macedonia—all are involved in the present conflict, the representatives of the old Roman power alone being wanting in the fray. Let only that be brought in, and all the constituents of the great image of Nebuchadnezzar will be within view, and in action round the ancient centres of empire; while the barbarous north will be poured down upon it by Russia; the European and African West by France and England, at whose steps also may be found the luxurious South Asians; and it remains a problem of some significance, whether the great and hitherto successful rebellion in the Celestial Empire shall give birth to a dynasty ambitious and powerful enough to take such a share in Western diplomatic arrangements as shall bring that

vast country into the general whirlpool of human affairs. It is only known to the Father of the spirits of all flesh, whether these various movements are tending to the speedy development of that crisis in which the stone cut out "without hands" shall fall upon the feet of the "image" of earthly power, and dash to pieces the gold, the silver, the brass, the iron, and the clay, and for ever break the bow and the battle out of the earth.

In the heat of this universally exciting topic, the fusion of the interests of the two most important branches of the Bourbon family, an event of singular aspect towards France, has not attracted much attention. The question of sovereignty over that country is narrowed by the procedure, but the very existence of such a question is ominous of trouble in the future.

At home political circles have been convulsed with contentions respecting the secession of Lord Palmerston from the ministry, ostensibly upon the Reform Bill proposed to be introduced into the next session of Parliament. At the date on which we write it is announced that he will resume his official position, but that other changes are inevitable. At the same date it is stated also that the British Government, immediately on learning the particulars of the Russian attack upon the Turkish transports and convoy at Sinope, despatched orders for the entrance of the British fleet into the Black Sea. Time will soon show the truth respecting this statement, and, if the Czar maintains his position, declare the results.

The President of the United States, in his Address to the Senate, has signified his intention to sustain and defend the iniquitous Fugitive Slave Law. He professes that he will suffer no infringement of its provisions during his presidency.

The "Maine law," which forbids the sale of intoxicating liquors in that state,

is winning golden opinions. The King of Sweden has announced himself a strong advocate of the principles of temperance.

In Australia the public mind is again excited almost to frenzy by immense discoveries of gold. Fifty or sixty miles from Geelong, the diggers have descended through the soil to a depth varying from twenty to one hundred feet, and have lighted upon what they call a complete "table of gold," every portion of which is amazingly productive. One lump has been found of the weight of 190lbs. In addition to this exciting event, the colonists have been in commotion on the subject of the gold licences, the diggers having refused to pay the sum demanded for them. Yielding, as some think, too suddenly to the fearful pressure thus occasioned, the governor has abolished the licence altogether.

The manufacturing and mining districts for some months have suffered considerable disquietude in consequence of the operatives having struck for an advance of wages. Much hostility is being thus engendered between them and their employers, many of whom will be no doubt injured by the procedure, while the families of the operatives themselves will be called to suffer unwonted privations at the most inclement season of the year. Strife, in all its degrees, whether of nations or of classes, is an evil and a bitter thing, and uniformly results in injury to all who become involved in it. Did masters and men, governors as well as the governed, possess more of the spirit of charity—were all more influenced by the golden rule than by the innate selfishness of human nature, the world would be happier, and all classes gainers. Too often, it is to be feared, in cases of the kind which elicits these remarks, the first offence against charity is committed by those who possess the greatest power to do good.

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Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

We have waited until the last moment for promised accounts of various meetings held in the country, but they have not arrived, and must now be deferred until next month. We regret the delay, because at this season of the year the branches ought to be stimulated to exertion, and we know of nothing so likely to "stir them up" as reports of successful meetings in places where

hostility of almost every description has had to be overcome. We wish our good friend Mr. Vernon, of Towcester, would send us accounts of the several meetings which he has attended, and at which he has stood forward nobly on our behalf. It is with great satisfaction that we have met our dear brother, and we have always been delighted at the straightforward valiant tone which he has assumed. His whole bearing seems to

say "Though an host encamp against me, yet will I not fear." Such a friend in every county will effect wonders for the Association.

IMPORTANT NOTICES.

The following notices are published because the increasing claims upon our funds render it necessary that the strictest punctuality should be observed:

I. The members should see that the secretaries of their respective branches forward the schedules, and transmit the subscriptions quarterly; as, by failing to do this, they in the first instance become subject to fines, and ultimately lose all the benefits of the association.

II. The attention of branch secretaries is again called to the following regulations:—

1. That with all claims for relief the nature of the disease must be stated, or the claim cannot be allowed.

2. That all claims for relief must be countersigned by the secretary of the branch, and forwarded to the general secretary before relief is given.

3. That all forms, No. 2, relinquishing further claims on the funds, must be countersigned in like manner, and forwarded to the general secretary immediately they are received by the secretary of the branch.

4. That all deaths be reported, whether claims are sent in for a funeral allowance or not.

5. When a new member enters this association, the exact date of his entry must be forwarded. Also his Christian and surname in full, together with his age, residence, occupation, and the number of years he has been a local preacher. He cannot be entered on the register until the above information is supplied.

INDIVIDUAL EFFORT IN AID OF THE ASSOCIATION.

DEAR BROTHER,—Some few months ago a letter appeared in the Magazine, desiring that every member would try to make up, with his 12s. subscription, £1 in the year. The same letter stated the number of aged sick that might be supported by this means, and showed how it would benefit the society, placing it in a good condition. By the help of friends I shall make my subscriptions and collections to full 10s. over this in the year. If our little branch can average this (and we had but a somewhat small tea-meeting, and gathered but half the sum that was got at Batcombe), it would make our branch stand something like Saul, a head above some others. If the Lord spare me another year, I hope to far exceed my collections this year. I am resolved to try! After

the yearly meeting is over (should the good Lord spare us) I hope you will get cards afresh for us all, and press us all to our duty. I hope that our branch will return to the society this year more than it receives back.

I wish, if not too much trouble, that when you write you would return the committee my most sincere thanks for what I have and am receiving, as it so mercifully smooths my path as I am travelling to the grave, which otherwise would be very rough indeed, in consequence of my growing infirmity, and the little I can do in order to make things comfortable at our age. My constant prayer is that a thousand blessings may rest upon the founders, promoters, and helpers of this blessed society; yea, not only on them, but on all theirs, throughout all "generations, as long the sun and the moon endure." Amen and amen!

Please to accept my thanks for all your labour and kindness in such a good and godlike cause and institution. May heaven repay you and yours, and all that help in this good work.

From your unworthy brother in the Lord,
T. BRALENER.

Collected, 18s. Bless the Lord!
Shepton Mallet, Oct. 11, 1858.

A WORTHY PATTERN.

DEAR SIR,—I beg to hand you the enclosed cheque, £3 16s. 4d., being for 100 copies of the New Testament for China, and my yearly subscription to the Mutual-Aid Association.

I have doubled my subscription, because I think the claims of the poor warrant it.

In reply to the note to "Correspondents and Readers," I have increased my order for the Magazine from one to three copies. I greatly approve of the suggestion of your correspondent in the present number of the Magazine relative to field preaching, except the collections, to this I would strenuously object. Let the Gospel be free.

Yours very truly,
A FRIEND.

Yersee, Zealand, Holland,
Nov. 22nd, 1858.

HOW MUCH ONE CAN DO FOR THE MAGAZINE.

DEAR SIR,—I feel very great pleasure in being able to inform you that the number of subscribers in my book is now 50, having lost but one in the past year.

I have also got orders for 15 volumes of the past years' Magazines, and expect more when I have time to wait upon some other parties, who, I have no

doubt, will be willing to take it when the thing is named to them.

Believe me, dear sir, I do not write thus in the way of boasting (for I have nothing to boast of), but thought, perhaps, it may stimulate others to try what they can do.

When I first thought of getting subscribers for the Magazine, I expected they might number 12—these were readily obtained; then I felt anxious to reach 20, and so went on to 30; but still thought more might be obtained by perseverance; and feel happy to place before you the number already named, and hope before the New Year to report a larger number. However, if I cannot get nearer the hundred than this, it shall not be my fault. Yours respectfully,

MARTHA TAYLOR.

Wednesbury, Dec. 12, 1855.

CONTRIBUTION BOXES.

MY DEAR BROTHER,—I am so pleased with the idea of providing "Boxes" for receiving small contributions toward our benevolent Association, that I take the liberty of begging that it may have attention on the part of the Committee. I believe with Brother Ward that it would prove exceedingly useful. I should like to have one made at once (and perhaps shall), but think it would be preferable for the managers of the Association to produce a neat article. I am, Sir,

Yours, in the gospel of Christ,
Affectionately, W. COAD.

Launceston, Dec. 8th, 1855.

[The Committee intend providing Boxes, which will be ready early in January, but these must not be permitted to supersede the collecting cards.]

THE COMMITTEE.

In order that the memories of country members may be refreshed, we give the following notice in our first number for the year:—

The General Committee will meet for the transaction of business as follows, until the next Aggregate Meeting, 1854:—

Monday, Jan. 9, at Brother Arter's, 8, Walton Villas, Brompton.

Wednesday, Feb. 8, at Brother Hardy's, Leicester House, Great Dover Street, Borough.

Monday, March 13, at Brother Harris's, 7, College Street, Islington.

Wednesday, April 12, at Brother English's, 4, Kent Terrace, Deptford.

Monday, May 8, at Brother Chamberlain's, 9, York Place, Windsor.

Tea will be on the table at half-past five o'clock precisely.

REMITTANCES RECEIVED BY THE TREASURER TO DECEMBER 20, 1855.—Bromsgrove, £1 6s.; Edinburgh, 18s.; Hungerford, 16s.; Longton, £13 7s. 10d.; Lancaster, £7 16s.; Newcastle-upon-Tyne, £10 7s.; North and South Shields, £1 18s.; Oldham, £1 8s.; Oundle, £2 10s.; Oxford, £1 18s.; Penzance, £4 4s.; Rochester, £2 8s.; Sowerby Bridge, £17s.; Stamford, £1 7s.; Snaith, £1; St. Helen's, £3 9s.; Southport, £1 4s.; Tonbridge Wells, £1 14s.; Thetford, £2 8s.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER TO DECEMBER 20, 1855:—

Mr. J. Shaw, H.M., Longton Cir.	1 1 0
Mr. W. Bateman, H.M., do.	1 1 0
J. Pys, Esq., H.M., do.	2 2 0
Mr. W. Livisley, H.M., do.	1 1 0
Mr. E. Powell, H.M., do.	1 1 0
Mr. J. Hancock, H.M., do.	1 1 0
Mr. W. Lawton, H.M., do.	1 1 0
Mrs. Hall, Hon. Con., do.	0 10 0
Mr. W. Hulsey, do.	0 10 0
Mr. T. Hulsey, jun., do.	0 10 0
Mr. Dean, do.	0 10 0
Proceeds of Tea Meeting, do.	2 7 10

A Friend (Netherlands), H.M., who has doubled his Annual Subscription

Robert Swan Stanley, H.M., Newcastle-upon-Tyne

Mr. J. Reay, H.M., do.

Mr. Robert J. Morrow, H.M., do.

Mr. James Cupples, H.M., do.

Mr. Robert Robson, H.M., do.

Mr. J. Till (Don.), Bromsgrove Cir.

Mr. Hamilton (Quarterly Free Subscription), Thetford Circuit

A Friend, (Quarterly Free Subscription), Snaith Circuit

Mrs. J. Richardson, H.M., Sheffield

NOTE.—This list is published that the Donations, Honorary Members, Tea Meetings and Chapel Collections, &c., may appear separately, though they are included in the list of amounts received by the Treasurer from the various Circuits.

DIED.

Lately. Mr. John Shaw, H.M., of the Longton Circuit.

October 22, 1855. John Long, of the Whitehaven Circuit, aged 29. Claim, &c. He had been on the Sick Fund 33 weeks. His end was peace.

November 9, 1855. Abraham Jones, of the Southport Circuit, aged 65. Claim, &c. He had been on the Sick Fund 5 weeks. His end was peace.

At Walsall, on the 19th instant, after a short illness, and deeply regretted by a numerous family, Henrietta, relict of the late John Heeley, Esq., solicitor, of the same place, mother of our esteemed friend Edmund Heeley, Esq., of Birmingham, in the 87th year of her age. The deceased had been a consistent member of the Walsall Society for about fifty years. She had enjoyed almost uninterrupted health until her passage from the Church on earth to the Church in Heaven was calm and peaceful.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

FEBRUARY, 1854.

Essays, Scripture Illustrations, &c.

THE DAWN OF THE REFORMATION IN ENGLAND.

WYCLIFFE AND HIS TIMES.

EARLY in the fourteenth century, England had grown weary of the dominion of Rome. The madness and folly of John, which had not only lost her her continental dominions, but brought the island itself under a papal interdict, seemed to have caused a reaction in the minds of the hardy barons and yeomanry ; so that within a century after its imposition when an Englishman dared to bring a bull of an entirely spiritual character to London, he was prosecuted as a traitor to the crown, and would have been hanged, had not the sentence at the intercession of the chancellor been changed into perpetual banishment. The common law was the weapon opposed by the government to papal bulls.

In 1350, stimulated by the piety and zeal of Bradwardine, his chaplain, and with the consent of Parliament, Edward III. passed the famous statute of provisors, which made void every ecclesiastical appointment, contrary to the rights of the king, the chapters, or the patrons. This was especially levelled at the authority and interference of the reigning Pope, Clement IV., who had then recently decreed that two of the first vacancies in the Anglican church should be bestowed on two of his cardinals ; but the king and parliament, though Catholics, decreed otherwise ; they would have no foreign intermeddlers ; they rightly deemed it subversive of the independence of the English church and crown, and declared the penalty of a breach of this law to be either imprisonment for life, or perpetual banishment from the kingdom.

The power of the Pope was then, as now, merely a power of opinion, which, when wisely and determinedly resisted by the people or their rulers, crumbled away. Three short years after this, Edward nominated his own secretary to one of these very vacant bishoprics, and Clement acquiesced, answering to one who expostulated with him on the unfitness of the

appointment, "If the king of England had nominated an ass, I would have accepted him." The power of the Pope was thus for a while broken in England.

It was not, however, by kings and parliaments that the Reformation was to be effected, nor its seeds sown. The piety and learning of John de Wycliffe was destined to effect this. The withdrawal of Scripture from the hands of the people was a withdrawal of the light. The Christianity of the priests no longer comported with the Christianity of the Scriptures; their teaching ceased to be the lessons of the Gospel of the blessed God; and this vicious relation of things seems to have been constantly present to the mind of Wycliffe, who had been a pupil of the profound Bradwardine, at Oxford. Hence his vehement denunciations of their pride, avarice, and rapacity. When Wycliffe was forty years old, the Pope, Urban V., demanded a tribute of a thousand marks yearly, and the arrears then due. This had been awarded by John as a mark of feudal homage to the papacy, but for more than thirty years had not been mentioned. In consequence of refusal, he now cited the conqueror of Crescy, Edward III., to appear before him at Rome. The insult touched the king to the quick, and he passionately called on God to defend England against the insolence of the Italian priest. The avenger was at hand; Wycliffe, by his letters and by his logical eloquence everywhere, stirred up the zeal and patriotism of his countrymen. At the meeting of parliament the demand of the Pope was met by the arguments of the Oxford doctor. "Is it," said the Lords, "as feudal vassal, or superior, that Urban demands part of our property? The Pope will not accept the first of these titles, but the English people will not accept of the second. Why was this tribute originally granted? To pay for the absolving of John? His present demand then is mere clerical swindling, which the Lords spiritual and temporal should indignantly oppose. England belongs not to the Pope. The Pope is a man subject to sin; Christ alone is Lord of Lords, and this kingdom is held directly and solely of Christ alone."

Wycliffe has vanquished the supremacy of the papacy in temporals; will he yield to him in spiritual matters? "By the grace of God," said he, "I will keep clear of the heresy which teaches, that if the Pope and cardinals assert a certain thing to be the sense of Scripture, therefore so it is, for that were to set them up above the apostles." He will give way in nothing, unless it be in deference to what he conceives to be the revealed will of God.

He sounds forth his notes of warning and counsel from the professor's chair at Oxford, and thousands of young students flock to his lectures. He breathes them into the ears of royalty; witnesses to their truthfulness before archbishops and prelates at St. Paul's; disseminates them by tracts, and preaches them among the common people everywhere, until the whole land is roused to assert its liberty—temporal and spiritual; and the papacy receives a blow from which it has never fully recovered in England.

The statute of Proemunire was passed amid the unbounded enthusiasm of all but the parasites of Rome; by it all bulls, all excommunications, every act infringing on the rights of the crown or kingdom were interdicted. Whoever should publish, receive, or execute them, should be put out of the king's protection, deprived of their property, attached in their persons, tried, and punished according to the words of the act. The rage of the superior clergy may well be conceived. "The king," said they, "ought to be deprived of his fief, and England handed over to the Pope for his disobedience of the canon law." "No," said Wycliffe, "the canon law has no force when it is opposed to the word of God." This was his munition of rocks, and all felt that the voice of reason and of Scripture, could not be resisted. There was an attempt at a compromise, but the people murmured, and demanded judgment against the agents of Rome, saying, "These Italian clerks are more dangerous than Jews or Saracens."

Wycliffe was one of the representatives of England upon this occasion. He visited Bruges in that capacity, and upon his return was presented to the rectory of Lutterworth; and from that time he was more remarkable for dispensing the teachings of the theologian and the Christian divine than for promulgating the denunciations of the politician. "The Gospel," said he, "is the only source of religion; the Roman Pontiff is a mere cut-purse; and far from having a right to reprimand the whole of Christendom, he may be lawfully reproved by his inferiors, and even by laymen."

It is most remarkable to turn to the writings of this prince of logicians and divines, and notice how they contain the germs of all subsequent objections to the creed and dogmas of the papacy,—the very marrow of the reasonings by which, in after-times, Luther and the Reformers overthrew the dominion of Rome. The weapons of warfare used in both these memorable conflicts were drawn from the same armoury, and were made mighty through the same power to the pulling down of the strong holds of tyranny and sin. It will have been noticed that the right of private judgment, in matters of faith and conscience, was equally maintained by Wycliffe and Luther. "Let every man," said the former, "wisely, with much prayer and great study, and also with charity, read for himself the words of God in holy Scripture."

But how was this to be done? The priests had stolen the key of knowledge, the Scriptures were shut up from the people, and they were fed with the vilest garbage and folly of Rome. It was not until five-and-twenty years after the birth of Wycliffe that we can trace the remotest attempt to produce a literal translation of the Scriptures, or even detached portions of them. We can scarcely imagine, in our happy and enlightened time, the effect of this in the dark days of the 14th century. But Wycliffe will remedy this. It is his fixed purpose to give to the people of England, to the largest extent possible, the whole Bible, in their mother tongue. Ever and always he turns from the teachings of the priests to the word and will of God. This is his constant court of appeal. He will do his best that the humblest of the people shall be empowered to follow his example. He

will prepare the way for this; the political in him is subordinate to the religious. Ignorance and folly, as well as vice and crime, are rife in the land, and the mendicant priests are strolling over the country amusing the poor, preaching the legends of the saints, and the history of the Trojan war!—"We must do for God's glory what they do to fill their wallets," said Wycliffe. Henceforth the most pious of his disciples are bidden to "Go and preach the Gospel." Its glad tidings must be carried to the remotest hamlets. "Do not imitate the priests," said he, "whom we see after sermon sitting in alehouses, or at the gaming table, or spending their time in hunting. Do you, after your sermon is ended, visit the sick, the aged, the poor, the blind, the lame; and everywhere help them according to your ability." It is the manner of Christ. His Spirit went with his word, and great was the success of his servants. Thus has God always revived the work of his grace in England.

There was one circumstance which gave great facility to the spread of the doctrines of Wycliffe, and clothed his denunciations against the dogmas of the papacy with great power. It was the universal and well-known greed and rapacity of the prelates and high dignitaries among the clergy. This was notorious to all. Neither king nor commons were safe from their absorbing grasp. At this period, nearly one-half of the lands of the kingdom, and those the most productive, were in their possession; they assumed a right to hold these, free from the feudal service then due for the maintenance and defence of the kingdom; and in addition to this marked distinction, they were in the habit of exporting large sums of money, which they gathered in exchange for their pretended spiritual advocacy with heaven, to the representative of St. Peter at Rome. The Pope had become so insolently daring, that he assumed a right to dispose of the rich abbacies and bishoprics of the realm, and had demanded as a condition of his consent to their bestowment one year's income of the lordship or see. This, alone, was a sufficient cause of contention; but when in addition the reigning pontiff happened to be of a hostile nation, or of a turbulent and ambitious disposition, as was frequently the case, the possession of this money-power, so vastly important in the middle ages, gave him facilities for the accomplishment of his purposes, in the then unsettled state of Europe, which few monarchs were able successfully to resist; and this power, in deference to the pretended claims of the vicar of God and the good of their souls, the subjects of every temporal prince were interested in furthering. Kings and kingdoms writhed and groaned beneath the weight of this "mystery of iniquity," this palpable and ever encroaching tyranny, which affected to hold in its all-pervading grasp soul and body, to bind or loose at its caprice for time and for eternity, to open or shut as subserved its purpose, the portals of heaven or the mouth of hell. But they groaned in vain. A demon spell was on them, which the voice of God, the hand of God, the word of God, alone could break.

Moreover, at this particular juncture the Pope was a resident at Avignon, in France, the cardinals were mostly chosen from that nation, and naturally inclined to her policy in opposition to that of England;

so that it was shrewdly argued, in opposition to the continually increasing demands of the clergy of Rome, that Englishmen were in the unenviable position of harbouring the partisans of their foes, and providing the funds by which alone they were enabled to contend with this country in the battle field. Wycliffe availed himself of this argument; and with great zeal and energy witnessed against the traitorous and destructive policy of the regular clergy, as well as the begging friars, all of whom were forbidden by bulls from Rome to pay any thing to the king without permission from the holy see. Parliament interfered, and by an indignant remonstrance declared that the usurpations of the Pope were the cause of all the plagues, injuries, famine, and poverty of the realm; were more destructive to it than all the wars; were the cause why it contained not a third of the inhabitants and commodities which it formerly possessed; that the taxes levied by him exceeded five times those which were paid to the king; that everything was venal in that sinful city of Rome; and that even the patrons and hierarchy of England had thence learned to practise simony without shame or remorse.* Subsequently they petitioned the king to employ no churchman in any office of state, and spoke of "expelling by force the Papal authority, thereby getting rid of the oppression which they neither could nor would any longer endure."† Men who could talk in this strain were not far from the Reformation; but the time was not yet.

The priesthood, however, are for the moment driven back, they cannot bend this stubborn English people, their king, nor Commons, to their base purposes, but the Oxford doctor must be made to feel the weight of their malice and fury; he is deprived of his office at Oxford under circumstances of the grossest injustice—but he desists not. Again, he is cited before Sudbury, the Archbishop of Canterbury, and Courtenaye, Bishop of London, at St. Paul's. The wise and determined king has fallen into old age and feebleness. His son, John of Gaunt, and Henry Percy, Lord Marshal of England, stand by the Reformer, and together they defy the power of Rome, and the rector of Lutterworth escapes out of their hands.

Meanwhile it is found that he has spoken to the heart of the nation. At court and in the country, from the hall of the noble to the mud cottage of the peasant, among the students at the universities, and in the quiet retreats of the rural clergy, his voice is finding echoes—his writings are diffusing themselves—the people are being leavened with the truth. The Bible is being translated!—the whole Bible, from the Latin to the mother tongue of the English people. Its reception exceeds Wycliffe's expectations. Its contents exercise a blessed influence over men's hearts; and then, in 1384, as he stands in the midst of his flock, ministering at the altar, he is struck with paralysis, he lingers only forty-eight hours, and on the last day of the year resigns his soul to God who gave it. The course of the reformer has ended, but the reformation of his country has begun.

* Hume's History of England.

† Hume.

There is to be a reaction, however. The flames of martyrdom are to be enkindled in England. The monarch and the priest are to band themselves together against the Lord and against his people.

* * * * *

Richard the Second, the son of Edward the Black Prince, had married Anne of Bohemia. She has heard of this Bible, and having learnt to read the language of her adopted country, she pores over its sacred pages; she interposes with the weak king for his persecuted subject. She commends his teachings to her own people, and from the walls of Oxford University go out those who shall spread through the remote land of Bohemia the knowledge of the "glorious Gospel of the blessed God." But the queen dies: the king is dethroned by his cousin, Henry of Lancaster. The prelates, whose fury at the spread of liberal opinions the old king had restrained, hasten his downfall, and the new king pledges himself to sustain the church in her ancient rights. There are coming dark and disgraceful days for the church and the realm. The object of the prelates is to crush the incipient Reformation. All who are suspected of holding the opinions of Wycliffe are harassed and imprisoned; the Bible is proscribed. Do men insist upon their rights to read God's word in spite of the denunciations of the priests? They must be burnt alive. Such things occur, for the first time in English history. William Sawtree, a clergyman of the see of Norwich, seals the truth with his blood. "John Badley," a plain mechanic, is burnt to death, because he denies the real presence in the Eucharist, the Prince of Wales looking on at his execution; but the word of the Lord runs mightily. "You could scarcely meet two men on the road," says an historian, "but one of them was a disciple of Wycliffe."

The compact between the mitre and the crown remains unbroken, and though the personal friends of King Henry should suffer, the church must be upheld in her immunities—"Lord Cobham" is seized and imprisoned; he escapes to be again captured, and eventually consumed in chains at Tyburn as a malefactor.

And now the very rights of sanctuary, which are not denied to the vilest, are withheld from the favourers of the new doctrine, and by Act of Parliament this outrage is extended to all who are charged with the crime of reading the Scriptures. Property is confiscated; the prisons are crowded with Lollards; the king becomes alarmed; he threatens with his indignation all who are convicted of proceeding vexatiously in this matter; but the conqueror of Agincourt is in the toils: the sons of Zeruiah are too strong for him; and the battles of opinion with the Pope and his emissaries wax hotter and fiercer.

But who is the Pope? There are now, in 1409, two *infallible* heads to this infallible church; each is fulminating damnation against the other, calling upon his partisans to arm to exterminate his infallible opponent, while Christendom is scandalised at the crimes which both are perpetrating. At length there is a promise of deliverance; both the *infallibles* are deposed by the council of Pisa, and they elect another; alas! he is a

greater monster of depravity than both the former combined. There must be still another "*infallible*"—the Council of Constance procure the deposition of John, and Martin the Fifth succeeds. The Pope and the council proceed to a reformation of abuses, commencing with the condemnation of Huss and Jerome of Prague, both disciples of Wycliffe. "I am content," said the former, "that my soul should be where his soul is." To the stake with the heretic! A twelvemonth elapses ere sentence is carried out upon the eloquent Jerome, and then he, too, is offered up a victim to the Moloch of the Popedom. Lastly, this holy council decreed that vengeance should be done upon the original transgressor.

In the chancel of that old church at Lutterworth are assembled a goodly company of dignitaries; there, too, is the Primate of England, Archbishop Chicheley, surrounded by his numerous attendants. What hidden treasure are they seeking as they dig down behind that old oak screen? The townsfolk, many of them old and hoary, look on in wonder and amazement; some of them, when youthful men and maidens, or, perchance, fair-haired children, had in the olden time heard the voice of their venerable rector. Alas! a spirit of dark and desolating cruelty and impiety has come over the land, and now they seek to do him dishonour, though he has lain forty years in the silent grave. His coffin is raised on high, and borne through the church porch amid the scorn and contumely of the priests of Rome. With suppressed lamentations, his once-loved, parishioners follow his remains down the hill to the bridge. A fire is kindled, and all that was mortal of John de Wycliffe is consumed to ashes.

If they could not confute him while living they can burn him when dead. His remains are destroyed? Not so! "They are cast into the Swift, the Swift conveys them to the Avon, the Avon to the Severn, the Severn to the sea and the ocean, and thus," says Fuller, old and oracular, "the ashes of the Reformer, the emblem of his doctrines, are dispersed throughout all the world." Tremble Rome! Thy reign of mingled darkness and blood hath now its blackest hour, but the morning approacheth. The sun of Henry V. will set ere it is noon. The wars of York and Lancaster will succeed. The land will be a prey to ignorance and crime, and then other Henries will appear. Germany and Bohemia, above all, England, where now thou reignest supreme, shall shake herself from thy supremacy, and thou shalt be a hissing and a scorn to all the nations of the earth.

(To be concluded in our next.)

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—No. XI.

A STRIKING INCIDENT.

"Be ye therefore ready."—JESUS.

IN the course of a recent tour in the north of England, I took my seat one Sabbath evening in a Wesleyan chapel in the town of ———, where a venerable servant of God was holding forth the words of life to the assembled people.

In the course of some solemn remarks he was making in his sermon, he related the following remarkable instance of mortality, which it occurred to me was worth recording:—

"As I was proceeding," said the preacher, "to my appointment at ——— this day fortnight, I saw a poor man idly strolling along the road, unwashed, and evidently not intending to visit the house of God. I immediately felt a strong and irresistible impulse to speak to the man, and accordingly stopped and conversed with him—I hope faithfully admonishing him of his latter end. Last Sabbath morning," continued the speaker, "I was again near that place, and hearing the death-bell, I inquired for whom it was tolled? when, to my surprise, I was informed that it was for the very man whom I had addressed on the preceding Sabbath.

"On farther inquiry, I found that this poor godless man was at work on the Monday morning, about the same hour, and near the spot where I had conversed with him, when he was suddenly hurried into eternity; and now, at the same time of the day as when I had delivered my Master's message to him one week previously, he was about being consigned to the cold and silent tomb. All this occurred within a hundred yards of the same spot; and at the same hour, nearly, he received his warning to prepare for another world, met with the accident which caused his death, and was laid in the grave."

Is not this a call to you and I, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Watch, therefore!

"Great God, on what a slender thread
Hang everlasting things!
The eternal states of all the dead
Upon life's feeble strings!

Infinite joy or endless woe,
Attends on ev'ry breath;
And yet how unconcerned we go
Upon the brink of death!

Waken, oh Lord! our drowsy sense,
To walk this dangerous road;
And if our souls be hurried hence,
May they be found with God."

J. H—G.

THE LAW OF CHRISTIAN BENEFICENCE.

(Continued from page 10.)

3. THE third principle asserts the essential unworldliness of genuine piety. That subjective change, styled conversion,—that change from spiritual darkness to spiritual light, which ensues on the exercise of repentance toward God and faith in our Lord Jesus Christ,—is a thorough transformation of a man's moral nature. It extends to all his motives, feelings, and affections: and consequently alters the tone of his sentiments with regard to property. The selfish gripe of his previous covetousness is relaxed: and, whereas, he formerly desired, with more or less eagerness, the goods of this life for their own sake or for selfish purposes, now he desires them in cheerful deference to the allotment of his heavenly Father, and deems them valuable only so far as they can be used in His service and for His glory. Silver and gold, houses and land, no longer constitute his treasure: for "his treasure is in heaven." He foregoes the gratifications of selfishness, and "seeketh not his own" honour, pleasure, or emolument. There is an essential antagonism between him and Mammon. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whosoever, therefore, will be a friend of the world," conforming to its fashions, coveting its possessions,

revelling in its enjoyments, and seeking its renown, "is the enemy of God." James iv. 4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him!" &c.—John ii. 15, 17.

Such is the tone of heart peculiar to the believer in Christ: and in the region of the heart it is, where the whole battle between God and gold, wisdom and wealth, religion and riches, is to be fought. Covetousness is a disease of the heart. Anti-covetousness, or the Christian temper, must supplant it in its deepest seat. The struggle between these two principles takes place in the silent and secret recesses of the human soul: and the fortunes of the field vary just according to the successes and defeats which transpire there. Those scenes and situations tempt to covetousness, which tend to awaken or foster inward longing and desires after riches. Nothing is, in this respect, more dangerous than the large possession or constant increase of wealth. "When riches increase, set not your heart upon them."—Psalm lxxii. 10. The very word "covetousness," expresses this internal quality of the vice so designated. And so contrary to piety is this craving of the heart after worldly good, as to be styled "idolatry" by the inspired writers; *e. g.* Ephesians v. 5; Colossians iii. 5. Hence the Psalmist prayed, "Incline my heart unto thy testimonies, and not unto covetousness."—cxix. 36. See, also, Luke xii. 15, and Hebrews xiii. 5.

Another view of this heart-disease, and consequently of the inherent character of its corrective, the Christian temper, is given in those passages which denounce riches as an object of trust, as well as of desire. They are trusted in either for happiness or for safety. In either case there is sin, and the sin is in the state of the affections, or rather, the will.

We have dwelt lengthily on this part of our inquiry, in order to correct several very prevalent mistakes: such as, that actual possessions are a measure or index of a man's covetousness. A poor man may be as covetous as a rich man. The fiend of avarice works as often in the abodes of poverty as in the halls of affluence. Another misconception is, that the cure of covetousness is a change in one's worldly position, or that the two things are identical. A voluntary descent, for example, into the depths of indigence may sometimes be an indication of extinguished avarice; but it is just as likely to be a grudging surrender extorted by fear, or an affectation of hypocritical pietism, or an extravagance of excited eccentricity. In any of these cases, the act of self-impoverishment once committed, the heart is thenceforward gnawed more fiercely than ever by the cravings of miserly lust, and the torture is frightfully enhanced by the bitterness of intensest vexation, envy, and regret. Another false impression, arising from a superficial view of the sin now treated of, is, that men, prospering notably through industry and enterprise, must be extremely covetous; whilst others, indolently abiding in meaner circumstances, are thought to have wholly vanquished that base passion. Let it be considered whether these are thoroughly contented with their lot, and how far they are free from corrosive chagrin at their neighbours' happiness, and whether their apparent quietude be not owing to the apathy of despair, or to the counteractive tyranny of some ignoble vice, detrimental to worldly reputation and advancement. And let the other class, also, be examined more narrowly, and it may be found that they have the highest aims to inspire them, and the noblest principles to maintain them, and that it is God's blessing which makes whatsoever they do to prosper.

4. The fourth principle points out the precise way in which the Christian steward is to fulfil his trust. What is the Master's will as to the use of what has been entrusted to him? In what manner is he to fulfil his obligations? By acting as a benefactor to mankind. Formerly, God was partly served by wealth, when it was expended on animal sacrifices and other offerings directly connected with His worship. Now He is served by it when it is used for the good of men, in the best way discoverable. Every Christian, who possesses this world's goods, should regard himself simply as God's almoner, as his agent of distribution, a mere channel to convey His gifts to the needy. Highly is he honoured by being placed in such a position, and highly favoured. He must love his neighbour as himself. This implies that he should love himself as his

neighbour. God has bestowed His gifts on our whole race, through individuals, for the benefit of all, including of course each agent, who is allowed to supply his own real wants first, and must then look round with equal regard upon others, dispensing the rest for their good, beginning with those who naturally have most claims upon him. His whole soul should glow with benevolence. His highest luxury should be in conferring kindnesses. His constant study should be to spare more for others. He should ever remember, and act upon, what the Lord has said, "It is more blessed to give than to receive." The most expansive generosity should swell his bosom. The purest love should beam on his countenance. The law of gentleness and compassion should be on his lips. He should put on charity as his constant and beauteous garment. His inmost thoughts should be thoughts of benevolence, his devices those of liberality. Of course, this implies the strictest observance of justice and truth. To be unrighteously in debt, to continue therein contentedly, or to postpone proper payments doggedly or evasively, is utterly inconsistent with Christian love. The child of God must pay to all their dues, for the law of his kindness extends to every man, and to be unjust to any is so far to violate it. "Owe no man anything, but to love one another." The first thing to be done with what God has given you is to discharge all just claims on you from others: and, having done that, "do good" freely and gladly, "as far as you have opportunity, to all men, especially to those who are of the household of faith." The Sermon on the Mount contains a very memorable exposition and enforcement of this duty. See also Luke vi. 27—38; 1 Samuel xv. 22, compare with Mark xii. 33.

V. APPLICATION OF PRINCIPLES.—By comparing the three questions propounded in Section I. with the four principles just explained, it will be seen that the third only can be answered affirmatively. Either studiously to live in indigence, or audaciously to claim everything, is unlawful to the children of God. Both courses are alike condemned by our general laws. The one is contemptuous or indolent, the other presumptuous or fanatical, treachery against the great King. Let Him give or withhold, as seemeth good to Himself. Our duty is, rightly to use whatever He entrusts us with, be it little or much. We conclude, then, that a child of God may be a proprietor of wealth in common with others, but must distinguish himself from them in the mode and principles of its appropriation. But how, and to what extent, is this to be done? Let him ponder this question. Having seen and recognised his position as Jehovah's steward, and having comprehended generally his consequent duty, let him diligently seek out its specific requirements in its application to the varied circumstances of the present life. Let him not only obtain clear theoretical principles, but learn how to deduce from them sound practical maxims or precepts upon the model of those furnished in the Scriptures.

Such an attempt will naturally divide itself into three parts; the first having respect to the acquisition of property; the second to its retention or continuous possession; and the third, to its uses or modes of appropriation.

VI. LAW OF ACQUISITION.—The general statement may be made without hesitation, that a Christian man should not only be willing, but should desire to possess himself of property; on the same principle which constrains him to improve or increase his other capabilities of doing good. "Occupy till I come," is a command which binds him to cultivate sedulously every gift available for the purposes of benevolence: of which, doubtless, material wealth is one. The sources, from whence it is derivable, may be stated as three,—Labour, Gift, and Interest.

Labour comprises, 1, manual toil, both of the peasant, the manufacturer, and the artist; 2, commerce, which, in all its branches, implies the transfer of goods from one party to another, with the design of profit to the vendor or agent; and 3, the holding of offices remunerated by stipend or fee. It is lawful in any of these ways to labour for reward. It is obligatory to do so, when ability and opportunity are present, and other sources of self support are wanting. To refuse, under such circumstances, is positively criminal.—2 Thessalonians iii. 10—12: "This we commanded you, that if any would not work, neither should he eat." See also 1 Thessalonians iv. 11—12; Ephes-

sians iv. 28. The required taste should be fulfilled with cheerfulness, diligence, and energy. "Whatsoever thy hand findeth to do, do it with thy might." In this way, we should get all we can; subject, however, to two restrictions,—first, that we do no injury to ourselves or to others, either bodily or spiritual,—and second, that we violate neither truth nor justice. We are not at liberty to labour dishonestly: nor even honestly to the destruction of our own health, the distraction or pollution of our minds, or to the injury of our neighbour in person, character, or position. These plain dictates of morality are much lost sight of amid the bustle of commercial enterprise and the eagerness of mutual competition. Large and magnificent establishments are set up, and cares and anxieties correspondingly multiply until they become so oppressive as utterly to crush the owner's energies, both of mind and body. His life is shortened. He is prematurely carried to the grave: but the guilt of a suicide is on his conscience. He is the victim of his own ambition. He has immolated himself to Mammon; God never required this at his hands. If his responsibilities had been reduced to a tithe of what they were, and his profits similarly diminished, his life might have been prolonged, his duty fulfilled, and his soul saved.

If it be wrong in the master to be ambitiously discontented with moderate acquisitions, it is equally wrong in the workman to be enviously dissatisfied with reasonable wages. He has no right, merely to obtain more wages, to wear down his body or neglect his mind by working over hours! And still less, to seek an increase of them by coercing "an advance" beyond what the master can afford to pay.

Commerce, whether by barter or sale for money, implies the private right of property in opposition to a free community of goods. It is sanctioned in the Bible by those numerous precepts which are given there for the regulation of business transactions. These are allowed, when conducted without fraud—the crime perpetrated, when advantage is intentionally taken of our neighbour's ignorance—and without extortion, of which we are guilty when we take advantage of his necessities.

Under the head of "Gift" we comprise all casual gratuities, honorary pensions, and inheritances, whether legal or testamentary. It is, no doubt, lawful to increase our substance from these sources, provided that we receive no present as a bribe, as the price of our virtue or honour: provided also that the donor is of sound mind, and acts freely, without bias or restraint, and that he has a right to part with what he bestows. A spirit of generosity, prone to give, is rendered obligatory in the Scriptures: whence it follows that to receive, though less blessed, is at least allowable. We do not, therefore, marvel to find numerous instances of bestowing and accepting presents, recorded in Holy Writ.

We approach now a somewhat difficult question, as to the allowability of interest on pecuniary loans. We regard money, not as some mysterious agent, possessing a peculiar ethical character, and subject to peculiar ethical laws, but simply as a form of property in general. It is a convenient representative of all material possessions, and its use is to be controlled by those maxims which bear upon the use of all which it represents. If therefore it is lawful to hire out any other kind of material wealth to a second party, and to receive from him an equivalent for its use, it is equally lawful to do the same with money. Now, the manual labourer hires out his own strength to his employer exactly upon this principle. Similarly might a man deal with his horses or cows, or with usable property, as ships or steam engines: and in like manner with his gold and silver also. He may lend his money, as any other of his goods, on the general principle of remuneration, that he may receive a just and reasonable equivalent for its use, which in this instance is called "interest." Excessive interest, extorted through the borrower's ignorance or need, is "usury." This is condemned by Scripture, and by all sound principles of morality. It is perhaps difficult to know how much interest should be required for money lent. This, for reasons we need not enter into, must vary in different lands, and at different times; and it is ordinarily determined by the civil government of a country. To keep within the range sanctioned by such legal enactments is almost universally deemed binding upon the conscience; partly because of the

reasonableness which will ordinarily attach to such laws themselves, and partly because it is a duty to submit to the civil authority of our country, when it demands nothing of us palpably unjust or impious.

From the sources and under the restrictions specified, we hold it to be the duty of the Christian, with reference to property, to get all he can.

(*To be continued.*)

Biography.

RECOLLECTIONS OF THE HISTORY AND EXPERIENCE OF DANIEL DAVIS.

THE following are some of the most remarkable incidents in the life of D. Davis, written by a person who can vouch the truth of what he writes:—

DANIEL DAVIS was born on the 31st of May, 1793, in the parish of Kenton, near Exeter. His parents were of the Church of England. But, alas! all they knew of religion was to lead a moral life and attend the church services. Daniel was sent to a dame-school from about three years old till he was seven or eight. Afterwards he attended a writing-school about two years, but the master did not teach arithmetic, so Daniel never did a sum at school in his life! He was taught to repeat some hymns and graces before and after meat, and his mother taught him to say some prayers on going to bed. This was not in vain, for it was his decided opinion in after years, that had he been with any one who could have taught him the truth as it is in Jesus he would have become pious from childhood. He always appeared to have the fear of God before his eyes. He thought much on what he read in the New Testament of the loving-kindness of our Lord Jesus Christ in going about doing good, healing all manner of sickness, and preaching the gospel to the poor—and of the cruelty of the people in using one so ill who had done them so much good; and, in the Old Testament, of the care God took of his people Israel; and particularly of the kind Providences displayed in favour of his servant David, in delivering him out of the hands of King Saul, when he was hunting him as a partridge upon the mountains. Doubtless, had a kind friend been near to foster those indications of early piety, he would have been made happy in the

enjoyment of true religion, and a multitude of sins would have been prevented. But none of his acquaintance knew anything of the power of godliness; if any one had the form, that was thought quite sufficient.

When David was a little more than eleven years of age his father died, and he was sent to Chudleigh to learn the business of his elder brother, who was a blacksmith, as his father had also been. Here he was kept short of pocket-money; at times he might not have a halfpenny for weeks or months together. It fell, on a day, he felt a great longing for some apples; having no other means of getting them but by theft, it appears that his heart was lifted up to the Most High God, possessor of heaven and earth, and these, or the like words, were most devoutly uttered:—"Lord, thou knowest I have no money to buy apples; if I had I would not steal them, but as I have not, let me not be caught in taking them!" Having secured ten or twelve apples from a neighbouring orchard, the little pilferer returned in safety undetected. As well as can now be remembered, after so long time, due thanks were returned to his Almighty protector! Doubtless the times of this ignorance God winked at; with knowledge came repentance. Not long after this a friend gave him "Dr. Watts's Hymns for Children," which he prized much, and learned nearly all the hymns in the book; and often would he lift his heart and eyes to heaven and say—

"Now God of all, He reigns above,
And from his heavenly throne
He sees what children dwell in love,
And marks them for his own."

Then he would moan out, "Oh! if Jesus should now look down from his

heavenly throne upon me, and mark me for his own, how happy should I be!" When anything like trouble came upon him—believing God regarded prayer, and would help those who called upon him—he would repeat Prayers, Creeds, Collects, Hymns, Catechisms, and anything that came to mind, which appeared to be good; and though he committed many sins, and brought guilt and condemnation upon himself, yet he was so preserved by preventing grace—perhaps it is not too much to say—he was esteemed by all who knew him, and had the character of a quiet, harmless, industrious, good boy, so that scarcely a dog would move his tongue against him.

When he arrived to the age of seventeen or eighteen, he began to associate with the youngsters of the town in a more familiar manner than he had done before, which, but for the mercy of God, must have proved the ruin of body and soul. His former seriousness soon went off now he began to thirst after all the games and sports of the town; and as his pocket was a little better replenished with halfpence than formerly, it afforded a more ample scope for the indulgence of his evil propensities; and such progress he now made in all manner of wickedness that it is believed, had not a merciful God stopped him in his mad career, he would soon have filled up the measure of his iniquity, and been sent to hell. Here a veil must be drawn; the pen must not be defiled with narrating the crimes which stained his character at this period. He has since said, "Had the whole of my proceedings at this time been developed, no one would have thought even mercy itself could have been so kind as to pardon one who had thus sold himself to work all manner of wickedness. The general sentence would have been—It is not fit that such an execrable wretch should live; cut him off, and let him go down quick to hell." But who can set bounds to Almighty grace, mercy, and love? While he was thus seeking death in the error of his ways, it pleased God to arrest his attention in the following manner:—One day, as he was sitting at dinner, an old woman, who lived in the same house with him, handed him a book, saying, "Here is a good book for you; I know you are fond of reading." He opened

the book; the first words that caught his eyes were these, "Whosoever thou art that lookest into this book, never undertake to read it, unless thou first resolvest to become from thine heart a true practitioner of piety; yet read it, and that speedily, lest, before thou hast read it over, God, (by some unexpected death) cut thee off for thine inveterate impiety." "This," to use his own words, "was like a sword running through my liver. 'Never undertake to read it unless thou resolvest,' &c. I have made so many resolutions already, what can be the use of making any more, for I clearly see I am not able to keep them. 'Yet read it speedily, lest God cut thee off.' If I refuse to read it, my condition is no better. What shall I do? Shall I lay it by, and think no more about it? or shall I read it? I am afraid to do either! At length I resolved to read it, and, by God's help, to become an unfeigned practitioner of piety. So I began, and the more I read the more I was alarmed. My sins seemed to be all placed as in battle array before my eyes; many which I had committed years ago, and had quite forgot, now came afresh to mind as if it had been but yesterday. I felt the anger of God resting upon me, and thought hell must be my portion. I fancied I already felt the torments of the damned. A wounded spirit who can bear? My distress was so great I lost my appetite, sleep went from my eyes, neither was I fit for any work. My friends thought I was getting into a consumption. They knew nothing of the distress of mind I was in; I kept that to myself. To the best of my recollection I continued in this state about six weeks. I frequently thought about Jesus Christ dying for sinners, but I could hardly be persuaded it could be for one so vile as I. Yet by some means I was kept from downright black despair; for I continued reading the book every opportunity, and not without some expectation of finding deliverance. When I came to the meditations against despair, and to see the promises of mercy and pardon made to the greatest sinners, upon their repentance and faith in Jesus, I could no longer doubt. I thought I read those words, 'Could one man be guilty of all the sins that ever were committed in the world he need not despair; pro-

vided he did but truly repent, and unfeignedly believe in Jesus Christ, they would all be pardoned. Great as thy sins may have been, they are but the sins of man, but His are the mercies of God. Thy sins may have called aloud to heaven for vengeance, but the merits of Christ, or the mercies of God through Christ, are higher than the heavens, and therefore greater than thy sins! Then I said in my heart, if one man could be guilty of all the sins that ever were committed, and yet be pardoned, then surely there must be mercy for me. So I begun to pray, 'If it be possible that such a sinner can be pardoned, O Lord pardon me. If Jesus Christ did die for the chief of sinners, then surely he died for me. O, merciful God, forgive me, for His name's sake.

"Remember all the dying pains
Which my Redeemer felt,
And let his blood wash out my stains,
And answer for my guilt."

I did not pray in vain; my load of guilt was soon removed. I felt an inward assurance that God for Christ's sake had pardoned all my sins; my hell was turned to heaven. I could now sing, 'O Lord, I will praise thee, though thou wast angry with me; thine anger is turned away, and thou comfortest me.' I now found such a change wrought in my heart that old things were passed away, behold all things were become new. I could no longer join my old companions in sin; my heart was taken up with the things of God. Reading, prayer, and heavenly meditations were now the joy and delight of my soul. Being then long days, I arose at four in the morning, and spent two hours in spiritual exercises before I went to the smith's shop; and many times, while reading of the joys of heaven, as described in that book ('The Practice of Piety'), I was so carried away in imagination that I scarcely knew whether I was in the body or out of the body. I fancied I saw all that I was reading about, of the joys and felicity of those who surround the throne, and many times did I desire to die that I might go and enjoy it in reality. I did rejoice with joy unspeakable and full of glory."

As well as can now be recollected there being no memorandum made at the time) this change was wrought in his heart by divine grace when he was

about twenty years of age. How frail is man! This ecstatic joy did not continue long. Satan soon began to harass him with temptations. Sometimes it was suggested to his mind, "The joys of heaven are not so great as you imagine." At other times he would try to persuade him, "It's all a delusion; there is nothing at all of the kind in existence; when man dies there is an end of him." We find him describing his condition in the following language:—"Then my old besetting sins returned upon me with such violence that I was overcome by them, undoubtedly through neglect, not sufficiently watching unto prayer, and through ignorance of Satan's devices, being alone, and having no Christian counsellor. This brought such guilt and condemnation upon my conscience, and darkness and terror into my mind, that I was nearly, if not quite, in as horrible a state as before I obtained pardon. Satan now told me, 'It is all in vain; you will never be able to keep your vows, or lead a godly life.'

"Oh! the anguish of soul I was now in. I thought God was so angry with me, I durst not pray lest I should insult him, and cause him to pour out his vengeance upon me. At length I thought I would repeat some hymns. Dr. Watts on the 51st Psalm came to my mind, and while I was repeating the following words a ray of light and hope darted into my mind:—

"My sins are great, but don't surpass
The power and mercy of thy grace;
Great God, thy mercy hath no bound,
So let thy pardoning love be found."

"I said, my crimes are great indeed, but they do not surpass the power and mercy of God's grace. Then I prayed, 'O God, as thy mercy hath no bounds, so let thy pardoning love be found, and extended to me, the chief of sinners, for the sake of Jesus Christ.' Glory be to God, he heard my cry, and set my soul at liberty again, and for a time I went on my way rejoicing."

(To be continued.)

DIG DEEP.

THE Holy Scriptures are a rich, ever flowing fountain, which, the deeper you dig, the more you abound with water; in like manner, the more you search the sacred volume, the fuller, you will find, are the veins of living water.

A BRIEF MEMOIR OF MR. SAMUEL JOLLY,

LATE OF THE SOUTHWARK CIRCUIT.

It is a pleasing and delightful duty to record the sayings and doings of the pious dead; and especially to delineate the characters of circumspect and exemplary Christians with whom we have been acquainted. By such means we are impressed with the powerful influence of true religion, and are assured that sinful indulgence in the pleasures and amusements of this life is not calculated to console the human spirit in sickness, or support it in death. This brief memoir is intended to show how the followers of Jesus may be endued by the Holy Spirit with calmness and resignation under sufferings and trials while here, and cheered with the hope of everlasting felicity hereafter. The example of those who have died happy in the Lord, is often the means, in the hands of God, of bringing those who survive to the proper knowledge of the truth, and of leading them to tread in the steps of the faithful. Hence the sacred penman observes, "The memory of the just is blessed, and the righteous are had in everlasting remembrance." If the character about to be described be faithfully presented, it cannot, we conceive, fail to prove useful to some whom he has left behind for a season.

Charles Jolly was born at Saint Enoder, in the county of Cornwall, on the 17th January, 1828, and was at a very early period of life instructed in the way of righteousness, at Mitchell Wesleyan Methodist Sunday-school. The impressions he received there were of an enduring and unfading character; the seed of divine truth took deep root in his heart, and ultimately yielded a rich and luxuriant harvest. In the year 1845 he was apprenticed, and in the month of October in that year, being convinced of his need of a personal interest in Christ's atoning sacrifice, he felt that his state was unsafe and dangerous. He went as a depraved and ruined sinner to Jesus, and after two months' anxious inquiry after salvation, was enabled by faith in a crucified Redeemer to cast his weary and heavy laden spirit upon the great atonement. Then his language was, "O Lord, I will praise thee; though thou wast angry with

me, thine anger is turned away, and now thou comfortest me."

From this time to the close of his life Brother Jolly continued to enjoy true religion: he had not only sunlight in his house, but in his heart, and was anxious that its refulgent rays should illumine every circle in which he moved. Hence he became a prayer leader, and a visitor of the sick, both of which offices he discharged in an efficient manner. "I have, often," says his brother in a letter to the writer, "known him sit up several nights in the depth of winter with the sick and the dying, being persecuted by his master at the same time for so doing. A great portion of his work was about twelve miles distance from his residence: father's house being about the middle of the way, it was his custom to call upon us on Saturday evenings, but he seldom stopped over night; and when he did he generally rose at four o'clock a.m., to go about his Divine Master's work at home. Frequently have I expostulated with him for doing so much work, but to no purpose, as he would justify himself by observing that he had many things which brightened his eye and gladdened his heart in his work and labour of love.

His apprenticeship having expired, he left St. Stephen's for St. Austell, and after pursuing his accustomed labour for about eighteen months, the friends there thought he possessed qualifications for a more extended sphere of usefulness, and wished him to be put upon the plan as a local preacher. From this arduous yet glorious work he at first shrank, but at length yielded to the wishes of his friends, and began to proclaim the tidings of mercy to his fellow men as an exhorter. After labouring in that capacity for some time he left St. Austell for Liskeard, where he passed his examination, and was duly received as an accredited Wesleyan Methodist Local Preacher. He removed to London last December, and began to work in the same exemplary way, but in consequence of the precarious state of his health, at the request of his brother he was induced to relax his exertions. His death was exceedingly sudden; and fortunately for suffering humanity, we rarely see a person so suddenly and so completely prostrated as he was both in body and mind,—cut down

almost at a stroke in his prime, and reduced from the vigour of manhood, physically and mentally, to a state of weakness and imbecility seldom witnessed. It would have been gratifying to his sorrowing friends had he been permitted to give expression to his wishes, and to bear testimony to the grace of Christ and the saving power of the Gospel, of which he was the happy recipient; but in this respect the Lord who gave had taken away, and, from the patience and resignation manifested from first to last, there is not a shadow of a doubt but that had he been able, he would have responded, "Blessed be the name of the Lord."

"What was said of Daniel," says one who knew him well, "may with propriety be said of our departed friend: 'He was a young man in whom was found an excellent spirit.' I have often," continues he, "conversed freely and unreservedly with him on a variety of topics, both of a temporal and spiritual nature, and therefore feel that I am in a better position to form a just estimate of his character and moral worth than those who were less acquainted with him. His disposition was modest and unassuming, his habits quiet and retiring, and, like all such, it was necessary that he should be known in order to be appreciated; and the more he was known, the more highly was he esteemed. As a mechanic he excelled, and, had his life been spared, he would undoubtedly have made great pro-

ficiency, having, only a few days before his illness, conferred with a gentleman on the subject of studying some of the higher branches of mathematical science. He lived in the habitual fear of the Lord, and to the ensnaring fear of man he appeared to be a stranger. He was not one hastily to decide upon a subject; but when his mind was once made up he became fixed and unmoved—for the obvious reason that he investigated the nature of things, and acted upon principle; and so far as I am concerned personally, I never knew more exalted virtue, or purer morality, or more steady and uniform piety evinced in any one. He had no doubt fondly calculated on many years of prosperity and happiness, and was preparing his mind for future usefulness; but how admonitory is the fact—how loudly does it reiterate the Saviour's injunction—'Work while it is day, for the night cometh when no man can work.'"

He died in the bloom of life and usefulness in the church of God, August 7, 1853, in the 26th year of his age. His sun has gone down, while with him it was yet day.

His death was improved by the writer in the Wesleyan Methodist Chapel, New Weston Street, Southwark, to a very attentive and deeply affected auditory. In life he was respected, in death lamented.

HUGH MORRIS.

Southwark Circuit.

A DISPOSED MIND.

LET your desires and aversions to the common objects and occurrences of life be but few and feeble. Make it your daily business to moderate your aversions and desires, and to govern them by reason. This will guard you against many a ruffle of spirit, both of anger and sorrow.

SELF-ESTIMATES.

SIR ISAAC NEWTON, in the true spirit of humility, spoke of himself, at the close of his life, as a "child who had spent time in gathering pebbles on the shore, while the great ocean lay untraversed." It is said that Mozart, just before he died, exclaimed, "Now I begin to see what might be done in music!"

SYMPATHY.

THE warm-hearted and benevolent man finds all nature smiling around him;

or, if he chance to meet with misery or suffering, the sympathy he extends to it re-acts with pleasing influence on his own mind, and proves a sufficient reward; but the morose and surly, or supercilious mind, wanders in the fairest scenes as in a desert—sees only to be dissatisfied, hears only to be displeased.

THE COURAGE OF VIRTUE.

THAT courage which prompts us to court death, is but the courage of a moment, and is often excited by the vain hope of posthumous fame. There is a species of courage more necessary, and more rare, which makes us support, without witness and without applause, the various vexations of life—and that is patience, leaning, not on the opinions of others, but upon the will of God. Patience is the courage of virtue.

Reviews.

NOTES, CRITICAL, EXPLANATORY, AND PRACTICAL, ON THE BOOK OF DANIEL, *with an Introductory Dissertation.* By REV. ALBERT BARNES. Edited by REV. EBENEZER HENDERSON, D.D. 2 Vols. London: Knight and Son. (Published under the direct sanction of the Author.)

THE prophecies of Holy Scripture, so varied in character, so wonderful in minuteness of delineation, so grand in diction, and so universal and all-comprehensive in relation to the events of time and the history of the world, invariably derive additional importance in public estimation in seasons of peculiar political difficulty or unusual commotion among the nations. This may be attributed to several secondary causes, which have their origin either in the natural tendency of man to pry into the future, or in a deep-seated though often unacknowledged feeling that the world's vicissitudes are all tending to work out the great problem which the Bible has placed before men. So recently as in the year 1848 the public mind received a powerful impulse in this direction, which was materially aided by the circumstance that Robert Fleming, a divine of the last century, had named that year as one that would be peculiarly disastrous to the papacy; though his prediction, if such it deserves to be designated, was couched in such dubitable terms as were better calculated to excite attention than to satisfy the anticipations that might be founded upon them. The events of that year, viewed from our present position, and in connection with the little influence they have exercised upon the headship of the Roman church and power, seem now to have no characteristics equivalent to those which must attend the process that would be violent or powerful enough to produce the result which Fleming conjectured.

At the present time the public mind is again forcibly drawn towards the subject of unfulfilled prophecy in many ways. First, the breaking up of the great European compact by the obstinate persistency of the Emperor of Russia in a course of wanton and unrighteous aggression upon his neighbours, portends a conflict of terrible magnitude and long duration, that, for aught now known, may change the

course of human affairs all over the world. The position of the Czar towards Christianity, also, is worthy of the profoundest attention. He is the head of a corrupt section of professing Christians, as remarkable for its divergence from pure primitive Christianity as that which distinguishes Rome and the pope; as exalted in its proud pretensions, as unscrupulous in its adoption of means to an end, and as astute and jesuitical in operation. The eastern and western heresies have grown up side by side through the greater portion of the Christian dispensation. Seldom friendly, they have often exhibited all the virulence and hatred which characterises hostile and antagonistic sects; but their progress towards corruption and antichristian assumption has been equally rapid and decided. While both during the last few centuries have suffered decadence, so that their ancient vigour greatly declined, the present age is rendered remarkable by the revival of both under very different circumstances—each with characteristics peculiar to itself. The augmented energy of the western heresy is displayed in its functional or ecclesiastical operations, less than in its political activity; while that of the eastern is manifested in the person and designs of the most powerful potentate of the Greek religion. Both are remarkable, and both are believed to be pregnant with events that shall quickly and wonderfully illustrate the prophecies that refer to these latter times.

Just on the verge of such a state of public affairs appears a new exposition of the Book of Daniel—that book which, more than any other prophetic portion of the Old Testament, attracts the attention of inquirers in times like the present. It is the production of a transatlantic divine, who, by his industry, learning, critical sagacity, modesty, candour, and piety, has obtained a respectable position among expositors of Holy Writ, and whose name is now well known both in

Europe and in America. If, however, these volumes be taken up with the expectation of finding in them an unerring guide to the prophetic application of past events, or a sufficient explication of our present prophetic position, disappointment is certain to ensue. There is no pretension on the part of our author to superior light upon such subjects, and he therefore is generally contented with presenting upon each remarkable vision those opinions of former commentators which appear in his judgment to offer the best, most rational, and most conclusive methods of fulfilment. In doing this he has laboriously collated a vast number of writers, and presented the conclusions of his own mind in a singularly terse and compact form, and with much clearness and precision. The praise of persevering and unconquerable industry belongs to him in a very high degree, as well as of unquestionable discriminative talent. Still it is evident that he is much more at home in his practical and hortatory remarks, and in his doctrinal and synoptical comments than in his researches into the fulfilment of the predictions.

An excellent example of practical writing occurs in the remarks appended to the first chapter, which will be read with peculiar interest by adherents of the temperance cause.

The "Introduction" to these volumes is a laborious, learned, and able disquisition on the life of Daniel; the genuineness and authenticity of his prophecy; the nature, design, and general character of the book; the apocryphal additions it has received; the ancient versions of it, and a list of exegetical helps to its examination and exposition: and when we state that a tersely compacted view of all these subjects extends to no less than 86 closely printed pages, it must be evident that great care and pains have been taken by the author in its compilation. As an instance of the manner in which he meets objections, we quote the following short passage, aimed at the very prevalent practice of making the credibility of a Scripture narration to depend upon the authority of a heathen historian:—

"There is, in the nature of the case, no reason why we should put implicit confidence in Berossus, Abydenus, Xenophon, and Herodotus, and distrust Daniel; nor

why, if a statement is omitted by them, we should conclude at once that, if mentioned by Daniel, it is false. It is an unhappy circumstance, that there are many persons who suppose that the fact that a thing is mentioned by a profane historian is presumptive evidence of its truth; if mentioned by a sacred writer, it is presumptive evidence of its falsehood. Under the influence of the same feeling, it is inferred, that if an event is mentioned by a sacred writer which is omitted by a profane historian, it is regarded as demonstrative that the work in which it is found is fabulous. It is unnecessary to show that this feeling exists in many minds; and yet nothing can be more unjust—for the mere fact that an author writes on sacred subjects, or is the professed friend of a certain religion, *should not* be allowed to cast a suspicion on his testimony. That testimony must depend, in regard to its value, on his credibility as an historian, and not on the subject on which he writes. In the nature of things, there is no more reason why a writer on sacred subjects should be unworthy of belief, than one who is recording the ordinary events of history."

The visions of Daniel are remarkable for their symbolism, their particularity of detail, and for their comprehension of the whole time of the duration of the present state of things upon the earth. He distinctly and repeatedly shows, that after the existence of four great monarchies upon earth, a new state of things should be ushered in, under which the "saints" should possess the world, and exercise dominion over it. Of six primary visions, three plainly declare this event, and two others foretel the final overthrow of the combined powers of evil. It is not surprising, therefore, that this book has received marked attention from every writer of note upon the sacred Scriptures.

Following the popular opinion, and the practice of the majority of commentators, Mr. Barnes interprets the symbolical image of gold, silver, brass, and iron, to mean the Babylonian, Medo-Persian, Macedonian, and Roman empires. Without presenting anything new, he gives a careful synopsis of the common opinion, and leaves the reader to infer that his own view is perfectly coincident therewith. But there is one important view of this vision to which he does not allude, but which is too important to be overlooked. We cannot suppose that our author is unacquainted with it, and we therefore are the more astonished that he has neglected to record its chief features. We refer to the interpretation so ably

propounded by Dr. Todd, of Dublin, and by the Rev. S. R. Maitland, D.D., formerly librarian to his Grace the Archbishop of Canterbury. These divines are of opinion, that the popular view is at fault in dividing the Medo-Persian dynasty from that of Nebuchadnezzar; they therefore regard both these as one continuous dominion, connected with Babylon, and symbolised by the "head of gold." The reasons they assign for this view are not only plausible, but remarkably cogent, and are founded, in the first place, on the declaration in the text—"After thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." They contend that history furnishes no evidence whatever that the Medo-Persian successors of Nebuchadnezzar were in any respect inferior to the preceding line of kings; but rather that the advent of Cyrus and Darius to "the throne of kingdoms," infused fresh vigour, vitality, and energy into that grand empire, which Divine Wisdom saw fit to symbolise by the "head of gold." They further contend, that the inferiority spoken of more properly attaches to the brilliant but brief dominion of Alexander the Great, and the divided, struggling, and contentious condition of the world under his successors in Asia and in Europe; while the characteristics of the *third* kingdom are truly descriptive of the mighty Roman Empire, which did indeed "bear rule over all the earth," in a sense more emphatic than was the case with either of the preceding parts of the prophetic image. Of course the commentators who adopt this interpretation, suppose that the fourth kingdom, represented by the iron and the clay, has yet to appear.

Without stating it as our opinion that this view is preferable to the common interpretation, we venture to remark that what may be termed the peculiar *conditions* of the symbolism employed, are remarkably in its favour. Like the *head* of the image, the Chaldean and Medo-Persian line of kings was a dominion, *one* and *undivided*, from Nebuchadnezzar until its overthrow by Alexander the Great. Like the *breast* and *arms* of silver, the great Grecian empire, hastily upreared by that conqueror, became divided into distinct parts, some of which ultimately

came to an end, and the whole were subsequently successively merged in the superior dominion of Rome; and this latter empire, thus accounted the third in order, like the "*belly* and *thighs* of brass," subsisted at first, as did the Chaldean, in one undivided dominion; but in the latter portion of its duration it branched off into two dominions, a second Rome appeared upon the Bosphorus, and the Roman world for centuries was divided into East and West, symbolised by the two thighs of the image. The congruity of this interpretation with the symbolism employed, is peculiarly striking, and worthy of attentive consideration.

We think Mr. Barnes has materially detracted from the completeness of his exposition on this first prophecy of Daniel, by neglecting the examination of the view we have partially stated.

The limit to which this review is necessarily confined, will not permit us to notice our author's expositions of the other remarkable prophecies of this book in detail. That of the humiliation and restoration of Nebuchadnezzar is, without doubt, the most unexceptionable in the two volumes, and affords much matter for serious and profitable meditation. There is not much to object, either, against his interpretation of the vision of the ram and he-goat, which, being partly interpreted in plain terms by the heavenly instructor, is easy of solution up to a certain point. Beyond that point opinions greatly vary, some attempting to confine the whole prophecy to the dynasties founded by Alexander's successors; and others applying the latter part of the prophecy to the same mighty dominion as that symbolised by the iron legs and feet of the first vision. To the first there are grave objections; to the second no refutation is possible until an event shall be discovered in past history, or shall occur, that will afford a complete explication of the two last sentences of the prophecy:—"He shall stand up against the *Prince of princes*; but he shall be *broken without hand*."

In his exposition of the vision of the four beasts, in the 7th chapter, Mr. Barnes again adopts the popular view, which makes the prophecy a repetition almost entirely of that based on the four metals of the great image. Again we have brought up the Babylonian, Medo-Persian, Macedonian, and Roman

powers, the latter being expanded so as to embrace the spiritual dominion of the Papacy. The difficulties in the way of this interpretation,—viz., that the Babylonian dynasty had nearly run its course at the period of the vision; that the Medo-Persian was in reality a continuation of the identical dominion which Nebuchadnezzar established on the ruins of the Assyrian empire; the introduction in the prophecy of a most striking and graphic description of the judgment and kingdom given to the Son of Man; and the foretold continuance of the lives of the three first beasts beyond the period of that judgment, while the fourth beast was "given to the burning flame" on its advent,—are dealt with in the usual way. As in the interpretation of the four metals, there was a laboured disquisition to prove, against the testimony of all history, that the Medo-Persian power was inferior to that of Nebuchadnezzar; so in this there is a painful attempt to show how the *bear* is a proper symbol of that power, although, in the succeeding chapter a *ram* is the figure under which it is represented. So great is the difference in the natures of the two animals, that we may be almost certain, if one properly represented a particular nation or kingdom, the other would not. On this ground, as well as others, we think that where important differences exist between prophetic symbols, propriety requires a difference of application.

There appears to be a fatal facility in the application of Scripture imagery touching the ever-varying changes to which worldly dominion is subject, which writers on prophecy too often lose sight of in their eagerness to show how much is already fulfilled. It is not unlikely that the first application of this vision of the four beasts, according to the popular view, originated thus. But the illusory nature of such an incongruous doubling of prophecies into and over each other, is nowhere more manifest than in this instance; while the facility with which a particular series of events can be made to fit such a prophecy may admit just now of an illustration much to the point. One class of interpreters believe that the vision of the four beasts is yet unfulfilled; Mr. Barnes, coinciding with many others, believes that all the four kings have already arisen. Now

suppose we take a medium position between the two classes, and take it for granted that the prophecy is only half fulfilled, what do we see from our present standing in history? Let us consider the prophecy.

"Behold the four winds of the heaven strove upon the great sea."—In Scripture phraseology the great sea means the Mediterranean, and so it was called in the current language of the nations inhabiting all the western parts of Asia. The scene of action then embraces the country surrounding that great inland sea, and may include all the chief nations of Europe, Asia, and Africa. "And four great beasts came up from the sea, diverse one from another."—Four great dominions, differing greatly in their characteristics. "The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." "The meaning may be," says Barnes, "that this empire, carrying its arms with the rapidity of an eagle, and the fierceness of a lion, through the world, would be checked in its career; its ferocity would be tamed, and it would be characterised by comparative moderation and humanity: . . . the fierceness and ferocity of the first princes of the empire ceased, and the nation not only closed its conquests, but actually became, to some extent, moderate and rational." A mighty conqueror appeared within the recollection of many now living, whose very name (*Napo-leon*) suggests the symbol; whose standards were eagles; the rapidity of whose conquests is fitly typed by the flight of the eagle; and the fury of his onslaughts in battle by the ferocious bound of the lion upon his prey. The suddenness and completeness of his overthrow, by which the eagle became no longer the ensign of a great nation, answers to the check implied by the plucking of the lion's wings; and the upraising of the lion on his feet with a man's heart given to him, indicates the recently-revived empire, with eagles' wings still, but bereft of their plumes—checked in its progress of conquest, as "would be an eagle by plucking off the feathers from its wings." (Barnes.) From present appearances some future historian may say of the French nation under the Napoleonic dynasty,

in the words of Barnes:—"The fierceness and ferocity of the first prince of the empire ceased, and the nation not only closed its conquests, *but actually became moderate and rational.*" Thus far the first beast.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." No one will deny that the figurative language here employed is remarkably descriptive of the present position of that great "bear" of the north, Russia. Her unwieldy empire lies across the two continents of Asia and Europe, stretching from Behring's Straits to the Baltic; but it is on the Baltic or European side that she chiefly exalts herself, and rises to the eminence of one of the grand powers of modern times. The three ribs in the mouth of the bear, in its power, and ready to be devoured, may be three neighbouring powers, or three provinces of a neighbouring power, and may be suggestive of three of the ribs of the quadri-metallic image. In these various cases they may be Poland, Turkey, and Circassia; or Moldavia, Wallachia, and Servia; or, three provinces of the ancient Persian empire, or three of the Macedonian; the defiant attitude of Circassia and Turkey, and the well-known unquenchable hostility of Poland, being equivalent to the exhortatory incitement in the text, "Arise! devour much flesh."

Following this plan, the exposition awaits the appearance of the third beast "like a leopard, which had upon the back of it four wings of a fowl," and "four heads;" and which, for aught we can foresee, may find its antitype among the *chicken*-hearted states of central Europe, or in the neighbourhood of the Euphrates, where this vision was vouchsafed to Daniel. The fourth beast exceeds imagination, in our opinion, either in the present or any past circumstances of the world.

Now we do not offer this as a *bond fide* interpretation of the vision. It has occurred to our mind while preparing this review, simply as an instance of the application of Scripture symbolism sufficiently plausible to attract the faith of some minds, and to initiate a new explanation of this particular prophecy. The lesson we would impress upon ourselves, as well as upon

our readers, is, that we should receive with caution and considerable reservation all those expositions of the prophetic Scriptures which do not fulfil all the conditions involved, both in the imagery and in the phraseology, as far as that can be verified by a careful collation of ancient and modern authorities.

We have reserved no space for remarks upon the prophecy of the "seventy weeks," one to which it was our wish to devote particular attention. We must content ourselves with one remark. This prophecy is the stronghold of that class of interpreters (a very large class, it must be admitted) who interpret every sum of days in prophetic language to mean years. Mr. Barnes evidently leans to this system, though he quotes with considerable favour the authority of Professor Stuart and others on the other side. The question, so far as this prophecy is concerned, hinges upon the meaning of the original word translated "weeks" in our version. The Professor contends that it ought to be simply "sevens," for that is the proper meaning of the original, and there is evidence, from the prophecy itself, that sevens of years are intended, and not sevens of days, or "weeks." With a lapse of discrimination that startled us, Mr. Barnes says upon this word:—"The inquiry . . . does not seem to be very important, since the same result is reached whether it be rendered seventy *sevens* or seventy *weeks*. In the former case, as proposed by Professor Stuart, it means seventy *sevens* of years, 490 years; in the other, seventy *weeks* of years; that is, as a week of years is seven years, seventy such weeks, or, as before, 490 years." We differ very greatly with Mr. Barnes with reference to the importance and result of this inquiry. If the proper translation be *sevens*, then, as *years* are intended, the year-day theory derives no support from this prophecy; but if *weeks* be the correct rendering, and week means seven *days*, then the strongest possible support is derived to that theory. Our author admits that "the usual and proper meaning of the word is a *seven*;" yet he decides that "the fair translation would be, weeks seventy are determined; that is, seventy times seven days, or 490 *days*!" and then he admits again, with Professor Stuart,

that as Daniel had been making inquiry respecting the seventy *years*, and it is natural to suppose that the answer of the angel would have respect to *years* also, "in such a connection, nothing but seventy heptades of years could be reasonably supposed to be meant by the angel."—Vol. ii., p. 150. We think this is very candid on the part of our expositor, but very unsatisfactory. As a consequence, we find him interpreting the "seven times" of chapter iv. as seven *years*, while the "time, times, and the dividing of time," or three times and a half of chapter vii. are expounded to mean 1,260 *years*: thus, also, the 2,300 days of chapter viii. he receives literally; the seventy weeks of chap-

ter ix. metaphorically; and the times and days of chapter xii. again literally. Once more we say, this is very unsatisfactory.

Notwithstanding what we have said, however, these volumes are a valuable repository of thoughts and sentiments; and the author deservedly ranks high in the estimation of his readers as a careful, judicious, and, in general, safe expositor of holy writ. Few men can read Barnes without adding to their information; not one can resort to his pages without receiving profit, if his heart be right, and his aim pure and single. To such he will be always welcome, and yield abundant treasures of wisdom and truth.

Lessons in Parables.

THE SOFT ANSWER.

"I'll give him law to his heart's content, the scoundrel!" said Singleton, walking backward and forward, in a state of great excitement.

"Don't call harsh names, Mr. Singleton," said solicitor Trueman, looking up from the mass of papers before him, and smiling in a quiet, benevolent way that was peculiar to him.

"Every man should be known by his true name. Williams is a scoundrel, and so he ought to be called!" responded the client, with increasing warmth.

"Did you ever do a reasonable thing in your life when you were angry?" asked Mr. Trueman, whose age and respectability gave him the license to speak thus freely to his young friend, for whom he was endeavouring to arrange some business difficulty with his former partner.

"I can't say that I ever did, Mr. Trueman, but now I have good reason for being angry; and the language I use, in reference to Williams, is but the expression of a sober and rational conviction," replied Singleton, a little more calmly.

"Did you pronounce him a scoundrel before you received this reply to your last letter?" asked Mr. Trueman.

"No, I did not; but that letter con-

firmed my previously formed impression of his character."

"But I cannot find in that letter any evidence proving your late partner to be a dishonest man. He will not agree to your proposed mode of settlement, because he does not see it to be the most proper way."

"He won't agree to it, because it is an honest and equitable mode of settlement: that is all! He wants to overreach me, and is determined to do so if he can!" responded Mr. Singleton, still excited.

"There you are decidedly wrong," said the lawyer. "You have both allowed yourselves to become angry, and are both unreasonable, in the present case. Two angry men never can settle any business properly. You have unnecessarily increased the difficulties in the way of a speedy settlement, by writing Mr. Williams an angry letter, which he has responded to in the like unhappy temper. Now, if I am to settle this business for you, I must write all letters that pass to Mr. Williams in future."

"But how can you properly express my views and feelings?"

"That I do not wish to do, if your views and feelings are to remain as they now are—for anything like an

adjustment of the difficulties, under such circumstances, I should consider hopeless," replied Mr. Trueman.

"Well, let me answer this letter, and after that, I promise that you shall have your own way."

"No, I shall consent to no such thing. It is the reply to that letter which is to modify the negotiation for a settlement in such a way as to bring success or failure; and I have no idea of allowing you, in the present state of your mind, to write such a one as will most assuredly defeat an amicable adjustment."

Singleton paused for some time before making a reply. He had been forming in his mind a most cutting and bitter rejoinder to the letter just alluded to, and he was very desirous that Mr. Williams should have the benefit of knowing that he thought him a "tricky and deliberatescoundrel," with other opinions of a similar character. He found it, therefore, impossible to make up his mind to let the unimpassioned Mr. Trueman write this most important epistle.

"Indeed, I must write this letter, Mr. Trueman," he said. "There are some things that I want to say to him, which I know you won't write. You don't seem to consider the position in which he has placed me by that letter, nor what is obligatory upon me, as a man of honour. I never allow any man to reflect upon me, directly or indirectly, without a proper response."

"There is in the Bible," said Mr. Trueman, "a passage that is peculiarly applicable in the present case. It is this—'A soft answer turneth away wrath, but grievous words stir up anger.' I have found this precept, in a life that has numbered more than double your years, to be one that may be safely and honourably adopted in all cases. You blame Mr. Williams for writing you an angry letter, and are indignant at certain expressions contained therein. Now, is it any more right for you to write an angry letter, with cutting epithets, than it is for him?"

"But, Mr. Trueman—"

"I do assure you, my young friend," said the lawyer, interrupting him, "that I am acting in this case for your benefit, and not for my own: and, as your legal adviser, you must submit to my judgment, or I cannot consent to go on."

"If I will promise not to use any harsh language, will you not consent to let me write the letter?" urged the client.

"You and I, in the present state of your mind, could not possibly come at the same conclusion in reference to what is harsh and what is mild," said Mr. Trueman; "therefore I cannot consent that you shall write one word of the proposed reply—I *must* write it."

"Well, I suppose then, I shall have to submit. When will it be ready?"

"Come this afternoon, and I will give you the draft, which you will copy and sign."

In the afternoon, Mr. Singleton came and received the letter prepared by Mr. Trueman. It ran thus, after the date and formal address—

"I regret that my proposition did not meet your approbation. The mode of settlement which I suggested was the result of a careful consideration of our mutual interests. Be kind enough to suggest to Mr. Trueman, my lawyer, any plan which you think will lead to an early and amicable adjustment of our business. You may rely upon my consent to it, if it meets his approbation."

"Is it possible, Mr. Trueman, that you expect *me* to sign such a cringing letter as that?" said Mr. Singleton, throwing it down, and walking backward and forward with great irritation of manner.

"Well, what is your objection to it?" replied Mr. Trueman, mildly, for he was prepared for such an exhibition of feeling.

"Objection! How can you ask such a question! Am I to go on my knees to him, and beg him to do me justice? No! I'll sacrifice every shilling I have in the world first, the scoundrel!"

"You wish to have your business settled, do you not?" asked Mr. Trueman, looking him steadily in the face.

"Of course I do—*honourably settled!*"

"Well, let me hear what you mean by an honourable settlement."

The young man hesitated a moment, and said,

"Why, I mean——"

"You mean a settlement in which your interest shall be equally considered with that of Mr. Williams."

"Yes, certainly, and that——"

"And that," continued Mr. Trueman, "Mr. Williams in the settlement

shall consider and treat you as a gentleman?"

"Certainly I do; but that is more than he has done."

"Well, never mind. Let what is past go for as much as it is worth. The principal point of action is in the present."

"But I will never send that mean cringing letter, though."

"You mistake its whole tenor, I do assure you, Mr. Singleton. You have allowed your angry feelings to blind you. You certainly carefully considered before you adopted it, the proposed basis of a settlement, did you not?"

"Of course I did."

"So the letter which I have prepared for you states. Now as an honest and honourable man, you are, I am sure, willing to grant to him the same privilege which you asked for yourself, viz., that of proposing a plan of settlement. Your proposition does not seem to please him; now it is but fair that he should be invited to state how he wishes the settlement to be made—and in giving such an invitation, a gentleman should use gentlemanly language."

"But he don't deserve to be treated like a gentleman. In fact he has no claim to the title," said the young man.

"If he has none, as you say, *you* profess to be a gentleman, and all gentlemen should prove by their actions and words that they are *gentlemen*."

"I can't say that I am convinced by what you say; but, as you seem to be bent on having it your own way, why, here, let me copy the thing and sign it," said the young man, suddenly changing his manner.

"There, now," he added, passing across the table the brief letter he had copied. "I suppose he'll think me a low-spirited fellow after he gets that; but he's mistaken. After it's all over, I'll take good care to tell him that it didn't contain my sentiments."

"Come to-morrow afternoon, and I think we'll have things in a pretty fair way," he said, looking up with his usual pleasant smile, as he finished the direction of the letter.

"Good morning, Mr. Singleton," he

said, as that gentleman entered his office on the succeeding day.

"Good morning, Sir," responded the young man. "Well, have you heard from the milk-and-water letter of yours? I can't call it mine."

"Yes, here is the answer. Take a seat, and I will read it to you," said the old gentleman.

"Well, let's hear it."

"Dear George—I have your kind and gentlemanly note of yesterday, in reply to my harsh, unreasonable, and ungentlemanly one of the day before. We have both been playing the fool; but you are ahead of me in becoming sane. I have examined, since I got your note, more carefully the tenor of your proposition for a settlement, and it meets my views precisely. My foolish anger kept me from seeing it before. Let our mutual friend, Mr. Trueman, arrange the matter according to the plan mentioned, and I shall most heartily acquiesce."

"Yours, &c.,

"THOMAS WILLIAMS."

"He never wrote that letter in the world!" exclaimed Singleton, starting on his feet.

"You know his writing, I presume," said Mr. Trueman, handing him the letter.

"It's Thomas Williams' own hand, as I live!" ejaculated Singleton, on glancing at the letter.—"My old friend, Thomas Williams, the best natured fellow in the world!" he continued, his feelings undergoing a sudden and entire revolution. "What a fool I have been!"

"And how foolish, have I been too!" said Williams, advancing from an adjoining room, at the same time extending his hand towards Singleton.

"God bless you, my dear friend!" exclaimed Singleton, grasping his hand. "Why what has been the matter with us both?"

"My young friends," said old Mr. Trueman, one of the kindest-hearted men in the world, rising and advancing towards them, "I have known you long, and have always esteemed you both. This pleasant meeting and reconciliation, you perceive, is of my arrangement. Now let me give you a precept that will make friends and keep friends. It has been my motto through life, and I don't know that I have an enemy in the world. It is,—*'A soft answer turneth away wrath, but grievous words stir up anger.'*"

Religious Experience and Incident.

RECOLLECTIONS OF MY SPIRIT LIFE.

(Continued from page 26.)

I now began to attain some definite ideas of the chief end of man. I began to discern in what true life consisted, and what were the genuine developments of manhood. The intention of the Creator in the creation of man became a theme of intense interest, and afforded many salutary draughts of wisdom. The divine idea of manhood stood before me a thing of surpassing grandeur and beauty. The divine idea of human life was a streaming galaxy of joyous wonders. The image of God borne by the first Adam was an unclouded sun of creature-glory. Adam's daily walk with Jehovah; his union to Him, and communion with Him, were seen to result from a newly-discovered law of spiritual gravitation—the law of Love. I perceived more and more clearly the original dignity of man, the sad effects of his fall, and his present capabilities. I read in my own person full confirmation of the truth of man's present depravity. Longings for a complete restoration to purity and holiness nestled warmly in my heart. The out-goings of my soul were made in regions hitherto unknown to me; and my finite spirit began to expand under the all-powerful influences of the Infinite. I knew but little, very little, religious truth; I was a mere babe in Christ; but I felt that new principles were at work in me, that old things had passed away, and that all things had become new. I had attained *humanity* though not *manhood*; I had become an heir of immortality, though but a new-born child. Reason rejoiced in high, and glorious, and satisfying themes. Imagination lifted her drooping head, and saw, through her tears, the King in his beauty, and the land that is very far off. Self-love became very jealous for the Lord of hosts. Desire climbed up the ladder of faith and brought down that peace which passeth all understanding. Affection tarried not upon earth, but sought and found admission into the Holy of Holies. And conscience walked through the manifold chambers of the soul with a smiling countenance, for upon every lintel and doorpost of the inner man was inscribed in letters of blood, "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." O the blessedness of the man unto whom the Lord imputeth not

iniquity, and in whose spirit there is no guile!

The dial of my spirit-life struck the seventh hour.

So far all was well; and, if I had followed on to know the Lord, my path would have been like the path of the just, shining more and more unto the perfect day. But alas! I again put forth my hand and gathered and ate the knowledge of evil, and so learned what experience only can fully teach—the strength of original depravity, and the power of habit. A long period, chequered with many vicissitudes, elapsed before I understood the importance of keeping my body under and bringing it into subjection. I knew little of the various influences exerted by the body upon the mind, and quite as little of the dominion which should be maintained by the soul over the body. I undervalued those habitual desires and acts which from their seeming littleness were almost hidden, and at the same time overvalued mere intellectual energy, effort, and enjoyment. Consequently the tender buds of spiritual graces were either neglected or very roughly and carelessly handled; and the serpentine brood of impure thoughts, recollections, suggestions, imaginations, and wishes became greatly multiplied, and gnawed at the roots of every pleasant plant. I neglected the heaven-taught art of killing bad habits by the cultivation of good ones, and of preventing the growth of vices by cultivating virtues. If I watered my little garden of Christian graces, I too often forgot to train and to prune; or if I pruned some redundant branches of habit or predilection, I forgot to pull up the insidious creepers of corporeal lust, and to destroy the fast-growing parasites of worldly custom. My beloved came into his garden, and his heart was grieved for its languishing flowers, and its neglected spices; and he hid his face from me, and departed.

It is worthy of remark that the voice of truth is never heard more distinctly, and the visions of unseen realities are never presented in clearer outline to the mind, than when warning is given to the unwary and the unwatchful. And now, as if a rehearsal of judgment and final doom were about to be performed, I heard a deep solemn overture of THINGS TO COME, and saw their long-drawn shadows approach nearer and nearer. Strange and unearthly was the music, wild and majestic the measure, sublime and terrible the thunders of the

spirit-chorus which swept over the world in fitful strains, fraught with a burden of THINGS TO COME. Angels and archangels took up the theme that issued from the lips of the Eternal. Heaven spake to heaven; host spake to host; world spake to world; and hell herself added her awful counterpoint, and agonised beneath the tread of the Almighty Harmonist.

I looked heavenward, and saw the attributes of the God of light harmonising together in the world-spanning bow of salvation. I saw the inexplicable but immutable machinery of divine providence extending through all the teeming universe; and while its ceaseless evolutions carried the redeemed to heaven, they also plunged the wicked into hell. I glanced at the closely written records of history, and every page was endorsed with this inscription, *"I am the Lord; that is my name; my glory will I not give to another."*

A little while these harmonies were heard. For a short season

"Mercy stood in the cloud, with eye that wept
Essential love, and from her glorious bow
Bent low to kiss the earth, in token of peace."

A little while the noiseless wheels of spiritual, natural, and moral law appeared before me, eternally cognate and unerring. For a short season the book of human life arrayed its warnings. And then, because I still dallied with temptation, the voices and visions departed; the enchanter of souls shook his wand over me; my thoughts became occupied with unprofitable subjects; watchfulness was gradually stultified by impure desire; the body rebelled against the soul; and the flesh lusted against the spirit. In my unholy forgetfulness, I first wandered from my heavenly Father's house, then walked on forbidden ground, and then ate forbidden fruit. I entered into temptation, and sins followed each other in quick succession, until my peace departed from me, and my only refuge was the deceitful calm which precedes the fierce storm of a guilty conscience. My old enemies, the lust of the flesh, the lust of the eye, and the pride of life, rioted anew in the swept and garnished chambers where the King of kings had walked. Erewhile I enjoyed the blessedness of a most sublime hope; but now the chalice of immortality was dashed from my lips by wanton desires that danced in the grand hall of imagination, and drowned the sententious mutterings of conscience in a carnival of shallow mirth and confusion. The Recording Spirit witnessed my folly and my sin;

and, in the great book of account, this entry was made,—*"He feedeth on ashes; a deceived heart hath turned him aside."*

The dial of my spirit-life struck the eighth hour.

A PRODIGAL'S PARADISE.

While living in the country of Declension, I met with many things that tended to please my earthly affections. The entire region was under enchantment. Sirens of exquisite beauty and graceful demeanour bashfully invited me to their dreamy bowers, gave me the richest nectar of sensuality to drink, and lulled me to slumber with dulcet harpings of irresistible sweetness. Palaces, reared by unholy hands on foundations of sand, arose on every well-watered plain. Temples dedicated to unholy Love crowned every high place, and altars erected to polluted Beauty sent up incense to the vile Enchanter from every grove. The inhabitants of this land, many of whom were richly clad and luxuriantly fed, spent their time as it pleased them; some in hilarious amusements, others in mere intellectual pursuits. Crimes past number were committed, vice was accounted gentlemanly and fashionable, and all manner of lewdness was perpetrated with greediness.

Sometimes I thought of these things and trembled; but immediately some new thing would attract my attention, and hush conscience for a time.

One day I found myself in a dwelling adorned with more than Eastern splendour, and abounding with all that art, wealth, and voluptuousness could give to pamper evil desire. The hours of this charming abode—Self-Will and Self-Deception—invited the bewildered stranger to eat, drink, and be merry, bewitching him the while with modest looks of kindly sympathy—with flashing wit and worldly wisdom. "Tarry with us," said they, "and all we have shall be yours." So I stayed with them many days, eating, drinking, and dancing with them; and, lest I should become weary of their company, they conducted me frequently to various halls of learning, where I heard and saw many wonderful things. They sat beside me while I looked up into the starry heavens, and learned the pathways of rolling worlds. They culled for me the gayest flowers of fancy, and playfully decorated my brow with wreaths of wild hope. They were never weary of satisfying my curiosity, and inventing new pleasures for me. They even accompanied me to hear several fashionable preachers, and praised my taste greatly. Yet my ears were not satisfied with hearing, nor my eyes with seeing.

Now it so happened that Self-Will led me into a spacious hall, into which were gathered many thousands of people. It was lit up with dazzling splendour, and every part of it was pervaded with potent magic spells. Delicious sounds proceeded from an Æolian harp, concealed in the roof of the building, and an improvisatore stood beneath it, chanting the mighty deeds of heroes. At one extremity of the hall was a large orchestra, filled with musicians and innumerable instruments of music. After a time, the harp ceased its harpings, and the minstrel his song; and my fair tempter, in a voice of liquid sweetness, urged me on to the stately organ. Pointing to its clavier, she said, "This temple is erected in honour of Poesy and Music, may not the Sisters claim homage from thee?" With a heart violently throbbing, a brain on fire with sudden inspiration, and unbidden tears of delight coursing down my cheeks, I touched the wonder-speaking keys, and suddenly the Spirit of the Past descended in a whirlwind, and, hovering over me, awakened reminiscences of former years. The lights and shadows, the joys and sorrows, the precious privileges and holy pursuits of other days thickened upon my memory, and demanded instant utterance.

"Nay," said the damsel, "play not thus; thy auditors know not the measure; the strains are like those of Bethlehem—they make us sore afraid."

But I heeded not her voice, for the kind hand of the Mighty One was upon me, and I could not choose but play remembrances of Zion. I played until the Spirit of the Future passed by, and the vast multitude of mortals around me sank down and slept the sleep of death. I played until the halls, and palaces, and towers, and gardens of that land of enchantment vanished—until the pleasant bowers, and luxurious fruits, and beau-

teous flowers were seen no more—and I found myself in a gloomy arctic region—a world of storms, and ice, and cold, where sullen sombre waves shook awfully the booming coasts. A chilly, curdling melancholy crept over me. I hurried to and fro restlessly through barren wastes, in whose snowy mantle of falling years the children of Indifference and Despair lay entombed. I knew that the Great God saw me, but felt as if I were shut out from him. I longed for a home, but was shut up by the lofty mountains of Inconstancy to loneliness and sorrow. I had departed from the presence of the Lord—had broken my vows of allegiance to him, and doubted *how* I should return—*how* I should be received—*how*, consistently with his paternal laws, my heavenly Father could recal me home.

And while I hesitated, drowsiness crept over me, and I was about to lie down to sleep, when sudden and vivid coruscations of light illuminated the dark horizon, and I knew that the chariot of the Most Holy was in motion by these far distant intimations of his glory. At that moment a venerable man, greatly beloved by the Man of Nazareth, and whose name was Zuri-shaddai, stood beside me. He took me by the hand and said, "The young man should be strong; art thou so weak? Thy place at our Lord's table was empty when late I sat there; why are thy feet wandering in a land of darkness? Once thou didst sit under the shadow of the Almighty; thy dwelling was the sacred place of his tabernacle; the munition of omnipotent wisdom defended thee; the Son of God brought thee into his pavilion, and his banner over thee was love: why is thy head covered with the shadow of death?" And I bowed myself in sorrow and shame, and intreated him to depart from me, for the bitterness of my soul was great.

(To be continued.)

Our Children.

(Continued from page 34.)

Be it granted, indeed, that we cannot give our children grace, and that without grace they cannot be godly. True; but we can give them instruction—we can lay their spiritual interests to heart—we can take our own souls to task for past neglect and failure—we can humble ourselves before God for our own inconsistencies, and defects, and misgivings—we can present our children in faith and prayer before the Lord, and we can, if

we will, *instruct* them—not cleverly, it may be—not with the fulness and particularity that we see to be desirable perhaps, nor yet with the frequency and constancy that we would—but we can do *something* if we will. Any father who comes into daily, or even weekly contact with his family, can *try* to instruct them if he have but *heart* for it. He can make the attempt, and, like the man with the withered hand, that was restored whole

as the other when he tried to stretch it out as Christ bade him, power will come with the effort, and his ability will exceed his expectation; and the more he tries, the more will he succeed.

In making the attempt to instruct his own children, a father may perhaps discover that his ability is less, and his qualifications more scanty, than he had supposed. He had not before found out how little he knew, how imperfectly he knew that little, and how much he had to learn. Nor had he even suspected, perhaps, how little patience and gentleness he had; how hasty and irritable he was, and how defective was his own piety. Well, ought he then to sink into cowardice and listlessness, and to give up the work in despair? Would that be a fit example to set his children? Would it increase their filial love and reverence? Would it polish any jewel of the crown he hopes to wear in eternity? On the contrary, would it not give Satan an advantage over him and his, and be the surest way to seal up his children to impiety, vice, and misery—and himself to infamy? Let him, rather, feel his want, and arouse himself. Let him pray more earnestly, and more carefully study and dive into what he reads, instead of skimming over it heedlessly—and strive more resolutely to meet the claims upon his time, talents, and position as the head of a family, and progenitor of immortal beings.

DISCIPLINE is an essential part of domestic training, and must be combined with instruction to render the training effective. The domestic constitution is of God, who has sanctified marriage, and invested the husband and father with authority to rule his family in the fear of God, to whom he is amenable. Order must be maintained in the family by its head. The wife is enjoined to obey her husband, the husband to love and cherish his wife, even as the Lord the Church. Children are commanded to honour their parents, to be in subjection to them, and to obey them in the Lord in all things; and fathers are required to bring up their children in the nurture and admonition—or the *instruction and discipline* of the Lord.

Why should not the babe, as soon as its voice is heard—or as soon as a father is told that a child is born—be solemnly dedicated to God by an act of surrender and prayer? Why should he not ask grace for it and wisdom for himself, that he may train it for heaven? And why should not both parents afterwards solemnly surrender and dedicate it to God by Christian baptism? Did not Jesus ransom the child? Did he not shed his blood for it? Does he not love

it, and intercede for it, and will he not welcome it to himself? "Suffer little children," said he, "and forbid them not to come unto me, for of such is the kingdom of heaven. And he took them up in his arms, laid his hands upon them, and blessed them." When Peter explained the Pentecostal phenomena, as consequent on the promised effusion of the Holy Spirit, and urged his hearers to repent, that they might receive the promised gift, he did so on the ground that the promise was not only to them, but also to their *children*. And when Paul wrote to the converts from heathenism at the city of Corinth, some of whom had wives or husbands remaining in heathenism, he forbade the dissolution of the marriage tie on that account, declaring such dissolution to be unlawful, except for conjugal unfaithfulness; declaring the children issuing from those marriages to be "*holy*," though only *one* of the parents were a Christian—the unbelieving husband being, in respect of the conjugal relation, "sanctified by the believing wife," and the "unbelieving wife sanctified by the believing husband." If, then, the children are "*holy*," in whatever sense, they must have a *right* to Christian baptism, which is the sign and seal of covenant relationship to God under the Christian dispensation, as circumcision was under the Jewish. We regard baptism, therefore, as a part of the *discipline* to which a Christian father ought to subject his children.

Parental control and filial subjection must be maintained as proper elements of domestic training. Children are self-willed, and unless they be subjected to discipline, will become stubborn and headstrong. A child without a will would be a mere automaton. But, as social order cannot be maintained without the exercise of individual self-control, implying the regulation of the will by reason, or by religion, the merest babe should, for the good of itself and of society, be made to feel its subjection to authority; and the sense of subjection should never be permitted to pass away, or even to be suspended until the adult period be attained. No cruelty or harshness should be practised, no passionateness exhibited; but tenderness should be cherished, and gentleness be exercised. These qualities, regulated by an enlightened conscience and a faithful spirit, will dictate the mode and measure of discipline proper to occasions as they arise.

Before a child can articulate the simplest monosyllable, circumstances will occur that will cause it to contest parental authority. On no consideration whatever should it be allowed the

victory. Mildly and kindly, but *firmly* and resolutely, must submission be secured. Peace, order, and happiness are at stake. Life and death, it may be, are on the balance. Give the child a victory, and it will become a vixen and a rebel, and will always expect to prevail. Its subjugation at the next contest will be a tenfold greater difficulty than it was at the first; and every triumph will render the task less possible, and will probably be eventually abandoned as utterly hopeless. But let the parent secure the *first* victory, and it may be that no other will be requisite; and, if there should be another needed, it will be easily achieved. The child having felt parental authority, and been subjected to parental control, will acquire the habit of submission, become obedient and tractable, a comfort to the parents—and, if spared, a blessing to the world.

Can the achievement we have proposed be effected without corporeal infliction? Possibly it may, in some cases; but probably not in many. Strong-minded, firm-nerved parents, of more than common self-possession, may initiate their little ones into this subjection, if no strong barrier present itself in the constitutional temperament of the subjects. But suppose every method be tried except corporeal chastisement, and all be unavailing, what then? Why, let that be tried. Shall we fear the derision or the rebuke of those who are “wise above what is written?” or shall we fear God and do as he bids? “He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.” “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” “Chasten thy son while there is hope, and let not thy soul spare for his crying.”

A right beginning in the disciplinary course will smooth and facilitate all that has to follow. Stillness at family worship will easily be secured, obedience to every command will become a habit, regularity and order at the house of God will follow, application to learning will be commenced and pursued as a matter of course, and love, respect, reverence, obedience—the filial virtues—will grow with the child’s growth, and strengthen with his strength. Occasionally there may be an outbreak of temper, or some manifestation of the spirit of insubordination; but a happy blending of love, wisdom, and authority, on the part of a parent, will soon check and subdue everything of that kind.

Severity will seldom be required in such a disciplinary system as we have suggested; but when it is necessary, it

must be summoned to service, and be prudently and prayerfully applied. When severity is found indispensable, the child should be shown that it is so. The parent should not conceal the pain it is to himself to be under the necessity of inflicting it upon the child. The evil to be corrected should be dwelt upon with solemnity and tenderness; the delinquent should be required to kneel down, whilst an acknowledgment of the offence is being made to God, and his mercy and grace upon the offender implored. The child, too, should be reasoned with and questioned as to his sense of the wrong done—his sorrow on account of it—God’s displeasure at all wrong doing, the intention of avoiding such things in future—the nobleness of virtue and goodness—the beauty of true piety, and the connection subsisting between virtue and happiness, vice and misery.

Innocent recreations and pleasures, suitable for the period of childhood and youth, should not be withheld, nor should the buoyancy natural to the young be suppressed or unduly checked. Permanent evil results from unnatural restraints. Friskiness and playfulness are natural to the young of all animals, and not less to human beings than to the lower tribes. When necessary labour and study are done, the bow should be unstrung, and hilarity and innocent sport be freely allowed. Health and cheerfulness cannot be otherwise preserved, nor activity and skill be developed. Fresh air and play are as necessary as wholesome food for the health and vigour of our children. Let all be done that can be done to render them happy, whilst every safeguard that prudence and piety can suggest—as far as practicable—is thrown around them, to preserve them from moral contamination, and to neutralise its effect when communicated. Association will test moral and religious principle, and may help to confirm and strengthen it, and so prepare the young for the severer tests of the future.

Reader, are you a parent, or expecting to become one? Ponder these suggestions and remarks. If you have not those at hand that are better, adopt them; act upon them; carry them out, with such other as prudence and piety may offer—ever seeking to improve by experience. Spare no effort to control yourself. If it be possible, work harmoniously with your partner in life in all things, but especially in this of training your children. Take care to have your *first* child under your own control, and each one afterwards as it may be given you. Train your children as

rational beings, in the fear of God; and having done that, you will have the satisfaction of having rendered a sub-

stantial and lasting contribution towards the improvement of society, and the true happiness of posterity.

Science and Literature.

Astronomy.

NOTICES FOR FEBRUARY, 1854.

BY G. C.

"Creator, infinite! whose powerful hand
Hung with yon shining lamps the vault of
heaven;
Who mad'st the night, the day, and all the
frame
Of universal nature, fair and good,—
Accept my praise!"

A devout mind cannot contemplate the heavenly orbs, and observe the phenomena which they exhibit every revolving month, without feeling the gush of praise rising from his heart to the Divine Marshall of the

"Immortal armies of the skies,"

which he mightly leads forth in glittering splendour, and by whose noiseless, measured tramp across

"This fair half round, this ample azure sky,
Terribly large, and wonderfully bright
With stars unnumbered,"

He allots the days of man, and computes the cycles of eternity. The material universe is fit subject of itself of praise to the Mighty Architect; but in its relations to us, our life unending and our destiny all-glorious, it furnishes constant occasions of abounding admiration, gratitude, and joy. By the revolutions of these orbs the periods fixed in the Divine Mind for the termination of the reign of the powers of darkness, the renovation of the earth in righteousness, the fulfilment of all Scripture, the reunion of blest spirits and glorified bodies, and the final advent of eternal felicity, are all governed, measured, determined. He alone knows them; but they are fixed, and every revolution—diurnal, lunar, or annual—through which they pass is an appreciable part of the intermediate portion of our spirit's existence. Let us ever connect these thoughts with our scientific meditations, and we shall always have a subject at hand worthy of songs such as David's, and of Isaiah's lyre.

The *Sun* rises on the 1st at forty-one minutes past seven, and sets at forty-eight minutes after four; on the 15th he rises at sixteen minutes past seven, and sets at twelve minutes after five; and on the 28th he rises at fifty minutes

after six, and sets at thirty-six minutes past five. He is rapidly increasing his distance from us, being on the 15th more than 250,000 miles further off than on the 1st. He passes from Aquarius into the sign Pisces on the 18th, and on the last day of the month his altitude at noon will be thirty and a half degrees, being nine degrees more elevated than on the 1st. The day lengthens this month one hour and thirty-nine minutes.

The *Moon*, young and beautiful, shining in the west nearly five hours after sunset, will set at forty-one minutes after nine on the 1st, and nineteen minutes after one in the night of the 5th. On the 12th she rises at a quarter past four in the afternoon; is full on the 13th; rises after midnight of the 19th, and is new on the 27th. Her pale thin crescent will be again visible on the evening of the 28th, when she will set at a quarter past seven.

Mercury, invisible at the beginning of the month, may be observed towards the end an hour after sunset, being on the 28th fully an hour and a half behind the orb of day, and nearly due west. On the 20th Venus and Mercury will set about the same time, and be near together.

Venus is very brilliant in the early part of the month. She is above the horizon three and a half hours after the sun on the 1st, but by the 28th becomes invisible, setting at the same time as the sun on that day.

Mars shines all night through, rising on the 1st at thirty-five minutes past seven, and on the last at a few minutes before five in the evening, when his brightness will be greater than at any other period during the year.

Jupiter is a morning star, rising before the sun one hour and twenty-three minutes on the 1st, one hour and forty-three minutes on the 15th, and two hours on the 28th. He is near the Moon on the 23rd.

Saturn will south (be on the meridian) on the 2nd, at forty-two minutes after six in the evening, and set at twenty-four minutes past two the following morning; on the 15th he will set at half-past one in the morning; and on the 18th at forty-three minutes after midnight. On the 5th he will be occulted by the

Moon, disappearing at the dark limb at thirteen minutes after four in the afternoon, and reappearing at the bright edge twenty-one minutes afterwards. As these times precede sunset, the occultation will scarcely be perceptible to common observation.

Natural History.

NOTICES FOR FEBRUARY, 1854.

BY S. HEREMAN.

THIS month and the next are amongst the most interesting in the year to lovers of natural objects,—the swelling and bursting buds, the opening of early flowers, the general motion of vegetable nature, the appearance of insects, the departure of our winter visitors, and the merry songs of those birds which remain with us, all unite to proclaim the approaching spring. In the first week of the month, snow-drops, furze, archangels, and many other plants, come into flower,—as does the spring whitlow grass, and field speedwell. Many mosses also are now in their most perfect verdure. This singular tribe of plants appears designed to keep up the green tints of nature, when other kinds of vegetation are dead or slumbering; and likewise to protect the roots of larger plants from the vicissitudes of heat and cold, and from the evil effects of too much moisture, or too great dryness. Marsh and water-mosses assist in the production and deposition of soil, and in process of time convert morasses into solid land; they effect the purification of the water in which they grow, by absorbing the putrescent substances with which standing waters are quickly corrupted, and by exhaling oxygen in exchange. On bank sides may be found the cupped lichen growing in tufts about three-quarters of an inch in height, easily known by its curious cups and light blue colour; this species has been successfully used in whooping-cough and other similar diseases. On the tops of high hills grows the *Cenomyces bellidiflora*; it is of a pale green colour, and grows in patches disposed in stiff scales. In woods, at this and all other seasons of the year, grows the *Cenomyces bacillaris*; this curious plant is about two inches in height, forming branch-like rods of a whitish colour. In the second week, buttercups, dandelions, and the female flowers of the hazel, come into bloom. In the third week, several species of speedwell (*veronica*) are in flower, and the catkins of poplar, willow, and alder begin to open. And

in the fourth week, the wild heath, the wild strawberry, and the groundsel expand their blossoms.

On fine days, bees and gnats begin to leave their hives in search of honey, and many other insects may be seen dancing under every sheltered hedge and wall, or straying across our gardens. The ditch beetle and the lurid pool beetle may be found in ponds, ditches and stagnant waters; the dark carrion beetle on decaying animal substances, and under the rotting bark of trees; and the bacon beetle, in our houses and larders. The insects of this last genus are very destructive in our collections of natural history, as they feed on skins, furs, and other dried animal substances.

The approach of spring, and the excitement it causes, are now apparent among the various tribes of the feathered creation; their songs may be heard in every direction. Many birds begin to choose their mates, and others look out for proper situations for nestling. The rook, the kingfisher, the partridge, and the tawny owl, amongst large birds, begin to prepare their nests. The skylark, woodlark, wren, chaffinch, thrush, and blackbird commence their songs. The following birds begin to leave their winter haunts and retire to their breeding places: the curlew, to heaths and bogs; the golden plover, to the mountains and open commons; the knot, and the wild goose, to the fens; the geese-ander, the barnacle goose, and the Brent goose to the most northerly parts of Europe, Asia, and America.

Of bats, several species revive from their torpidity, which seems to be less perfect than that of some other animals, a fine day or two, in any part of the winter, being sufficient to bring them forth in the evening.

Snakes, as the slow worm, and others equally as harmless, revive also from their torpid state.

It is often remarked that the most extraordinary changes take place in the barometer during the first two and the last two months of the year; that is, from the beginning of November to the end of February. When the barometer falls, and the thermometer rises, rain may be expected, especially in winter. In summer, during settled fair weather, both are high. A severe frost in winter is always preceded by a great rise of the barometer, and a proportionate fall of the thermometer.

"Seasons and months, and weeks, and days,
Demand successive songs of praise;
Still be the cheerful homage paid,
With opening light and evening shade."

Notices of New Books.

Stars of the East: or, Prophets and Apostles.
By the Rev. John Stoughton. London:
The Religious Tract Society.

THE object of our author is "to give glimpses of spiritual life, as found in the characters of the inspired men who are the teachers of that faith on which all spiritual life has been based" in every age of the world. We hope that many, attracted by these stars, will, like the wise men of old, be guided to Jesus, who was the source of their light, and is the only "Sun of righteousness."

A Memoir of Richard Williams, Surgeon-Catechist to the Patagonian Missionary Society in Terra del Fuego. By James Hamilton, D.D. London: Nisbet and Co.

THE subject of this memoir was a young man of great promise, pursuing his professional engagements as a surgeon, in Burslem. Savingly converted, his resolves were to live for God and give himself wholly to Him.

As a local preacher and class-leader, he found considerable scope for the exercise of his abilities; and, as a medical man, many were the opportunities he enjoyed for commending the religion he had embraced. But this sphere was too contracted for his expansive soul. He longed to go to the regions beyond; and when an advertisement for one to join the Patagonian Mission met his notice, he at once offered himself to the work. Alas! how mysterious are the ways of Providence. The mission, as far as its immediate issues were concerned, proved most disastrous, and poor Williams fell a martyr with his brave companions. But their example will not be lost upon the Church, and God can, and we believe will bring forth much precious fruit after many days, as the result of that enterprise.

Dr. Hamilton has done good service, and evinced his affection and catholicity by the execution of this memoir. He has not obtruded himself where his subject should alone be seen, nor has he thought it requisite to deck out a *real hero* in the trappings of a *great sham*. We can cordially recommend the volume; and hope to return to the subject of the Patagonian Mission when the new edition of the work on that enterprise comes before us for review.

Infidelity: its Aspects, Causes, and Agencies; being the Prize Essay of the British Organisation of the Evangelical Alliance.
By the Rev. Thomas Pearson, Eyemouth, N.B. London: Partridge and Oakley.

INFIDELITY presents as many hues as the

chameleon, and is ever found altering its complexion to meet the tastes of its various votaries. There is very little that is new in its essential elements, but it is everlastingly taking new modifications; and its father, the devil, is subtle enough to dress it up in a style that will commend it to the Athenian versatility of the age. With his cruel deceit he can cause it to assume form, and shape, and features most attractive, and thus the unwary are led captive by him at his will.

In the volume before us, Mr. Pearson has given the characteristics of infidelity under its various modifications; and in his portraiture has displayed the skill and fidelity of a master.

It is really wonderful how men, professing to be intelligent, can fall in love with so much hideousness, or become so depraved as to love and believe a lie. We hope that this exhibition, under divine illumination, will help many to perceive the folly and madness of embracing that which can never yield a return for their affection, and will only bring a negation of all that is lovely in life, and at last lead them to death.

The causes leading to the development of this deadly evil, which has its seat in the natural unbelief of the heart, are traced out. We could have wished that more had been written on the defective representations of Christianity, both in the ministrations of the pulpit, and the lives of its professors; but this was delicate ground.

We hope, however, that one effect of the publication will be to stir up to more energetic action those who profess to be called of God to devote themselves to his service. Neither infidelity nor any other form of evil can live in seasons of Christian activity. Christianity in earnest, will put to flight all armies of the aliens. God help all his servants, while running in the way of his commandments, to tread down Satan under their feet!

We hail the publication of this work as another proof that the Evangelical Alliance has not been established in vain. It comes out under its auspices, and although we would advise all who can afford it to buy the edition now before us, yet we rejoice to know that, by a vote at the recent meeting of the Alliance, measures are to be taken to bring out a cheap edition, so as to place it within the reach of all. Local preachers, and all who stand up to instruct the people, should be well read on such subjects, as they will soon be obliged to take up the discussion. Let the united cry of the church be, "O Lord, arise, maintain thine own cause!"

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

It was only to be expected that at this season of the year, and in one of the most severe winters within the memory of man, with so many aged and infirm members, numerous applications for relief would be made, and the secretary's books reveal facts which would be of an alarming character if we had not a God on whom we can depend, and a generous people to whom we can appeal. Now is the time for our friends to bestir themselves. Never have the calls for help been more urgent, and we trust that they will reach those who are ready to respond to them. The lists of deaths for the last two months have drawn considerably on the funds; and with an augmented number of sick and superannuated, we need an augmented income. Extra efforts should at once be put forth, and the challenge given by our excellent ex-president, Brother Nelstrop, at the last aggregate meeting, should be taken up, so that we might secure a sustentation fund to bear us up under the heavy pressure of our aged brethren. We doubt not but that our worthy treasurer, James Wild, Esq., and our first life member, John Ratcliffe, Esq., will respond to that challenge, and thus enable us to commence with a noble sum. But we ought to secure at least £10,000. The flesh and blood, bones, sinews, and brains of local preachers, have been held at a very low estimate, but surely it is not too much to expect that there will be as much effort put forth to sustain these as there is to sustain bricks and mortar! Let our friends now canvass for special contributions, and we feel assured they will find a generous people ready to respond. Several instances of liberality have occurred recently. Among others we may mention a donation from our tried friend, T. B. Holy, Esq., of Norton House, Sheffield, of £10., especially for the benefit of the old men; John Smedley, Esq., of Lea Bridge, has presented a second donation, with an intimation that it shall not be the last, of £20; and both these gentlemen will help us in any special effort that is made, if it be taken up with vigour.

We are obliged to lay aside for next month the interesting accounts supplied to us of meetings held in Rotherham, Holloway, and Sheffield.

The Third Volume of the Magazine is now ready, and may be had on application to the publishers.

The first number of the first volume is now in the press, and all persons

requiring copies should apply at once, as there will only be a limited number printed.

DAVENTRY BRANCH—RUGBY.

Nearly from the commencement of the Association, the friends here have contemplated holding a tea meeting for its benefit. After repeated disappointments, they at length procured a public room for the purpose, and succeeded in obtaining, at least, half-a-dozen trays, several friends sending in subscriptions varying in amount from 2s. 6d. to 10s.

The meeting was held on Monday, October 24th, 1853. The large room was crowded with an enthusiastic company, determined to manifest their sympathy with, and cordial attachment to the local preachers.

The platform was occupied by the Rev. Messrs. Angus, Upton, and Hill, the dissenting ministers of the town; Brothers Spencer, from Lutterworth; Meadows and Hill, from Northampton; a number of the Local Preachers of the circuit; and our esteemed friends, Mr. Harris, from London, and Mr. W. E. Vernon, from Towcester.

Our worthy branch treasurer, Mr. Clement Clarke, of Daventry, on being called to the chair, said—As soon as the Association was formed our brethren in the Daventry Circuit felt it their duty to join it. We number 31 or 32 local preachers in the circuit; and out of that number 24 belong to the Association. Since its formation we have had one death; the deceased brother's widow has received £8. Ever since, we have had one brother superannuated, who receives 4s. per week; and one or two other brethren have been relieved. Although we allow our superannuated brother only 4s. per week, it takes the subscriptions of more than 17 to meet the allowance to him.

The Rev. Mr. Angus, Baptist minister, said:—So far as I understand the object of the Association, it is to provide for those who have been labouring as local preachers. It allows a certain amount a week to those who through exhaustion and increase of years and infirmities are not able to provide for themselves. There is not an object that has a deeper claim upon our hearts. I do think, that as men, even apart from Christianity, it is our duty to sympathise with the sorrowing and distressed. Such seems to be the dictates of humanity. Christianity enjoins something further upon us. As a Christian community, we are called upon to do good one to another, as far as we have the ability. But these

individuals have a yet higher claim upon our attention and sympathy. It is well-known that the local preachers are the back-bone of Methodism. From among them your itinerant ministers come. They are the seeds from which arise the trees—the sources from which you derive your springs of spiritual blessings. There seems to be something like 14,000 local preachers engaged in this great and glorious work. I scarcely see why they should be called local preachers. They labour without expense to the church, and are accustomed to travel a considerable distance every Lord's day. Among the 14,000, some are wealthy, some need not support. There are a great number, who when advanced to a considerable age, require pecuniary aid. It would be the greatest disgrace that could fall on the church if then they had to go to a union workhouse. Even humanity shrinks from that; the spirit of the gospel much more. You are bound to sympathise with this object, and to aid it by your countenance and subscriptions. If there is anything that I regard with regret in this institution, it is, that, broad as its base is, it is not yet broader. It would have been a pleasure, to see that Protestant Evangelical Local Preachers were all standing side by side, foot to foot, determined in God's strength to sympathise with one another. Why should they not? Wesleyans, Primitive Methodists, Independents, Baptists, forming one grand society; so that the poorer labourers in the vineyard should not have to go cap in hand to any board of guardians. Where there is a really necessitous case, where a brother has been visited with affliction, where untoward circumstances have come, a Christian brother should never be suffered to fall, or to appeal to the charities of the world. The church is his home, and he has a claim upon its sympathy. I do think your Association is founded on right principles. If there is anything wanting it is a little progression. But we must not expect to be perfect all at once. I do not profess to understand Methodism, but I do profess to know something about the gospel. It teaches me this, that if I don't agree with the polity of any Christian church, its doctrines and teachings, if I can recognise them as Christians, it is my duty, and it is my pleasure, to meet them. I can only heartily wish you success.

Mr. SPENCER, of Lutterworth, said:—The Rev. gentleman says he does not profess to understand the principles of the Association; nevertheless he has applied them closely. He has alluded to some that have had to go before a board of guardians. We have them in almost

every circuit—good men, efficient preachers of the gospel; and I know such. We all know that local preachers get nothing but the satisfaction that they are doing work for God. Circumstances similar to these have originated this Association, which contemplates the interests of men who stand up boldly to declare the simplicity of the gospel salvation: and who, though breaking all the rules of grammar, preach Christ to the edification of the church. This Association practises benevolence such as no similar institution ever showed; it receives men who are never likely to make an adequate return. In this respect no association in Christendom equals it.

Mr. VERNON:—My dear Christian friends, I came to this meeting on this principle: I have no right to withhold services when I can render them. I was told at coming in, you will have a poor concern; I didn't believe a word of it. I said to the brethren, let us have a right beginning—let me be introduced to your preachers. I always like to go and see them, and get them to our meetings if possible. We shall get them; it is only a matter of time. They are coming round. Superintendents are even sending in their subscriptions. Recently I went to a superintendent, who granted us the chapel, and we collected about seventeen pounds. The fact of the case is, there is a slight misunderstanding. You can never tell the truth without hurting somebody's feelings. If I speak of covetousness, injustice, oppression, persecution—where is the town in which I could speak of these things without treading on somebody's toes? Talk of no meeting, no friends, no attention—I never felt so much at home. I seem to know so many, and all have a family likeness. I see it in their eyes, and read it in their expressions. And so these false prophets said we should have a bad meeting. Whatever may be said, we are determined to go on. We mean it. By the blessing of God, you mean to go with us. What right has any one of us to withhold our sympathy? It may be asked, why have we around us ministers of various denominations? I answer, are they not men? Are they not to sympathise with everything that affects us as men, but especially as Christians? Our good brother, Mr. Angus, says he does not know what a local preacher is. I can tell him. *He* is a local preacher to be sure—he and his brethren are all local preachers. They are localized—set down; only they have silver trumpets, and I love to hear their joyful sound. But here is an uneducated local preacher, with a ram's horn. He goes to his appointment—he puts the horn to his

mouth and tries to blow—he blows, and his heart beats—he tries again, and he blows a little louder, and he breaks *grammar*; but, bless God, he breaks *hearts* too!

A young member of my class had been preaching; and referring to the eunuch, called him Hunchback. The superintendent said, "My lad, you should be more careful of your grammar." The young man asked what was wrong. The superintendent said, "You called the eunuch Hunchback." "Well," said the brother, "I will have him next time. Never mind that one word; old William So-and-So was right cut to the heart. I don't pray and preach according to the dictionary, but according to the gospel."

Local preachers seldom get anything but a cup of tea or a bit of supper, although after preaching the other night a good friend set before me a chicken. I at first declined it, but she assured me she had cooked it on purpose for me! It is true we do not get money; neither do we want it. We do not come here to complain. If any one has a dislike or a prejudice to the Association, I hope, while we are together, the fire will come down from heaven and consume it.

And so, sir, you don't know what a local preacher is! I will tell you. A good old local preacher rented a farm under a namesake of mine (but no relation); and once, on going to pay his rent, he was kept back; and when he went up at last, the steward told him, that if he did not give up preaching he must quit the farm. The good man's reply was, "The Lord make me faithful." "Don't talk so foolishly," said the steward; "the fact is, Mr. Vernon has requested me to say, that he is determined if you do not give up your Methodism you shall quit the farm. What message am I to take to the squire?" "The Lord make me faithful," repeated the good brother. "Come, come, don't talk so," replied the steward; "I must have some answer to take to him." "The Lord make me faithful. I have no other message," said he, and went away. To another farmer, who also attended the Wesleyan chapel, the steward had a similar charge, and said to him, "You must give up going to the Methodists, or quit your farm." He replied, "I hope the squire won't be angry, and I will not go among the Methodists in future." On taking each message, the steward said to the squire, "I believe the local preacher is a good man." "Let him stop on," said the squire; "and the man who holds his religious opinions so loosely, let him go." The preacher occupied the farm till he died.

This is what we endeavour to do: We

pray every day, the Lord make me faithful—faithful to my trust—faithful to my principles—faithful to my church—faithful to my brethren—faithful to my God. The Lord make you faithful every one. I stood by the bedside of this local brother when he was dying; and seeing a stone, I said, "What does this stone mean?" He said, "Oh, when I was preaching in the village, the boys and men threw stones. That stone struck me. I have remembered that man for it—I have prayed for him." And then he stated, that the next time he went he took one of the smooth stones of the right sort, selected with great care. He put it into his sling; and the great giant who had thrown the stone was brought down to the ground. He earnestly sought and obtained forgiveness; and now that man is one of our holiest local preachers. Being at the village where he lives to hold a love-feast, this preacher was the first to tell, with the great tears rolling down from his eyes, how that Christ was increasingly precious to him. "I was a great persecutor," he said; "I don't persecute now." At the close of the meeting just a hundred of us went to his house to tea; and he told us that God had set both his daughters at liberty. Such are the results, when we go forth and scatter the seeds of the kingdom.

After an able speech from the Rev. Mr. Upton, the hymn of Christian brotherhood was sung with exhilarating effect, and Mr. Harris, of London, the Rev. T. Hill, and Mr. Meadows addressed the meeting, which terminated at a late hour; the friends unanimously declaring it the best meeting for real spiritual enjoyment they had ever attended.

We have obtained seven new subscribers to the Magazine, and the proceeds of the tea meeting, when all expenses were defrayed were £8. 6s. 2d. A friend has since given us a sovereign, another 2s. 6d., and another 1s.

LOUTH.

The anniversary of the Louth branch of the Local Preachers' Mutual-Aid Association was celebrated on Monday, the 21st November. Preliminary sermons were preached on the previous Sabbath by Messrs. Harris, of London, and English, of Deptford, in the British School, and in the Preaching Room at the River Head. These services were well attended, and after the evening service in the British School, some were made truly happy in "a forgiving God."

In the afternoon of Monday a well-attended and well-served tea-meeting was held in the spacious school room attached to the Baptist Chapel, the

minister of which (Mr. Ingham), and his church have ever evinced toward us and our cause feelings of the greatest sympathy and regard. Of that tea an excellent and zealous country leader (Brother Skelton, of Marsh chapel), partook, who, at 4 o'clock the ensuing morning, passed into the kingdom of his loving and loved Redeemer; he had been preparing for the last great journey,—had visited all the members of his class on the previous week, and, on retiring from the public meeting, declared that to have been the happiest day of his life.

After tea the meeting commenced, and although Dr. Newton happened to be preaching a missionary sermon in the large Wesleyan Chapel, a numerous auditory was collected together. Our truly excellent and venerable brother J. Johnson, Esq., took the chair, and observed that with whatever reluctance he might obtrude himself upon the audience this was his consolation—"We are brethren all." The local preachers worked laboriously and zealously "without money and without price," and it was truly a benevolent act to assist a poor local brother in his necessity. He hoped that this institution would prosper: he had sometimes felt afraid that the great and noble promises made by its promoters could not be carried out for want of funds; he was glad now to believe himself deceived on that head. He was very glad to see so many of his Conference brethren present; it might be that we could not all think alike, but was that a reason that there should be estrangement of heart. "Haste happy day!" when all little differences shall be done away.

Mr. Hurley, the Secretary, then read the report. "The Louth branch of the Wesleyan Local Preachers' Mutual-Aid Association was formed in December, 1851. At that period we had 25 members, and but four honorary members. Since then we have had two removals: one has withdrawn and removed to another part of the kingdom; the other has emigrated to America. At the present time we have in connection with our branch 27 members, 10 honorary members, and two honorary contributors. From the commencement there has been received from members (including entrance monies), £49 17s. 6d.; from honorary members, £22 18s.; and from yearly contributors, £1 15s. 6d. Since the formation of the branch six members have been relieved: one has received 8s. per week for 24 weeks, and 4s. per week for the last two weeks, his case being one of permanent disablement. Another has had 8s. per week for 16 weeks; another has been allowed 8s. per week for 19

weeks, 4s. per week for 12 weeks, and 2s. 6d. per week for two weeks, his also being a case of permanent disablement. Another has received 21s. 4d. for two weeks' and four days' illness; another 8s. per week for two weeks; and another 8s. for one week's illness. Total amount paid to sick members, £28 18s. 4d."

Mr. George Nicholson observed, that the subject was quite new to him; but, said he, "I feel most comfortably amongst you all: I have peace and love in my heart toward God and all mankind. This is a 'mutual association,' and mutual associations rank amongst the most ancient institutions. We cannot do without each other. I cannot make myself a pair of shoes, nor cut out my own coat; I am dependent upon others in this respect. The Queen herself is a member of a mutual-aid association—she cannot do anything without the aid of others. I am a local preacher of nearly forty years' standing. I am a man as well, and of course have my weariness, and fatigue, and illnesses. Some people think very little of local preachers. Well, if I am but a local one, I am still a preacher. I have many times cast the net on the right side of the ship, and caught; and I am happy in the assurance that I am leading on the people to higher attainments in holiness. It is a great thing to gather into the church. The more a preacher labours for souls, the more will he be appreciated by his brethren, and the more will they be inclined to aid him in his afflictions. I rejoice in the recollection of what our King said to Peter, when, actuated by feelings of jealousy, he inquired, 'What shall this man do?' 'What is that to thee? follow thou me.' So also the apostle Paul, in addressing the elders of Ephesus, whom he assembled together at Miletus, not only asserts, and appeals to them as witnesses of the fact, that 'he had not shunned to declare unto them the whole counsel of God,' and that therefore 'he was pure from the blood of all men,' but charges them, in the most explicit manner, to 'take heed unto themselves, and to all the flock over the which the Holy Ghost had made them overseers, to feed the church of God, which he had purchased with his own blood.' (Acts xx. 28, 27, 28.) I rejoice in meeting you for the first time. I am not a member of your excellent association now, but shall become one. And I think it my duty and privilege, though not connected with you as a member, to associate with you on the present occasion."

J. B. Sharpley, Esq.—I feel as deep a sympathy for those by whom I am sur-

rounded, as any man can do. When everybody agrees on a given point, and a man is set up to advocate that point, it seems like an attempt to prove a proposition that is self-evident, and that needs no confirmation. We all know that two and two make four, and you would smile if I were to attempt to demonstrate it to you. Well, it is precisely the case to-night. Here is a self-evident fact—that men who have laboured to promote the welfare of others, should help themselves in cases of need, and even call in a little aid from other quarters, is a perfectly correct position. As my friend Mr. Nicholson told you, the Queen herself is, in a measure, dependent on others. I pity the man who would rely on his own independency. What a grand mistake do some men make, who belong to a certain "church," in thinking, that by retiring from the world they augment their spiritual happiness, and promote a greater degree of holiness in their hearts and lives! But the opposite of this is the case, and most reasonably too. How appropriate is that expression which we sometimes make use of—

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Why, the fact is, we get eminently blessed whilst helping each other on, and whilst we do this, we are doing well.

I love Methodism, because I believe if let alone it affords the best means of spreading religion according to the apostolic practice, and will be attended with apostolic fervour and success. What the real apostolic practice was, is now engaging the attention of many churches. And the great reason why Methodism has done more sterling good than some other religious systems is, because it has caught something of the spirit of the apostolic ages. Men may lead classes, but they may not at the same time be adapted for public teaching. The Sunday-school teacher, or tract distributor, may be eminently fitted for their respective offices, but at the same time may want the requisites of a local preacher. A local preacher must be a man who has tasted of the powers of the world to come, and is also possessed of the necessary gifts.

Some men assert their call to preach, solely on the ground of their ecclesiastical orthodoxy. This is not right; they must possess some degree of aptitude, grace, extraordinary gifts, and "fruit," as Mr. Wesley said.

I was greatly comforted the other day when preaching in the British School, from a rather singular text; for there

was one poor sinner awakened and convinced, and brought into a state of forgiveness. Now, who would discourage a class of men whom God has owned. Yet, you must know that some time ago a feeler was put out in reference to "Methodism of the future." It was asked whether these men could not be dispensed with: they had been indeed very useful, but could they not be done without? I hope the time will never come when Methodism can do without them. If it does, then it will no longer be Methodism. But I believe the time never will come. I value my brethren, the local preachers, exceedingly; but never so greatly as I value them now. I am glad to fall back upon them. I am glad that men have common sense sufficient to enable them to form a right estimate of them, and that they listen to them so attentively.

"Esteem them highly in love." What for? "For their works' sake." I am to esteem the local preacher. What for? Well, he will walk ten or a dozen miles in the service of Christ, on a Sabbath-day, and the next day he is at his usual avocation. Why, I cannot but refer to bygone times,—to times when other men laboured,—my highly honoured parent, for instance. People even came out of the country on the previous day, and proposed the question, "Will you come and preach to us to-morrow?" twenty or thirty miles though it might be, for you must bear in mind that they had no regular plans then. And I have known several excellent men droop and die, or lay the foundation of dangerous diseases, by their assiduity in Sabbath labours. I think the church is only now beginning to awake to a proper estimate of their services. Provision has been made for the travelling preachers: it is all right that their families should be provided for: if a preacher is disabled, provision is not only made for them, but even for their orphans, and for the children of supernumeraries; and now, though late in the day, and better late than never, it has just occurred to some good men, and it ought to have been coeval with the other, that the indefatigable local preacher should be similarly provided for. What? Is he to dispense the fruits of his mental labour from week to week, and yet to be dependent upon the parish or the union? I say, it is a disgrace to any church which allows it. We need not travel far for proof: we need but look at our own society. I know cases where men have laboured for twenty or thirty years, and yet now that they are disabled and infirm, no provision has ever been made for them till just recently. I say it is

not to our credit that this has been the case. I think the honorary members of your association ought to be largely increased, else I should have some fears for the result. We who do not need the assistance of the association ought to lend a helping hand to those who do, and the church at large will think it a privilege to repay in some measure at least the debt they owe to these devoted local brethren. And I am sure that the blessing of God will amply reflect on those who act on this principle. Whatever vile things may be said of us, never mind. We are trying for *Primitive Methodism*, and in this respect I should like Louth to stand prominently forward.

Mr. ENGLISH:—I love this society; there is something in it so like the God who made us—so in accordance with the teachings of the Bible—and so conformable with the influences of the Holy Spirit. No man can well lay claim to Christian character who would object to make provision for his afflicted brethren. For God is love; his character is displayed in his loving every man; and his tender mercies are over all his works. If any one attribute were more prominent than another, it would be his depth of love—the extent of his piety—the greatness of his compassion—the immensity of his mercy. The whole life of our Saviour was composed of acts of pure benevolence: he went about doing good, wiping away the tear from the eyes of the sorrowful, healing the sick, cleansing the leper, raising the dead, and restoring them to their disconsolate relatives. Now our association partakes of and adds a drop to the ocean of divine love. But why is this at all novel? Why, for one hundred years these men have laboured amongst us, and their circumstances are most painful. Many have pined in garrets, and being too modest to make known their wants, the world frowned on them, and they pined away in secret. But last year £1,200 was raised to comfort and bless these good servants of the Lord. What a tale does this tell? Was there more distress and poverty last year than before? No. Well, then, if the privations of our friends required so much money to relieve them, what must have been their privations for a hundred years past? It is a reflection which every sensitive mind must feel. But we are now attempting to wipe away the disgrace. Seeing it to be our duty, how much more ought we in future to take care of our dear brethren in the Lord, these ministers of the everlasting gospel? Many present owe their hopes of heaven to their instrumentality; and shall they pine away? Every Methodist of Louth must say no. And when we get a broad

platform to plead on, our association shall never lack assistance. Shall I say a few words on its origin? God put it into the heart and thought of the man; he committed it to the press; men thought about it, and prayed about it; my friend Harris and myself were appointed a deputation to meet friends north and south. We went to Birmingham; then returned to London: we proposed resolutions; these became regulations. The great meeting in Freemasons' Hall was crowned with the smile and blessing of God; and we banded together to embrace in the brotherhood every local preacher in England. At that period we were taught what we never knew before, that our beginning was a violation of a known law in Methodism. But we were obeying a *higher law*!—to do good to all men, especially to them that are of the household of God.

We have no desire to violate law, but by a conviction of our duty were driven to it. And we have reason to thank God that we did violate it; had we not, we should have been still unformed. Our oneness is a proof of the scriptural character of the principle—making all one common bond—our poorer brethren receiving that support and assistance which could not have been rendered, had we been cut up into small circuit societies. And thus we see the benefit of our richer brethren giving to the weak. A poor society with 3s. per quarter would soon be bankrupt. There is another advantage, that of spiritual fellowship. This has led me to the Land's-end in Cornwall and to Edinburgh, and this has brought me here to Louth. I should have never seen you had it not been for this. It has made me an itinerant. But a preacher is a preacher, be he a minister, bishop, or elder; a separation from secular duties adds nothing to God's call to the ministry: all these titles cannot add sacredness or additional authority to the preacher of the gospel. I have as clear a conviction of a call to preach the gospel as any man in the universe. Had we had no honorary members, we should not have been able to assume our present position. But it is called the Local Preachers' Association; it might be called the United Societies' Association. Ladies may be honorary members of this glorious institution by a subscription of £1 1s. per annum. In looking over various reports, I see Mrs. So-and-so, £1 1s., &c. I would rather see it divided into two parts, 10s. 6d. for man and 10s. 6d. for wife, than the whole by one.

From what the honorary members have done last year, we have been able to support all our old local brethren.

No man can wipe away a tear or give a helping hand, even to an enemy, without solace, or without feeling a holy and sacred delight, independent of that which arises from the fulfilment of the promises of God. It is a part and parcel of our holy religion. When we imitate our blessed Saviour in cultivating such feelings of benevolence, we show our faith in our works. Never should I have travelled hither had I not a conviction that it was more blessed to give than to receive. May God bless you!

The collection was then made, and the hymn of Brotherhood sung.

Mr. HARRIS, in the course of his speech, entered into some important statistics, showing, if they were to subtract the local preachers from the Christian field, how barren a land would ours be as regards religious instruction on the Sabbath day. He then continued:—I have been looking at the town. I take for a motto, "There is laid up for me a crown of righteousness." That was only a feeble representation. When those who have laboured thirty or forty years are about to have the crown, ought they to be troubled with thought? I would not be the spirit of benevolence now and then, but always. If I want to make a happy man, let me make him a benevolent man. Nothing brings so quick a turn as this. Even whilst I lift up my hand, I have the thrill of pleasure circulating all over me. "It is more blessed to give than to receive." This

is not a sentiment merely, but it is what we may test and find the reality of every day we live. Mr. English tells you of 1840 relieved the year before last; but in last year there were 1,700. How numbers rise in the scale. I could tell you of some instances—not to make figures of speech—where old men have, it were, become young again. I disagree with my brother as to having the sovereign divided: I should prefer to have it doubled, as Mr. Sharpley said—and 2 make 4. In these times of begging, when so much fuss is made about eggging for bricks and mortar, is it not much better to give to those who are even the "temples of the Holy Ghost?" If we are Methodists—and we are!—if we are anxious to carry on the work—and we are!—we will not forget the poor. We will take the half-crowns, and shillings, and the pence, and pray that God will bless you tenfold. I should like Louth to be in a high position in this respect, and I have a plausible reason for this. Your secretary has delivered an admirable report, but let me dissect it. Your claims are very large; you have several old men, and your

givings ought to be commensurate—and if not, your circuit will be insolvent. There are circuits which are poor, and likely to be so, and we have done much to bring out the Connexional principle. What is it? Hand to hand, heart to heart, praying for each other. I pray God's smile may rest upon our efforts, and those who come to pray with us.

Messrs. Sharpley and Nicholson moved the thanks of the meeting to the ladies who had made tea, and to Messrs. Harris and English, as also to the chairman; and the meeting broke up.

REMITTANCES RECEIVED BY THE TREASURER TO JANUARY 20, 1854:—Chipping-Norton, £8 4s.; Northampton, £3 16s.; Bridport, £2 2s.; Brackley, £6 9s.; Swaffham, £3 16s.; Huddersfield (1st), £7 17s. 6d.; Loughborough, £5 9s.; Wellingborough, 18s.; Ilington, £2 16s. 2d.; Chesterfield, £5 6s. 10d.; Settle, £2 2s.; Nottingham, £18 18s.; Ashton-under-Lyne, £3 13s.; Edinburgh, £1 3s.; Leighton Buzzard, £6 1s.; Barnard Castle, £1 16s.; Pontefract, £1 13s.; Malton, £1 13s.; Mansfield, £8 19s.; Whitehaven, 12s.; Dudley, £1 16s.; Downham, £2 19s. 6d.; Newport (Mon.), £2 1s. 8d.; Tadcaster, £2; Weymouth, £1 14s.; Lincoln, £1 4s.; Bristol, £8 15s.; Southwark, £2 8s. 6d.; Wellington, £2 11s.; Gloucester, £9 9s. 10d.; Thame, £1 7s.; Axminster, £1 17s. 6d.; Wrexham, £1 7s.; Towcester, £2 5s.; Spitalfields, £2 11s.; Andover, £1 1s.; Sheerness, £1 7s.; Addingham, £5 1s.; Worcester, 18s.; Dursley, £1 13s.; Camborne, £4 10s.; Monmouth, £1 4s.; Ledbury, 15s.; Grantham, £1 7s.; Wolverhampton, £3 17s. 6d.; Kingswood, £5 6s.; York, £2 11s.; Stockton, £1 13s.; Newport Pagnell, £11 6s.; Oldham, £1 19s.; Ipswich, £1 4s.; Stroud, £1 10s.; Cheadle, 15s.; Abergavenny, £11 16s.; Garstang, £1 7s.; Isle of Wight, 15s.; Shepton Mallet, £1 10s.; Kington, £8 10s. 2d.; Rotherham, £14 2s.; North Walsham, £2 2s.; Frome, £5 10s.; Hinckley, £3 6s.; Cromford, £4 8s.; Tavistock, £2 8s.; Stockport, £1 13s.; Newcastle-upon-Tyne, £2 8s.; Halifax, £4 4s.; Guernsey, £1 4s.; Bakewell, £4 0s. 6d.; Coventry, £1 7s. 6d.; St. Agnes, £1 4s.; Runcorn, £2 14s.; Pickering, £1 16s.; Wantage, £1 1s.; Oundle, £2 2s.; Deptford and Woolwich, £19 1s. 6d.; Congleton, £3 18s.; Denby Dale, £1 19s.; Stourbridge, £1 4s.; High Wycombe, £7 2s.; Ashbourne, £1 16s.; Hereford, £2 8s.

(Our List of Donations, &c., is unavoidably omitted for want of space.)

ERRATA.—A few errors crept into the last month's Magazine, in consequence of the haste with which unlooked-for circumstances compelled us to go to press. The reader is requested kindly to correct the following. Page 5, line 10 from bottom, for *best* read *last*. Page 6, line 16 from bottom, for *duties* read *deities*. Page 86, end of first paragraph, for *French* read *Trench*. Page 29, 2nd col., line 7 from bottom, for *leigible* read *eligible*.

DIED.

December 16th, 1858. Samuel Burridge, of Chard, in the Axminster Circuit, aged 88. Claim, £8. He had been on the Sick Fund 48 weeks.

August 13th, 1858. James Gilbert, of the Camborne Circuit, aged 78. Claim £4. He had been on the Superannuated Fund 140 weeks.

December 81, 1858. John Wilkinson, of Denby Dale, aged 79. Claim £4. He had been on the Sick Fund 6, and on the Superannuated Fund 8 weeks.

October 22, 1858. Mary Bennwell, of the Nottingham Circuit, aged 66. Claim £3.

December 15, 1858. Charlotte Hill, of Northampton, aged 62. Claim £4.

December 18, 1858. Ann Porter, of the Stamford Circuit, aged 87. Claim £4.

December 30, 1858. Martha Young, of the Cromford Circuit, aged 48. Claim £4.

December 24, 1858. Sarah Heritage, of Leamington, in the Coventry Circuit, aged 88. Claim £4.

November 11, 1858. Mary Biltcliffe, of the Denby Dale Circuit, aged 79. Claim £2

Notes on Public Affairs.

THE Religious Statistics of England and Wales, as displayed in Mr. Horace Mann's able returns, compiled from the census tables, are of the utmost value, and for the next ten years will be the foundation of much denominational disquisition, and probably contention. As a book of facts its authority is irrefragable. Their bearing will not be perceived all at once, the partiality and prejudices of opposing sects being too likely to blind them to their true import and complexion. We have no space to dilate upon them this month; but we must name two facts which the returns reveal of a most significant character. The first is, that of the whole proportion of the population who on a fair estimate are able to attend public worship, nearly one-half were actually found there on the census-Sunday. The second is, that the number of sittings afforded by the churches, chapels, and preaching places already occupied, nearly equals the wants of the aggregate population. A sensible conclusion from these two facts, seems to be, that there is less need for increasing places of worship than there is for more energetic, evangelical, soul-saving preaching, both in churches and chapels and in the open air.

However quixotic the thing may appear, all honour to the three members of the Society of Friends who have just had the courage to start from England, with an intention to seek the presence of the Czar, and, olive branch in hand, to plead for Turkey and for peace! Though the mediation of the four great powers has been declined, it is just possible the Emperor may suffer himself to be persuaded by private representations and entreaties, and we devoutly pray that he may; but it is also just possible that our countrymen may be unable to set foot upon his territory, or, in doing so, may be shut up in a Russian dungeon as prisoners of war. The mad freaks of the

northern despot justify anticipations of almost any amount of injustice towards such "aliens" as may be hapless enough to fall into his power.

The storm-cloud, so long impending over Europe, grows more portentous every day. There has been fearful carnage again on the Danube, and there is reason to believe that we have not yet heard the extent to which life has been sacrificed between the two armies. Victory at present is on the side of the Turks, but to all appearances this is not likely long to be the case. Slowly, surely, stealthily, but grandly, the massy cohorts of Russia are approaching the Turkish territories along a line outstretching two hundred miles in front—long enough to outflank the utmost wings of the Ottoman chief, yet strong enough at given points to menace him with an overwhelming force.

In Asia rumour gives Russia a preponderance of advantage against Turkey, but at the same time attributes to the mountain tribes of the Caucasus great activity, augmented resources and numbers, and the ability to keep in powerful check the vaulting ambition of the Czar in that quarter.

We do not know if Persia is our friend or our enemy. In India another kingdom has reverted to British sway by the decease of its prince without issue; and in Burmah the fatal necessity to conquer or to evacuate the country seems likely to find employment for the army of the East for some years to come. The accounts of the commotion in China continue almost without any change in character, but diversified with details of butcheries in cold blood perpetrated by the Imperialists wherever they have obtained the slightest advantage over the insurgents. In these massacres the unoffending inhabitants of reconquered districts suffer much more than the rebels.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

MARCH, 1854.

Essays, Scripture Illustrations, &c.

THE DAWN OF THE REFORMATION IN ENGLAND.

(Concluded from page 47.)

HENRY THE EIGHTH AND THE REFORMATION.

A HUNDRED years after the death of Wycliffe, in the year 1484, there was born on the banks of the Severn one William Tyndale. The wars of the Roses of England were drawing to a close. The following year, 1485, brought Henry VII. to the English throne; and by his marriage with the daughter of Edward IV. the rival houses of York and Lancaster were united. A long and successful reign was that of the Seventh Henry. Many and marvellous were the events which then crowded the historic scene. It was one of those epochs when the character and discoveries of individual men seem to change and ennoble their species.

Between the death of the rector of Lutterworth and the birth of Tyndale, the Greek empire had been overturned by the Turks; learning was revived in Europe, and the art of printing had been discovered in Germany. This last was the lever by which, under God's blessing, the pomp and pride of Rome was to be overthrown. The clergy soon felt its power. "We must root out this printing," said they, "or printing will root out us." In the days of Wycliffe, the price of a fair transcript of the Bible was about £30; a sum equal to the cost of building two arches of London bridge. It would have taken fifteen years of the life of a working man in those days to acquire the means to purchase a Bible. How was it possible he should ever obtain it? The printing-press answered this momentous question. In 1450 the first Bible was printed in Latin; but with the revival of letters came the desire to have the Word of God in the original tongue. Why should men drink of the distant stream when the fountain-head is accessible? In 1488 the Old Testament was printed in Hebrew, and thirty years later, in 1518, at Basle, in Switzerland, Erasmus, of Rotterdam, printed his Greek Testament. "A spiritual temple," said he,

"must be raised in desolate Christendom; the mighty of this world will contribute toward it their ivory and gold; I, who am poor and humble, offer the foundation stone. If the ship of the church is to be saved from being swallowed up in the tempest, there is only one anchor can save it; it is the heavenly Word, which, issuing from the bosom of the Father, lives, speaks, and works still in the gospel." Prophetic words! though Erasmus knew it not.

Soon this Greek and Latin Testament crossed the Channel, and was transmitted to London, Oxford, and Cambridge: it was found, in short, wherever there were friends of learning. Wolsey had just been made Cardinal and Legate in England, and Henry Tudor sat upon his father's throne, the most popular monarch the country had known for a long period; but the state of morals and religion was very low. Wolsey had made the vices and levity of the young king his stepping stone to power. As Lord Chancellor of England, and Legate, he administered everything in Church and State. His pride and ostentation were without bounds; his desire had been to obtain the tiara; failing that, he aped the manners and was disposed to establish the supremacy of the papal power in England.

During the middle ages, holy orders had been a warrant for every sort of crime, a cloak beneath which ignorance and wickedness assailed and often undermined the foundations of virtue and patriotism. The Church had usurped the place of God, and the interests of the holy see were often antagonistic to the highest calls of duty and allegiance.

In a former paper we stated that to be a Lollard or a follower of Wycliffe was a far greater crime than to be guilty of murder. The latter could be compounded for by money, or met by the ordeal, or evaded by the wager of battle. The former, if not atoned for by abject submission, insured imprisonment, torture, and death. Parliament, desirous of checking the abuses and encroachments of the clergy and the church, had declared, in 1513, that any ecclesiastic accused of theft or murder should be tried before the secular tribunals. Exceptions, however, were made in favour of bishops, priests, and deacons; but this did not satisfy the clergy, and the Abbot of Winchelcomb began the opposition to the law by exclaiming at St. Paul's, "Touch not mine anointed, saith the Lord," blasphemously applying the words to the low clerks, who only were included in the Act of Parliament, and whose lives were a public scandal. At the same time Wolsey, who was wise to discern the signs of the times, endeavoured to turn the king from his purpose. With a long train of priests and prelates, he waited on him, and said, with hands upraised to heaven, "Sire, to try a clerk is a violation of God's laws." But Henry thundered forth, "By God's will we are King of England, and the Kings of England in times past had never a superior but God only; therefore, know you well, we will defend the right of our Crown." For the time, the priests were defeated; there was one law at length to which priests and laymen were equally amenable.

The clergy, however, could still exercise a terrible supremacy. They

had failed with the Lords and Commons, so they determined to attack the people, for they ruled still in the courts of law through the Chancellor and Legate Wolsey. There lived in London, about this time, one Richard Hun, whose practice it was to retire daily to his closet to study the Bible, which Wycliffe's efforts, more than a hundred years before, had made so popular. One of poor Hun's children died, and the priest demanded of him an exorbitant fee upon the occasion. He refused to pay it, and was summoned to the Legate's Court; but he was an Englishman and a citizen. He stood upon his rights, indignant that he was summoned to a foreign tribunal. Moreover, he laid an information against the priest under the statute of premunire, and the rage of the priesthood knew no bounds. "If these proud citizens," say they, "are allowed to have their way, every layman will resist a priest." They called him heretic, and threw him into the Lollard's tower, loaded with chains, and fastened to them by an iron collar, so heavy that neither man nor beast could have borne it long. Hun did not. At midnight, on the 2nd of December, the day of his examination, William Horsy, the bishop's chancellor, Charles Joseph, his sergeant, and Charles Spalding, the bell-ringer, entered his cell, and strangled him, *for the cause of Holy Church*. It was Wycliffe's version of the Bible he had been reading; and the Bishops of Durham, London, and Lincoln convicted the dead man of heresy, and ordered his body to be burnt at Smithfield. This took place on the 20th of December.

But the Commons were awakening to their great mission. A bill passed the House to restore Hun's property to his children; the Lords approved of it, and the King sternly bade the priests restore to the wretched children of the murdered man the property of their father. He was horrified at their villany, and the citizens of London protested aloud against their frightful tyranny and oppression. A second time they were exposed and baffled; but when did priestcraft lose its hold upon its victims! In 1517, they burned John Brown, of Ashford, under circumstances of unmitigated barbarity, in the presence of his wife and children, because he would not confess that mass was efficacious to save men's souls. Such were the scenes that marked the government of the enlightened Wolsey.

Everywhere among the educated classes the New Testament of Erasmus made its way, exciting the ire of the clergy; and though for the time patronised by the King, the book was held up to the horror and detestation of the common people. Carmelites, Dominicans, and Sophists invoked heaven and conjured hell against it. What need was there of Scripture? Had they not the Apostolic succession of the clergy?

Far from court scenes or tumultuary assemblages, in the solemn halls of Oxford and Cambridge, Frith and Bilney and Tyndale were conning its sacred pages with ever-increasing love and awe. They hailed Christ its author as their King and Lord, believing that he would soon call and commission true ministers to evangelise his people. The common people soon recovered from the panic created by the bigotted priests against the new gospel. Thomas Man, a poor artisan, preaching near London, asserted

that "though all saints are priests, all priests are not saints." "He that receiveth the word of God," said he, "receiveth God himself. The vendors of masses are not even the high priests of the real presence; but the men whom God hath anointed with his Spirit to be kings and priests." From six to seven hundred were converted by Man's preaching, and in consequence he was seized, condemned, and burnt alive for heresy, on the 29th of March, 1519.

At Coventry also, a little band of lowly artisans, and one poor widow, were seized and condemned to death for the crime of teaching their children the word and the commandments of God. Nevertheless, the fire of divine love spread, the mad fury of the priests helping it onward.

On the slope of Sodbury Hill there stood a large and venerable mansion, inhabited by a family of gentle birth. Its head, Sir John Walsh, was a favourite at court, for his valour and wit had conciliated the favour of Henry VIII. Tyndale, who had been driven from Oxford and Cambridge by the priests, had returned to his native valley of the Severn, and was engaged as a tutor to the children of the worthy baronet of Sodbury. At table the hospitality of Sir John often brought together various doctors and learned men of the day. They attacked the New Testament of Erasmus; and Tyndale, who occupied the humblest place, ventured to defend it. He had it always at hand. The priests grew impatient at his constant references to this terrible volume. "Your Scriptures," said they, "only tend to make heresies." "On the contrary," said Tyndale, "the source of all heresy is pride, and the word of God strips man of everything, and leaves him as bare as Job." He ridiculed his adversaries, "You set candles," said he, "before images. If you give them light, why not give them food? Why not give them hollow bellies, and put victuals and drink inside? To attempt to serve God by such mummeries, is to treat him with insult." Above all, Tyndale constantly referred everything to the book of God, which, if his adversaries questioned his doctrine, he opened, laid his finger upon it, and said, "Look and read."

Ere long, however, the mansion-house and the parish church became too narrow for Tyndale's zeal. He preached every Sunday, then in a village, and anon in a town. The inhabitants of Bristol assembled to hear him in a large meadow called St. Austin's Green. But the priests hastened after him, trampled upon the good seed of the word, called him heretic, and threatened with expulsion every one who listened to him. "What can I do?" said he. "Oh! if Christians but possessed the Holy Scriptures in their own tongue, they could of themselves confute these sophists." Thus a great idea labours for birth in the mind and heart of Tyndale: it was by God's word that he would establish the laity in the truth. The translation of the Bible shall henceforth be the work of his life.

He was prosecuted in the court of the Bishop of Worcester, treated with merciless indignity by Parker, Wolsey's chancellor, replied with meekness, and comforted himself in the love of Christ. But his enemies were implacable; they pursued him everywhere with abuse and reproaches, and compelled him to seek a retreat where he could discharge in peace the task

God had allotted him. He left Sudbury, going forth like Abraham, "not knowing whither he went;" one thing alone engrossing his mind:—The Scriptures must be translated into the vulgar tongue, and the oracles of God thus deposited in the minds of his countrymen ere he dies.

At this very period King Henry was induced by his minister Wolsey to write his famous treatise against Martin Luther. When it was finished he showed it to Sir Thomas More, who begged him to pronounce less decidedly in favour of the Papal supremacy. "I will not change a word," said the king. A copy of this book, magnificently bound was presented to Leo X., with an offer from Henry to combat all adherents of Luther with the sword in defence of the Papacy. The reward was the title, "*Defender of the Faith*." Henry's joy was excessive, "Ho! ho! good Harry," said his jester, "let you and me defend one another; but take my word for it—let the faith alone to defend itself."

Wolsey was trafficking for the headship of the church, playing fast and loose between the Emperor Charles V. and Francis I. of France; first joining his master to one, then to the other of these powerful potentates; ever, however, with an eye to the great prize of his life-long ambition. The object both of Charles and Francis was, who shall gain Wolsey, and thus reign in Italy by the Pope, and through the Pope over the whole of Christendom? The King of England was a mere shuttlecock in the hands of this cunning yet haughty churchman. Now he sided with Charles, now he inclined to Francis, as the interests of Wolsey dictated; the cardinal made all sorts of extravagant promises as lures to the king's ambition. When on the death of Leo X. the triple crown became once more vacant, the king and the cardinal had to do something more than write books to prove the sincerity of their Catholicism. The fires of persecution were once more enkindled in England. The work of God had been spreading among the rustic population of Lincolnshire; books being rare, the faithful devised a sort of itinerant library. John Scrivener was continually engaged in carrying the precious volumes of the word of God from one to another; and in barns and outhouses, by the banks of the Humber, the Trent, and the Witham, as well as among the dwellings which then enlivened the slopes of the smiling Lincolnshire hills, gathered the twos and threes who delighted to hear and read the "glorious Gospel of the blessed God." Poor artisans and simple women folk formed the bulk of these early congregations of the faithful. The king and the cardinal were enraged at their temerity; Scrivener was watched by spies; the women were tortured and branded with hot irons; the pious colporteur was burnt to death, and by a horrible refinement in cruelty his own children were compelled to set fire to the pile that consumed their father to ashes.

All this time the cardinal was inflated with ambition. At length, on the 22nd of January, 1522, a despatch from Ghent reached him. The emperor's tutor, Adrian, Cardinal of Tortosa, had been elected Pope. Wolsey was almost distracted. To gain Charles he had sacrificed Francis, and betrayed his master, Henry.

Tyndale, meanwhile, was doing a far different work. His soul was full

of this translation of the Scriptures. He had heard of the fame of Tonnstall, Bishop of London, whom Erasmus had pronounced to be "the first of Englishmen in Greek and Latin literature." He hastened to London, therefore, bearing a letter to the learned Hellenist. He began to preach Christ in the heart of the city, especially at St. Dunstan's. He sought the patronage of the bishop, and was received with coldness. "Alas!" he said, "I was deceived; there is nothing to be looked for from bishops. I hunger for the word of God; I will translate it, whatever they may say or do. God will not suffer me to perish. He never made a mouth but he made food for it, nor a body but he made raiment also."

Among Tyndale's hearers at St. Dunstan's was a rich merchant, named Humphrey Monmouth. He had visited Rome, found out the hollowness of its pretensions, and delighted in the Scriptures. He soon began to love the loving preacher, and inquired into his means of living. "I have none," said Tyndale. "Come and live with me," said the wealthy merchant. Thus was the Reformer's faith rewarded. He studied night and day, and Monmouth loved him more and more.

Luther's books were spreading over England, and Tyndale was translating the Gospel; but Henry's confessor, Longland, stirred up the king and the queen to persecution against all who sold, as well as all who read heretical books, amongst which the clergy of Rome classed the book of God. Tonnstall began to persecute; and Tyndale, who from his retreat with Monmouth witnessed the indignities and cruelties practised against the godly, was advised to withdraw from the bishop's pursuit. A vessel was at the moment lying in the Thames, loading for Hamburg. The pious merchant presented him with ten pounds for his voyage, and other friends contributing a like amount, he quitted London, carrying with him only one half of his money and his precious Testament. As he went he shook off the dust from his feet as a testimony against the priests:—"Scourge of states, devastators of kingdoms, the priests," said he, "take away not only the Holy Scripture, but also prosperity and peace; but of their councils is no layman. As they slew Christ, so they would bury his Testament; but the hour of the Lord is come, and nothing can hinder the word of God from issuing out of the tomb."

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The Hamburg vessel did not bear away all the hopes of England. At Cambridge there were Stafford and Bilney, and greatest of all, Latimer, who had received the word of God into his heart. The Holy Ghost had spoken to his soul, and he became a new man. What Tyndale afterwards became to England by his writings, Latimer was to be by his discourses. He boldly placed the law of God with its curses before his hearers, and bade them flee to Christ, the Saviour of the world. The Reformation was begun.

On the 14th of September, 1533, before the end of the second year of his pontificate, Adrian VI. died, and Wolsey again deemed himself secure of the vacant throne; but he was again disappointed. Julio de Medici was elected, and took the name of Clement VII. Wolsey had begun to

persecute at Oxford and Cambridge some of the young scholars who had shown signs of piety, and a deep regard for the Scriptures; but now he was exasperated against Rome, he suspended the proceedings, and would not persecute his fellow-countrymen, merely to please his rivals. He was determined to show Rome a sign of independence, for revenge is sweeter than honey to disappointed ambition. It was not with Clement, however, that his quarrel could be adjusted; the emperor was the object of his deadliest resentment. Swearing eternal hatred against him, he waited to find the place where he could inflict the severest blow. Meanwhile he instilled into Henry's mind his own mortal hatred of Charles.

Wolsey was the first to set the example in England of submitting the monasteries to a stricter inquisition than they had previously experienced; nay, he had obtained a dispensation from Rome to confiscate their revenues, and apply them to the revival of learning in his new colleges at Ipswich and Oxford. Thomas Cromwell was his chief instrument in this reform, and together they drew down the hatred of the clerical party. Certain of them accused the minister of rapine, and of having encroached upon the royal jurisdiction. Henry said to him, "There are loud murmurs throughout the kingdom: it is even asserted that your new college is but a cloak to hide your malversations." Wolsey was alarmed! he insinuated that by his will he had left all his property to the king. This implicated Henry in the spoliation of the monks.

Tyndale at Hamburgh first printed the Gospels of Matthew and Mark, and, about the year 1524, transmitted them to his London benefactor, Monmouth. There is good reason to believe that after this he went to visit Luther at Wittenberg; then he turned homeward, tarrying at Cologne, because there he could best finish the printing of his new Testament. Francis Byrckman, of Cologne, had warehouses in St. Paul's Church-yard, and this circumstance facilitated the sale of his book. He gave orders for the printing of six thousand copies, and with a full heart sat down in his obscure lodging to revise the proofs. "Whether the king wills it or not, the Gospel will soon enlighten England." Alas! his secret was discovered, and, instigated by Cochleus, one of the bitterest enemies of the Reformation, the Senate of Cologne forbade the printer to continue the work; but Tyndale with a prompt courage, worthy of the great cause in which he was embarked, hastened to the printer, secured all his precious papers, with the printed sheets, entered a boat, and rapidly ascended the river, carrying with him the hope of his country. At Worms, the city of the famous diet, Peter Schœffer, the grandson of Fust, one of the inventors of printing, lent his presses for this important work, and before the end of 1525, two editions of the New Testament were quietly completed.

In 1526 these books crossed the sea by way of Antwerp, or Rotterdam, to England, and there Bilney, Stafford, and Latimer had prepared the furrows for this good seed of the kingdom of God.

It was in the Steelyard, Thames Street, that these sacred volumes were first stowed away among merchandise in the warehouses of five Hanseatic merchants, and it was through the instrumentality of one Thomas Garret,

curate of All Hallows, Honey Lane, that they were conveyed with great danger and secrecy from thence to his own dwelling, and then sold and distributed to laymen, and even to the priests and monks, over the whole realm. Wolsey and the bishops at length received news of this clandestine importation of the New Testament, and saw at a glance how this would impugn the dogma of the supremacy of the Pope and the clergy, and compromise the absolute power of Rome. To seize and destroy them, the bishops searched Honey Lane; but Garret and his stock were not to be found. He was quietly selling his books at Oxford. Thither the inquirers followed him; with great difficulty he escaped, and instantly the university was in commotion, his friends were seized and imprisoned; he himself was overtaken at Hinksey, and thrust into the same horrible dungeon with those who favoured the spread of the Gospel, where many of them perished for the truth.

All the gossellers, as they were called, wherever met with, were seized and examined; some were driven from the country, others were silenced, and some sentenced to cruel and lingering deaths. But notwithstanding all these trials, the year 1526 was a memorable one for England. A third edition of the New Testament, smaller and more portable than the former two, was printed at Antwerp. The word of God was circulated from the shores of the Channel to the borders of Scotland, and the Reformation throughout the island was begun. The repeated disappointments of Wolsey in reference to the pontifical throne had exasperated him to the highest degree, and he only waited an opportunity to visit them upon the emperor, whom he considered their author. But this revenge he vowed should be a terrible one. "They laugh at me, and thrust me in the second rank," said he: "so be it. I will create such confusion in the world as hath not been for ages. I will do it, even if England should be swallowed up in the tempest." What is this, that he will do? Henry VIII. had married his brother's widow; she was the daughter of Ferdinand the Catholic, and aunt of Charles V. of Spain. Wolsey was his enemy, and determined to break this marriage, and so create imperishable hatred between England and Spain. More than this; after the battle of Pavia, and the sack of Rome by the partisans of Spain, the Pope had great cause to quarrel with the Emperor: Wolsey hoped not only to induce the king to put away Catherine, but to prevail on the Pope to depose the Emperor. In the hatred of Wolsey to Charles, and in his offended pride, lay this secret cause of England's emancipation. God had prepared the hearts of men by the diffusion of His truth, and now the intrigues of the mighty and great of the earth were made to subserve His glorious purpose. The wrath and passion of Henry and Wolsey shall yet praise him, and remove every difficulty which opposes the triumph of his plans.

The times are changed since 1509. Henry's love for Catherine has been succeeded by disgust; and to this is added a superstitious terror at the death of their infant children. In the palace of Greenwich the royal Catherine is found perpetually weeping for her children; she will not be comforted, and the king's heart is estranged from her. He curses

his fate, and thinks it is accursed because of his breach of that command, "It is not lawful for thee to have thy brother's wife." The wily cardinal works upon his fears, and increases his repugnance to the queen. He begins by tampering with the king's confessor. Together they wait upon Henry, reminding him of his early scruples, and exaggerating the fears of the nation for the succession of the crown. There is some hesitancy, but Henry gives way to the united importunities of the two prelates; his inclinations determine his decisions. For the good of his soul and the welfare of his kingdom, he will have the matter of the marriage tried by competent judges.

It is not necessary to consider either Henry or Wolsey entirely insincere in this matter. The king had no heir male, and a disputed succession might again plunge the nation into an interminable civil war, from which, in the reign of his father, it had but just escaped. The people too, who were beginning to have a clearer insight into the machinations of the continental powers, and who always had a hatred of a foreign yoke, most of all of papal intervention, thought that if he were divorced, and married to a younger wife, he might yet have a son.

It was long ere her anticipated disgrace came to the knowledge of the queen, for she was buried in her devotions, and full of sorrow. At length one informed her of the rumours in the court and city. She hastened to the king, and reproached the proud cardinal, but she was met with cold and vague expressions of esteem. She hurried off a messenger to her nephew; the king divined her purpose, but did not prevent it. He was eager for a divorce; two motives swayed him,—the scruples of his conscience and the desire for an heir.

Anne Boleyn, the daughter of Sir Thomas Boleyn, had been maid of honour to Catherine of Arragon, but upon some youthful attachment to Lord Percy, had been ordered by Wolsey, who hated her family, to leave the court. Percy was almost immediately married to Lady Mary Talbot, to the inexpressible chagrin of Anne, who vowed revenge upon the cardinal, the author of her misfortunes. She soon, however, removed to France, and was received first into the service of the queen, and then into that of the sister of Francis, Margaret of Valois, who was a favourer of the rising tenets of the Reformation, and one of the most accomplished princesses of the age. There she read the holy book in which her mistress found consolation and repose amid the many trials of her house; but when Margaret married the king of Navarre, Anne Boleyn returned to England, and the niece of the Duke of Norfolk soon eclipsed all her companions at court. "She was a beautiful creature," says an old historian, "well proportioned, courteous, amiable, very agreeable, and a skilful musician."

Such was the woman for whom Henry was about to peril his connexion with Rome, despite the intercession and remonstrances of his minister, who little dreamt of the triumph that his ancient enemies, the Norfolks, would achieve in the person of their relative, or the terrible feud with Rome and the papacy which the king's divorce from Catherine would

begin. We may not follow the tortuous policy of the cardinal, and the Holy Father, Clement VII., in this matter, nor recite the growing impatience and fury of the headstrong and eventually indignant King; suffice it to say that the mighty cardinal was detected in his double dealing by the implacable monarch; disgraced, dismissed, ruined. And by a strange coincidence of retributive justice, he received the message of his downfall from the lips of that very Lord Percy whom he had denounced so harshly for entertaining affection for the Lady Anne Boleyn. Wolsey had to choose between the pope and the king; he clung to the former, and the king, defying both pope and prelate, overthrew the dominion of papacy in the kingdom.

Let it not be understood, however, that Henry favoured the Reformation. Wolsey and Clement had both sworn to assist him in the matter of the divorce with Catherine; both were playing him false,—the one forced to it by his dread of Charles V., whose power in Italy was at this time paramount; the other by a real or simulated devotion to popery, which he saw would be endangered if the king were at liberty to put a woman tainted, as he expressed it, with the Lutheran heresy, upon the throne, and that too, by consequence of the divorce of a marriage, which two Popes had pronounced valid. Besides, Wolsey had not yet perhaps given up all hopes of the Papacy; should he decide for the King, the triple crown would be lost to him for ever. Henry's passion cut the difficulty; and the ruin of his minister was followed by the overthrow of the papal power; but he at once essayed to seat himself in the vacant seat, and, as both King and Pope, to reign supreme in his dominions.

The Reformation prospered in his despite; the fourth edition of the New Testament issued from the presses of Antwerp, and its powerful influences were permeating the English mind in all directions. In 1527, the King and the Bishops began more fiercely than ever, to persecute the lovers of the truth; many perished in England for their adherence to it; but the word of the Lord ran mightily and prevailed. Latimer and Coverdale, Bilney and Barnes, nay, many pious laymen, were preaching the gospel; amid scorn and contumely, success attended them everywhere. "The Lord gave the word, and great was the multitude of them that published it."

"TIS A HAPPY RELEASE."

THIS sentiment is one of common use, and of every day application. Like many kindred expressions, it is frequently used by individuals who never consider its import, while it sometimes serves to express a combined feeling of sympathy and discontent—the natural product of mere common-place interest and observation. A weeping mother is told that the removal of the babe to whom she gave birth, and which she has looked upon with delight and joy such as mothers only know, as a thing of life and loveliness, is "a happy release." The wound thus inflicted by the barb of death—not more certainly in the reality, as destroying the object against whom it was directed, than in the stricken heart of the bereaved mother—is sought to be mollified by an ointment so universal in its application and so general in its fancied adaptation, that the

voice of kindness and Christian sympathy—the faith which realises the future, and the exalted hope of life beyond the grave—unite with the misanthropic discontent of a disappointed and gloomy relier upon the present, in the attempt to console the sorrowing one with the reflection that death “is a happy release!” But oh! how different are the feelings which prompt the expression—how wide asunder the motives which induce the sentiment? The voice of Christian sympathy melts with hallowed cadences upon the mourner’s ear; the expression of faith in the future speaks in tones of unmistakeable confidence the exulting language of the Royal Psalmist—“I shall go to him, though he will not return to me;” and the hope illuminated eye of the expectant of bliss beyond the grave, tells expressively of belief in him who blessed the little ones while he trod the earth with mortals, and pointed to their angelic vision gazing upon “the face of his Father” in the world of spirits. This, by awakening a chord of religious feeling in the mourning heart, may induce submission to the Divine will, resignation to the dispensation of his providence, and thankfulness for the provision of his grace. Meekly bowing to the stroke, the exultant soul may send a thrill of holy joy through the whole animated frame, and light a beam of gladness in the tearful eye, while resignation sweetly murmurs,

“It is my Father’s hand that fills the cup,
And what he wills is best.”

And thus even maternal fondness, gazing on the future, trembling with the thought of the weight of prospective responsibility, dreading the evil influences of an ungodly world, reflecting upon the proneness of our nature to wander far—far from God, and then casting one look of anguish upon the recent past, as the agony of her suffering babe presents itself to her harrowed view, she, in meek submission, acquiesces in the thought that “’tis a happy release!”

Far different are the feelings of that mother when the same sentiment falls upon her ear from the indifferent, careless lip of gossiping loquacity, or when the same sentiment is expressed while a different idea is conveyed to the mind by the misanthropic and discontented viewer of life’s trials, and of human life in general. No cheerful light from Heaven’s radiant glory beams from *such* an eye—no hopes of blooming immortality irradiate *that* countenance—no hallowed confidence, inspired by faith in God, illuminates *that* soul; but, on the contrary, the expressive look of fretful discontent at all things, an air of regretful peevishness, an evident disposition to carp at and question all God’s wise arrangements for human happiness, arising from selfish views of personal trial, leads such an one to offer the perhaps well-meant, but in this case the sullen and morose, consolation implied in the hackneyed, oft-abused sentiment, “’tis a happy release!”

We have often found it a painful exercise to offer consolation to the sorrowing and bereaved—so to frame the kindly-meant expressions of sympathy, so to adjust the well-intentioned remark, that it should not grate upon the keenly sensitive ear; so to act as not to induce the thought, so much to be avoided on such occasions, that “it is an easy thing to bury others’ dead,” has occasioned painful embarrassment, only removed when duty called upon us to bow the knee in prayer. We have heard the volubility of offered counsel—sometimes the lengthy, and, as we have thought, ill-advised dissertations upon the duty of submission to the Divine will, resignation to the visitations of his providence, the superior happiness of the departed, and the extreme folly (not to say sin) of yielding to grief; and we have often thought it a far better mode of consoling the bereaved which was adopted by the three friends of the patriarch of old, who reduced themselves as nearly as they could to the level of his grief, and comforted him by mingling their tears in silent sorrow with his own.

In a neighbouring street to that in which you reside, reader, a happy mother may have recently experienced that joy which only mothers know in giving birth to a living babe. She has had fearful forebodings and deep mental communings for months previously—known to none save herself and God. To her the past has been a season of severe trial, and the present is not without its gloom. On previous occasions, owing to constitutional weakness, she has been prevented from affording nature’s food to her babe, who has thus been cast upon a stranger bosom; but now, to her inexpressible delight, there is every probability

that she herself can do a mother's fondest duty to her child. Oh! with what ecstasy does she clasp the infant to her embraces; how she pillows on her arm the little stranger; with what solicitous care she regulates her diet, and conforms her nourishment to her own requirements and its effect upon her babe. She conjures up before her visions of the future. She may one day be a helpless widow: and then, oh, then, her boy will stand by her side through the battle of life, the image and the pledge of his father's plighted faith. She sees him in his infant days; she arranges his wardrobe in her mind; follows him to the school; traces out his course of education, and sleeps to dream of future honours and successes, while she murmurs in her slumber a prayer for preserving grace to attend the footsteps of her child.

Awakened from a dream of the future by a cry of strange import, she looks upon the object of her love, sees its heaving chest, its struggling limbs, its livid countenance, and shudders as she gazes on its helpless endeavours to breathe more freely. She applies remedies suited to the case; and when the convulsive spasm has subsided again, places it on her bosom to supply exhausted nature with sustenance. Alas! she finds no disposition on the part of the beloved one to taste the proffered and once eagerly sought provision. Oh, what an agony of soul is hers! Again and again she tries; but at length, in hopeless grief, she yields her infant up to other hands, and weeps her lost power to succour. Days pass on—the messenger tarries; and at length nature, recruited in her inscrutable energies, gives promise of renovation, and again falls back upon the original nourishment of the human family. For some weeks the happy mother is buoyed with hope that her dream of life may yet be realised. But a periodical return arrives; again the infant refuses its only source of life; again spasmodic agonies convulse its frame; the flesh-consuming disease robs the cheek, first of its gloss, and then of its fullness; it pines, lingers, wastes away, and eventually dies. Poor mother! her day-dream of life is over; all is contracted within the narrow limit of a tinselled box, which might seem as if intended to amuse the playful children of a riper age. Sympathising friends console her in her sorrow—offer condolence to her stricken heart; and one and all join in the expressive sentiment, "Tis a happy release."

The Holy Book is opened—pondered, wept, prayed over; and, in the noiseless sanctuary of domestic retirement, the mother's heart—with no forebodings for the future, no regrets for the past—falls back on David's consolation, and says with pious Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" and her consolation is the stronger, because she recognises the Bestower and the Bereaver as the same. Prepared for the issue, she allows all the requisite arrangements to be made, and suffers herself to be led to gaze for the last time upon the marble semblance of her child. She drops big tears upon the tiny face, and almost fancies that she sees a smile upon the purpling lip, so life-like, yet so still; so surpassingly beautiful, yet so oppressively quiet; so perfect, but yet *so soulless*. She passes her hand across the placid brow, but, ah! there is no response; she stoops to imprint a fond, a last, a parental kiss upon the forehead of her babe, and feels a thrill of icy coldness run through her frame as her lips come in contact with the dead, and with that thrill she and her babe are separated as mother and child for ever. Yet she feels that, all things considered—notwithstanding that her hopes are annulled—the removal of her child "is a happy release."

The funeral morning arrives: a sympathising friend or two look in, and, silently seated by the mother's side, indulge her in the luxury of grief. "Tis harmless, for the Saviour wept;" and yet, poor thing, she has to feel there are some who censure weeping for departed children. A bustling, worldly, kind-hearted, but not over-judicious friend arrives; and with *her* burying other people's children is an easy task, for she forgets how she felt when she buried her own. She tells the weeping mother not to be so foolish as to weep; children who die in infancy are better off: she lost several when young, and often has thought how foolish it was on her part to weep—she would not have them back again if she could. What is there, she requires to know, worth living for? Her children who are grown up are nothing but trouble to her; so she bids the mother dry up her tears, for "'tis a happy release."

Reader, the writer does not dispute the truth of the axiom he has been con-

sidering, but he protests against its *abuse*. To the Christian, at any time, "to die is gain"—to the infant always; yet, if "to live is Christ;" and if, as Mr. Wesley says,—

"Tis worth living for this,
To administer bliss
And salvation in Jesus's name,"

his prayer for his own children, and those of his brethren, is that they may live, to battle with life's trials, "strengthened by the Spirit's might in the inner man," and to grow up "a seed to serve—a generation to call Jesus blessed."

A. L. P.

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—No. XII.

WHIP VERSUS OATS; OR, THE OMNIBUS MAN'S SPECIFIC FOR A STUBBORN HORSE.

THERE is doubtless a great deal in common between man and the lower animals. They inhabit the same earth, breathe the same air, experience, in a somewhat similar manner, the changes of temperature, are subject to diseases, which, if not precisely similar in themselves, are at least generally the result of similar causes. The food by which their physical natures are sustained, if not of the same varieties, are still made up of the same component principles; and their functions of nutrition are in both cases carried on much in the same way.

In common with man, the lesser animals are evidently subject to varieties of disposition, and capable of somewhat similar emotions. The cat forms an unswerving attachment to the house. The dog has long been celebrated, and justly too, for the strength of his affection for his master. The turtle dove pines in lonely and inconsolable love for its lost mate. The hen, in its care and for its courage in defence of its young, puts to shame many a human mother. The unwieldy elephant is often cited as possessing singularly strong passions. It can love or hate; show signs of undisguised anger, or sincere affection; indulge revenge, or perform acts of gratitude. The monkey—strangely grotesque and uncouth as he often is—is yet a most amusing imitator of the acts of his rational tutors.

Even the fish in the ocean, or the stream, have been proved to be capable of recognising those who attend to their necessities or comfort, and seem to be capable of appreciating acts performed by human beings for their good, as well as among themselves, oft displaying some of those peculiar passions and emotions which, in the human being, are brought so continually into play.

Among domesticated animals, every day's experience proves how truly the Scriptures express a matter of fact when they declare, "The ox knoweth his owner, and the ass his master's crib;" for even by the grovelling, seemingly senseless, swine, the hand of Him whose duty it is to care for and supply its wants is recognised, while volumes might be written to illustrate by facts the strength of the mutual attachments often formed between creatures as distinct as the lion and the mouse of ancient fable.

Perhaps, however, there is no creature of which we know so much, as to its passions and emotions, as the NOBLE HORSE. Brave, swift, strong, graceful, and docile, who can say how much man is indebted in his civilised state, yea even for his civilisation, to this "generous animal." Yet, alas! how frequently is this noble creature committed to the care (?) and placed in the power of human beings more brutal than itself? How shamefully is it often treated, till, like *man* in a similar state of disgraceful and degrading bondage, all its finer feelings are crushed, and its sensibilities destroyed or blunted? Its noble qualities are obscured, its powers gradually undermined, and both its hide and its mind (if we may so speak, for want of a better term, of a *horse's mind*) are rendered callous and unfeeling.

On the contrary, we have often sat with the kind and sensible coachman "who loved his horses," and treated them as beings capable of appreciating kindness; and we have noticed oft and again, that those who use the least quantity of oaths, or whipcord, invariably get along with the greatest ease, and

derive most credit from the appearance of their team, whether it be of the old and almost obsolete mail-coach, the fast disappearing road-waggon, the tradesman's cart, the gentleman's carriage, or the more modern vehicles of "cab" and "omnibus."

We have been led into these observations from a little road-side incident which has just occurred. We were riding from Maidstone to Rochester on the box of one of the last-named vehicles. The whip was freely used, and more than once we had to reprove the driver for his oaths. The leading horse was peculiarly stubborn, and would not draw, yet was evidently a cunning animal of its species for it knew well, how to put upon others' shoulders the whole of that, a portion of which it ought to have borne itself. It was remarkably skilful in evading its work, nor had the oaths or the whip the slightest effect in bringing it back to a sense of its duty. It was ridden by a lad, too, who most vigorously plunged his spurs into its sides, and unmercifully flogged it with his riding stick. All, however, was in vain; draw it would not.

For myself, I sat listlessly endeavouring to profit by the scene before me. Many a lesson I learnt that morning, and many a reproof I felt mutely administered to myself.

Suddenly, however, we stopped at a roadside inn, and the ostler advanced to give the horses hay and water. The driver dismounted, and notwithstanding my pleadings for the poor animal, commenced to belabour it with all his might; at the same time, with expressions of superlative annoyance, he ordered it to be taken back to the town.

At this moment the ostler looked up knowingly, and remarked, "Don't do that, sur. Its always bad when the coachee gets over strong in the right wrist. I never knew any one do any good with a hoss then. A good feed o' oats now, or beans, sur, (looking up at me), would do a deal more good. The beast would enjoy 'em better, I knows, sur, and would look better on 'em too, sur, I venture to say; and I'll war'nt, if there's any way o' makin 'em draw, he'd draw better too on that method o' treatment than t'other. Flogging, sur, aint no use. I never yet know'd a hoss as wouldn't draw on oats or beans as could be made to go with flogging, however much on it he had given to 'im."

"I say, coachee," he continued, "try oats or beans, sur. Try oats, sur, will'ee!"

The homely remarks of the country ostler put the finishing stroke to my own previous cogitations; and in my future journeyings by road, rail, or steamer, I hope not soon to forget to apply the last recommendation of the helper at the country inn, "TRY OATS, SIR—TRY OATS."

THE LAW OF CHRISTIAN BENEFICENCE.

(Continued from page 52.)

VII. LAW OF RETENTION.—It is assumed throughout the preceding section, that property may be innocently held in continuous possession. Is this assumption valid? Is a Christian allowed to retain his right over more than is needful for immediate demands? It has been already intimated in sec. I., that a negative answer has been given by some to this question: and although the falsity of such a reply has been shewn substantially in our four general principles, yet a few additional observations respecting it may not be unnecessary.

It has been affirmed that all Christians are bound to keep themselves poor—to accumulate nothing. The reversion of property for future use, of any kind and in any way, has been deemed contrary to New Testament law. Hence, Christ could say, "The son of man hath not where to lay his head;" and the chief apostles, "Silver and gold have I none." In similar indigence the majority of ancient Christian bishops voluntarily continued to the end of their lives, *e. g.*, Theodoret and Cyprian. The argument is, that this example of devout poverty is binding upon the Lord's followers until his second advent. During the interval between his ascension and that event, it is thought that

Christians are not allowed to be proprietors on earth. They are altogether strangers and pilgrims. Earth, with all it contains, is in the hands of Satan and his allies; and saints must wait for their time to occupy it until this dispensation ends and the millennium begins. Like Abraham in the land of promise, to be afterwards possessed by his seed, we are not to have one foot of land to call our own on earth, though we are hereafter to receive it as an inheritance. This theory has been recently revived by a spreading section of the church, and is acted upon by its members.

Now, granting (what it does not behove us in this essay to discuss) that "the meek," or the saints, will literally "inherit the earth" during the millennium, and that until then they will ever be the despised and uninfluential minority amongst men, whilst the ungodly are rampant and powerful, still it will not follow that meanwhile they must dwell in poverty, and refuse to hold this world's goods. The mystical interpretation of Abraham's residence in Canaan is not sufficient to build so weighty a doctrine upon; or, if his history is thus to be treated, it appears from it that we may be extremely wealthy in this life, inasmuch as he, even in Canaan, had large possessions in silver, gold, cattle, and slaves. His non-possession of *land* in Canaan would only represent the fact, that believers do not at present enjoy any portion of their future inheritance, the renovated earth, which is a glory yet to be revealed. He may, however, possess other property, viz., such as earth already affords. Besides, if in truth earth belongs to the saints, and the wicked are only usurpers in it, the former have at least a right to all that they can come at by honest and fair means. But it must be considered that God is even now the dispenser of all things to either class; and it would be, in many cases, rebellion against him to refuse the ownership, or rather the stewardship, of what he chooses to entrust us with.

With reference to our Lord and his apostles, it is granted that they were habitually poor, and received "from day to day their daily bread," without any store for the morrow's supply. But by what argument can it be shown that in this respect they are authoritative examples to all believers? Their peculiar position in the gospel economy rendered such a course proper for them. Our Saviour designed a self-humiliation of the deepest character, and hence descended to the lowest depths of human privation and sorrow. The apostles were devoted to an itinerant toil, in which the possession of property would have been wholly an encumbrance: and whilst prosecuting this special labour, they were assured of special, and even miraculous, protection and support. But surely no considerations would render the poverty of the Saviour and St. Paul binding upon us, which would not also apply with equal force to their celibacy or itinerancy. No argument, then, can be based on their conduct, in the absence of express injunctions on us to imitate it.

A more relevant citation were that of such saints as the Jewish Patriarchs, with several subsequent worthies, such as Moses, David, Daniel, and the three Hebrew children. These, and many others, were in positions of honour and affluence amongst men. And was it sinful for them to continue in such stations? By no means: for God had thus ordered their lot for great and gracious purposes. But did their elevation extinguish their spirituality, and make them cease from being, in all that is essential to the character, strangers and pilgrims upon earth? Certainly not, if St. Paul's statement in Heb. xi. is to be trusted. Even these died in faith, looking for the "city out of sight," and maintained that genuine anti-earthliness, which consists, not in mean apparel and a paucity of worldly goods, but in a high, heavenly tone of the aims, motives, and affections.

But if a reference to Old Testament worthies be objected to, let us turn to New Testament examples and precepts. Joseph of Arimathea was a rich man and a believer in Christ. So was Zaccheus. It is also probable that the family at Bethany, which Jesus loved, was one of considerable respectability. Yet nowhere is it hinted that the property of these parties was a hindrance to their piety: and nowhere is it required of them to part with it all, and in abject poverty to follow their needy Master. In 1 Tim. vi. 17, 18, we have an apostolic admonition, addressed to the wealthy members of the Christian

church. They are charged, not to dispose at once of all they possess, and level themselves with the poorest of their fellow saints, but to avoid pride and the trusting in uncertain riches, and to join a liberal spirit with the practice of a large generosity.

In James v. 1—4, we have an alarming denunciation against certain rich men; but these are plainly not believers in the church, but persecutors out of it, who had accumulated their wealth by extortion, oppression, and injustice.

The case of the young man mentioned in Matt. xix. 16—22, is a peculiar and exceptional one. He was evidently an intense lover of money. Jesus, who knows the heart, understood his disease, and prescribed a severe, but to him the only remedy. All Christians are not constrained to apply to themselves the command given to him. Nevertheless it must be confessed, that as there are still instances of precisely parallel covetousness, so there are still persons who, if they would save their souls, should "sell all that they have, and give to the poor." Each must answer at the bar of his own conscience, whether he belongs to this number or not.

Matt. vi. 19, &c., compared with Luke xii. 33, &c. In these passages we have the stronghold of the advocates of voluntary impoverishment. Their real meaning is, however, very different from that which ascetic teachers extract from them. Let us examine first the passage in Matthew. That our Lord's sermon on the mount is one of highest spirituality, there can be no doubt. Its tendency throughout is to draw off the attention from what is external and worldly, and to fix it on what is internal and heavenly. It teaches an essential and irreconcilable antagonism between earth and heaven, "God and Mammon," the body and the soul. There is a struggle ever going on between what is carnal and what is spiritual. Each is striving for the mastery. Both cannot rule. One must give way and be subordinated to the other. The arena of this dire conflict is the human heart, the sphere of a man's religious consciousness. Our Lord here reveals the fact, and the nature of this warfare. He declares that no truce nor fellowship between the contending powers is possible. He describes the way in which a right issue may be secured. He announces the signs of victory and of defeat on either side; and admonishes us to let God, heaven, and the soul, be habitually before our attention, and to labour for them to have constant ascendancy over us. "Let this be your supreme solicitude, to keep ever foremost the interests of your immortal spirits;—keep your eye steadily fixed on this as your great aim. Subdue the flesh and the world, with all their lusts and allurements, to this one grand governing purpose. Let not your anxiety be to lay up treasures for yourselves upon earth. But lay up treasures for yourselves in heaven." The point of this injunction is in the phrase, "treasures for yourselves," or "your own treasures." What our Lord means by this expression is explained in the 21st verse. A man's treasure is that on which his heart is fixed—that in which his love and trust centre—and to secure which is his highest ultimate aim. It is thus seen that in these verses we are taught nothing whatever as to the amount of worldly property which it is lawful for us to possess; nor is it forbidden us to possess any at all. We are simply commanded not to make temporal good of any kind, or to any extent, whether possessed by us or not, our "treasure,"—the object after which we principally strive, and in which we principally delight.

Similar is the general import of the verses in Luke xii. Here, however, we have detailed to us one practical mode of evincing the right state of our hearts with reference to the world. "If ye have in possession any wealth lying uselessly in your coffers, or as uselessly accumulating elsewhere, cease the folly of your hoarding. Turn your money to good account. Part with it for the relief of the needy, for the good of mankind, and thus lay up treasure in heaven. By acting in this way you shall increase your final reward." The passage enjoins upon us the right use of money in opposition to its unfruitful accumulation; but it is very far from requiring that a man should literally give away all that he has, and reduce himself to the same wretchedness as those whom he has relieved. There is here no real contradiction to the proverb, "Go to the ant, thou sluggard, consider her ways and be wise."—Prov. vi. 6. Nor are these verses inconsistent with a prudent and moderate provision against the contingencies of sickness and age.

Sick-clubs, annuitant or insurance societies, and other honest investments of money, made with reference to a future probable time of need, are not, under proper restrictions, contrary to the genius and requirements of the Gospel. The alternative of such prospective arrangements is to meet the needs of sickness or natural infirmity when all other resources fail or become diminished, even for the first day the ability of personal labour has ceased. In such a case the prostrated sufferer must be dependent upon others, either friends or strangers. If on the former, it may be too heavy a tax for them to bear, or they may lack the disposition readily to aid us; or, if on the latter, it must be by voluntary benevolence or by legal provision that we are supported. On the efforts of free charity we have no right to cast ourselves unnecessarily, because there are always sufficient cases of unavoidable distress to absorb all the assistance it can afford. Then, as to the maintenance for the poor exacted by law from the general public, it surely cannot be our duty to avail ourselves of it indolently, contentedly, and without an effort to the contrary. This were to retire, in our feebleness and suffering, into an abode of cramping restraint, and often of decided irreligion.

Nor let it be said that to make provision for the future is to tempt or distrust Providence. An old man, with such a forecasted resource as we are supposing, feels that he is fed and clothed by his Heavenly Father, far more than one who is visibly and daily dependent upon the casual or extorted charities of his fellow men. He is, moreover, less tempted to the querulousness, fearfulness, and foreboding, naturally incident to old age. At the same time he is more disposed to worship his God with joyousness, and is more at leisure to prepare for eternal life without distraction.

We have spoken of restrictions with reference to this fore-arming against future want. These are to be found, partly in the disposition of the heart, and partly in the mode and amount of what we thus sequester from present uses. Let it be done without distrust in God, without corroding or envious anxiety, without infringement of the present claims of justice on us, without a suspension or undue curtailment of present liberalities, in dependence on God's help, and with implicit, un murmuring deference to His will. Let the amount, which it is wished to enjoy in the coming days of darkness, be very moderate—little more than sufficient for the plain and temperate supply of the body's real necessities. Let there be nothing like miserliness of spirit or practice—no insatiate love of amassing—no desire for a splendid and opulent old age—and an utter scorn of that contemptible ambition which seeks to have it said at one's decease, "He has died worth so many thousand pounds."

A few further remarks on the absurdity of voluntary impoverishment will close this section. Are we not to expect a period when at least the majority of mankind will be genuine saints? Or, if this be denied, on the pre-millennial advent hypothesis, still it must be confessed that there may possibly be certain portions of the earth—a town, a province, or an island—in which nearly all the inhabitants will be in the enjoyment of spiritual religion. Now, in such a case, what is to be done with the property of the place,—its fields, houses, cattle, and money? Must the surplus, after immediate wants are supplied, be destroyed? This would be a sinful waste. Or must it be handed over to the few persons still unconverted? This would only be holding out a premium to protracted impenitence and unbelief.*

* This paragraph does not appear to be strictly logical, and being entirely supposititious, is not necessary to the general argument, but tends to weaken its force, and distract attention from the point which the writer wishes to elucidate. His purpose is sufficiently accomplished, logically, by the deduction previously stated, that if the saints shall possess the world, though it be not yet given to them, it cannot be inconsistent with their character and spiritual obligations to possess some portion of it in the present life. We need not, under present arrangements, concern ourselves with the question, what shall be done with the property of the world in the millennial state. That will be a period of superior light and glory, and we must first know if our present notions of property will be applicable to the circumstances that shall then subsist, before an answer can be framed to our author's question. Is not the inquiry, also, as to the appropriation of the surplus, rather unwise, if not pointless? Of course its destruction would be a sinful waste. But we are not of opinion that to hand it over to the "still unconverted" would be "a premium to impenitence and unbelief." Granting even the possibility of such circumstances, and the necessity of finding

But again, is this method of reducing ourselves to penury as soon as we turn to Christ, the way to serve Him the most effectually in benefitting our fellow men? Would it not be better to retain possession of what we have, and use it for His glory, than to part with it at once and for ever? Suppose a man with a steady income, derived from a freehold estate, of £200 a year: he becomes converted, and is advised without delay to sell his property, disburse the entire proceeds in charitable bestowments, and then betake himself to labour to earn his daily bread. Now, we ask, would it not be better for him to keep his property in his own hands, and do all the good he can with the income derived from it? By this means he will have distributed, at the end of his life, perhaps twice as much as if he had parted with his estate at once. Besides which he will still have it, or its value, in his power to bequeath for charitable purposes at his death. But what is of still greater importance, by keeping the property, he prevents the necessity of labouring for his sustenance, and thus can devote all his time to the enterprises of Christian benevolence. If he be a man of talent, he is at leisure to cultivate his mind to the utmost; and, by the writings of his pen, or the eloquence of his tongue, he may benefit the world far beyond what he could have done by merely material liberalities. It is a very low view of God's purposes, and very insulting to His wisdom and love, to think that He would have every man, most literally, to earn his bread by "the sweat of his brow." Surely there are designed exceptions to this general law of the original curse; and for a man, enjoying this privileged exemption, to hasten back to the bondage of that stern malediction, as soon as he becomes a happy member of the kingdom of heaven, instead of setting himself to ascertain and fulfil the duties belonging to his favoured position, is at least an act of gratuitous folly, if not one of wanton insult to his gracious Creator. It would go to prove this, if nothing else, that "the children of this world are wiser in their generation than the children of light."

(To be continued.)

Biography.

RECOLLECTIONS OF THE HISTORY AND EXPERIENCE OF DANIEL DAVIS.

(Continued from page 52.)

WHEN Daniel was in his natural unconverted state he was very fond of ballad singing; but now, being made a new creature in Christ Jesus, he could no longer sing the drunkard's song. He therefore substituted psalms and hymns, but he found a difficulty in getting suitable tunes for those spiritual songs. To supply this lack he determined to join the choir of church singers; this was a fatal step, for he found them all opposed to heart religion! Albeit, for the sake of learning sacred music, he yielded to

them, and so kept his religion to himself, or rather lost it. The singers had a practice of going to an ale-house—a place not very congenial to religion—every Sunday evening, for six or eight weeks before Christmas, to learn new tunes. On Christmas eve they were out singing all night; and during the holidays they had a custom of visiting the wealthier inhabitants at their own houses, for the purpose of singing Christmas pieces; and it was no uncommon thing, when at the farmer's houses, to mix "God save the

a reply to such an inquiry, our simple answer would be—As God causes his sun to shine on both evil and good, and sees fit to continue in existence in the midst of abundance those whom we call wicked and unconverted, who are we that we should attempt to limit their privileges and enjoyments, prescribe bounds to their possessions, curtail their opportunities of acquisition, or control their powers, when legitimately exercised, to accumulate wealth? We do not charge God with holding out "a premium to impenitence and unbelief," though he heaps his favours with an unsparing hand upon the ungodly, and fills with golden harvests the barns of the miserly and cruel man; neither should we grudge them the benefit of any surplus the earth may produce. No; in all conditions we should learn to do good, even to the unthankful and the unholy. A contrary principle of action, under the pretence of showing disfavour to sin, has too often initiated the direct persecution.—Ed.

king," "Rule Britannia," &c. with their sacred poems. Having gone their round, and collected what money they could, then followed the singers' feast at the above ale-house, where meats and drinks of various descriptions were provided in great abundance. Daniel was so much off his guard as to drink to excess on those occasions, more than once. Moreover, the old lady, whom he styled his spiritual mother, became a snare to him. She began to remonstrate with him for being too precise—righteous over much. She said, "I am glad you have left off your former bad ways, but you are carrying matters too far; you would shut yourself out from every enjoyment. Religion does not forbid innocent amusement. Now I am expecting a nephew or two, and I should like you to spend an evening with them in social enjoyment, sing an innocent song, and play a harmless game at cards. You will be none the worse Christian for this. It will make you more sociable and more cheerful!" Daniel made little or no reply, but commenced a fatal reasoning with himself thus—"This is an aged saint, she must know better than I. She is a regular attendant at church and sacrament, and every body calls her a very religious woman; besides, it was by reading the book she lent me that I got my religion. Surely she would not persuade me to my hurt!" The fatal hour came, and the evening was spent as proposed; but what was the consequence! Alas! when Daniel retired to rest, he was like the man who had not on the wedding garment. He was speechless at the throne of grace. He found the Holy Spirit was grieved and departed—his joys were fled—and nothing remained but an empty aching void. From such saints of the world good Lord deliver me! "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Whoever investigates the subject, will find these godly formal saints to be the greatest enemies to heart religion. Had an openly profane person invited him to such a scene, probably he would have said to him, "Get thee hence, Satan, thou art an offence to me; thou savourest not the things that be of God, but those that be of men." But when the bait comes from a professed Christian, it goes down the sweeter. Some of the members of the Independent church,

observing that Daniel was more serious than the generality of his neighbours, invited him to their chapel. To this he had very strong objections; he had imbibed a strange notion, namely, that the Church of England, as by law established, was the only true church; that Dissenters of every name were heretics and schismatics, or something worse; and, alas, this idea was greatly strengthened by a sermon he heard from the vicar about this time, on the wheat and tares, in which he described the members of the Establishment as the wheat, and Dissenters of every denomination as the tares. "Nevertheless," he said, "the wheat and the tares are so interwoven by relative blood and marriage ties, that the tares cannot be plucked up without rooting up the wheat with them; let both grow together till the harvest, and at the time of harvest the judge will say to the angels, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. Therefore it is not for us to persecute any man on account of his religion, but leave it all to the righteous judge of all the earth, who will do right." Although this confirmed Daniel's notions of the Establishment being the only true church, yet it greatly softened down his prejudices against Dissenters, so that he was never known to persecute any one on account of his religion. Had it not been for these strange notions, no doubt but he might have learned sacred music at the chapel with more ease, less expense, and less peril to his soul. What he lost at this period was not fully regained for seven years.

Finding it so difficult, as he was situated, to keep his soul alive to God, he began to pray that God would give him a pious woman to wife, and a little cottage where he and his helpmate might worship God together without molestation.

Just as the year 1816 was ushered in (which was about two years and a half from the time of his conversion), he had the misfortune to lame a horse in shoeing him: a sore evil, which, perhaps, befel him more frequently than other men on account of the shortness of his sight. His brother became very angry, and threatened to discharge him; although he was extremely sorry for the accident, yet he could not well brook the idea of being put off, so he

of public worship, by Wm. Mitchell, Esq., of Teignmouth, a pious philanthropic man, who knew there was no church or chapel between Dawlish and Kenton, a distance of six miles, abounding with villages and hamlets (for at that time there was no chapel of ease at Starcross, nor yet at Cofton), and feared it might be said, with too much truth, no man careth for the souls of this vast multitude of people. Inquiry being made, it was discovered that a large billiard-room, belonging to the Courtenay Arms inn, had been occupied aforetime as a preaching room by some dissenters. This room was taken, and Mr. Mitchell and his widow paid £6 a year for it from that time till the 35th of December, 1844. He also paid £20 a year for six successive years, to supernumeraries to officiate in this room. The first of those supernumeraries was Solomon Whitworth, a man of such an amiable disposition that he won the affections of the people, and drew them to the room in crowds. The sea air agreed with him, so that he was sufficiently recovered at the end of two years to resume the labours of a regular circuit. The second was Caleb Simmons, who continued three years, and then died, being an old man. The third was John Morgan, a native of Torquay, who preached in Daniel's house at Cockwood on a Sunday morning (soon after he had a church in his own house), on his way to London to take his equipment, and sail as a missionary to Sierra Leone, Western Africa. He had just returned so emaciated as to make it appear that he came back only in time to save his life. He recruited his health so fast that in one year he was able to take a circuit. After this it was supplied by local preachers from Teignmouth Circuit, the itinerants also visiting the place once a fortnight on week nights. Thus Methodism was introduced into Starcross. Daniel now found himself situated in a land flowing with spiritual milk and honey. And he and his wife were evidently growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. They drank in the word as the thirsty ox drinketh down water. It was also evident that Daniel had now fully recovered what he lost by joining the choir of church singers! To God be all the praise.

(To be continued.)

ANANIAS ROYLES.

THE subject of this memoir was born near Bradwell, in Derbyshire, in the year 1738. Of his youthful days we know very little; but he early became attached to Methodism, and at least fifty years ago was savingly brought to a knowledge of the truth as it is in Jesus. Even at that period he could adopt the language of the Psalmist, and say, "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness." Very frequently, after working hard all the day, he walked from Walkden Moor to Bolton, Manchester, Liverpool, or other places equally distant, that he might enjoy the means of grace, and listen to the truth plainly told by those good men, of apostolic stamp, who were content to be simply designated Methodist Preachers. On many such excursions he was accompanied by the present superintendent of this circuit, whom, if we mistake not, he was the means of introducing into the church, and respecting whom, he may have said, "mine own son in the faith." His aged wife informs us that at that time his whole heart seemed to be set on serving the Lord. After the toils of the day were over, he would find his way to some means of grace, to be refreshed at the wells of salvation. His attachment to scriptural Methodism was very great, but when offences arose in the church of his choice, with many of his brethren he took a decided stand, firmly braving contumely and reproach, and risking the termination of long-continued and much-loved friendship. It was at the formation of the branch society in this town that the writer's intimacy with our deceased brother became more distinctly marked. Under circumstances of the most trying nature, our departed brother resolved to stand by the writer, and, on the very first class night, with forty-three others gave his name, and desired that it should stand next the leader. Never can the writer forget that class meeting; the unction from above was gloriously felt; the Master of assemblies was present in power and love.

It was a privilege to be with our brother in class, or band, or prayer meeting. The manner of relating his experience was interesting in a high degree. Always original as well as edifying, he frequently employed some new figure, and had a very happy method of working it out. His sense of acceptance with God was clear, and his hope of heaven gloriously bright.

Nearly all the time the writer knew him, he was the subject of a peculiarly painful and distressing disease, for

which he could never obtain more than partial and very temporary relief. His agonies at times were excruciating; yet no murmurs escaped him, though he prayed long and fervently either for release or relief. He looked forward to the period of his dissolution with much the same feelings of anticipation as a prisoner would to the day of escape from his cell. He knew in whom he believed, and was fully confident that death would only put a period to his sufferings, and introduce him to the rest and the glories of heaven. Sometimes, he obtained a respite from pain for a few hours, and if such an interval occurred at the hour of class, he was sure to be there, and on such occasions his utterances were very beautiful. Often has the writer been blessed whilst listening to his experience. At the very last class meeting he was permitted to attend, he said, "Hallelujah! I shall have to praise the Lord for ever for this severe—(and emphasising the word, he repeated,) this severe—yes, my brethren, this severe affliction; for while my brethren are asleep during the night, my disease prevents me from sleeping, so that I can praise him night and day. I find he is a precious Saviour. Oh! I cannot tell you the blessed seasons I have with my blessed Jesus, during the long, dark, suffering night. What should I do without my Jesus? I hope I shall be with him by and by—I think I shall;" and, suddenly elevating his voice, he cried out, "Blessed be God! I know I shall be with him by and by. He will never leave his poor afflicted child at the last." And, praise the Lord, he did continue with him to the end. On the last occasion of celebrating the Lord's Supper in this place, our departed brother was one of the communicants, and after we had partaken of the emblems,

he engaged in prayer, praising the Lord for permitting him once again to partake of the delightful ordinance, adverting to the possibility that that would be his last time—and it proved to be so.

The writer visited him several times during his illness. The disease under which he laboured occasioned little eccentricities and peculiarities, to which some persons might be disposed to take exceptions; but no doubt, if they were in this position, their views would undergo a change. But, notwithstanding these, his hope was always clear, his trust in the bleeding Lamb unwavering, and the intercourse between God and his soul blessedly open. I never left him without having my soul blessed with the assurance that religion can do much for a believer when passing through the furnace of affliction. Thus he continued suffering on, and withal rejoicing on, till the morning of Wednesday, Sept. 28th, when, at about half-past one o'clock, standing near the fire, he seized hold of the mantelpiece in great agony, his aged wife took him upon her lap, and in her arms he made his escape from the tabernacle of clay in which he had been so long a suffering prisoner. The deafness of his wife precludes the possibility of knowing what his last utterances were. But we who have known him cannot for a moment entertain a doubt but that he is escaped away to paradise, to be

"Far from a world of grief and sin
With God eternally shut in."

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus, go."

May we so live, that by and by we
may meet our brother in glory! Amen,
and amen. S. M.

Runcorn, Oct. 15, 1863.

Lessons in Parables.

DEATH AND SLEEP.

THE Angel of Sleep and the Angel of Death walked the earth in a brotherly embrace. It was evening. They laid them down on a hill, not far distant from the habitations of men. A melancholy stillness reigned around, whilst the vesper-bell sounded in the distance. The night drew on, and found the beneficent genii conversing sadly and sweetly (as is their wont) clasped in each other's arms; when the Angel of Sleep arose from his

moony couch, and scattered with gentle hand the invisible seeds of slumber. The evening breezes wafted them towards the peaceful dwellings of the wearied husbandmen, who were soon enfolded in the gentle arms of repose, from the hoary-headed man with his staff to the suckling in the cradle. And now the sick man forgets his sufferings—the mourner his sorrows—the poor his cares; the seal of oblivion has closed every eye. Having performed

his tender office, the Angel of Sleep once more reclined beside his stern brother, and exclaimed with innocent delight—"At the up-rising of the rosy morn, men also shall awake to bless me as their benefactor and friend. Oh, the bliss of secret, invisible well-doing! Thrice happy we, my brother! Secret ministers of the Spirit of Good—how beautiful is our still mission!"

So spake the loving angel. The Spirit of Death gazed on him in silent sorrow, and a tear, such as immortals weep, stood in his large, ray-

less eye. "Ah!" replied he, "why may not I luxuriate, as you do, in making others happy? Alas! I am only known on earth as the grand enemy—the joy-destroyer!" "Nay, my brother," replied the Angel of Slumber, "will not the good man, at his last awaking, hail thee as his best friend with grateful blessings? Are we not ministering brothers of one great Father?" As he thus spake, the dim eye of the Angel of Death flushed through its darkness, and the brotherly spirits once more were clasped in a loving embrace.—*From the German.*

Religious Experience and Incident.

RECOLLECTIONS OF MY SPIRIT-LIFE.

(Continued from page 67.)

THE LESSON.

THE man of God would not leave me. Let us go thither, said he, pointing to a secluded spot; I have brought an instructor with me, who can tell thee better than I how deceitful is worldly pleasure. So I went with him, and there we found a man upon whom premature decay had wrought amazing changes. Decrepitude and old age had seized upon him in the early years of serene manhood. His flesh was parched and shrivelled. His eyes were like flames flickering for the last time. The voices that fell upon his ears were like the faint rustling of the west wind among the grass of the field. "Young man," said he, "behold in me a living, breathing epistle of Christ, which it may do thee good to read. It is the eleventh hour with me: I am living the last period of my spirit-life; although, as men count time, I have not lived out half my days. Hear, and be wise. I have spent my life in searching after an abiding home of pleasure, and found it not, because I sought it where no peace, safety, hope, or happiness dwelt. I inquired of many whom the world called happy, but their imperfect bliss could not satisfy my insatiable immortality.

"I asked the cheerful husbandman, as he walked from the newly-ploughed fields to the bowery village; and he showed me a cottage glistening with whiteness, adorned with vines and sweet-smelling flowers. At the door stood his best-beloved—his help-meet—waiting for his coming; and around her clung the

merry little ones shouting and lisping 'Father!'

"I asked the Bedouin as he sat beneath his tent at eventide. He bade me observe well the rugged desert scenery around, tinted in favoured spots with beautiful but short-lived flowers and herbage. Peeping bashfully down through the delicious invigorating atmosphere, the stars appeared one by one, and seemed to entice the dreamy soul to mystic intercourse with other worlds. 'Behold!' said the Arab with proud delight, 'Behold the Bedouin's home!'

"I walked, horror-stricken and sorrowful, betwixt dark pools of blood,—among the groaning wounded and the stiffening dead, and stood at last beside the dying patriot. 'My home,' said he, 'shall be in those grateful hearts whose freedom I have purchased.' And so he departed.

"The staid philosopher I asked. Calm were his words as ocean's deepest waters. 'In rock-hewn halls of science, where men in common cannot penetrate, I dwell;—a dwelling more sublime, truly, than the fabled hall of Eblis. There, lit by many a torch, upheld by soaring minds of every age and people, I find my home. Swiftly and happily the hours pass by, while I dig for hidden treasures of truth. The rills and streams of knowledge I trace to their first risings; and in all created things I read the divine attributes of their First Great Cause and Last Great End.'

"I asked the bard, heaven-gifted man! He took his harp, and reverently touched its noble chords. He sang of nature's sunlit temple as the poet's home; her sky of blue as a pleasant canopy, wrought out by the Master Builder's hand for

him; her clouds, as graceful curtains woven for his couch; her fruits, as precious stores laid up for him; her flowers, as tokens of goodwill presented by the hand of man's best friend.

"Then I turned aside for a season, and sought out unfrequented paths, that I might commune with the home-seeking spirit within me. And a voice from heaven said unto me, 'Arise and depart, for this is not your rest.'

"A little while, and the place that knows us now will know us no more for ever; and the hearts in whose affections we desire an abiding place, will, like ourselves, have departed to another habitation.

"So I looked up with a trembling heart to Him who made me; and now by the mediation of his well-beloved Son, and the indwelling of his Spirit, God dwells with me; I dwell with God; his presence makes my home."

He ceased; and Zurishaddai said, "I have yet somewhat to show thee: read this message from my Lord." And he gave me a writing signed and sealed with blood; and thus it was written, "As many as I love I rebuke and chasten; be zealous therefore, and repent." And while I read the sacred words my frozen heart melted, the tears of repentance flowed, and I said, "I will arise and go to my Father, and will say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

And when these men of God had directed me in the way I should go, they were carried away by the watchers of heaven, and I was left to pursue my way alone.

The dial of my spirit-life struck the ninth hour.

THE CONFLICT.

Now began a conflict such as I never anticipated, and such as few, perhaps, have to pass through. The way homewards was beset with enemies, subtle, powerful, and malicious, past all description. Every step was fiercely contested and slowly won. Infernal spirits sometimes hovered over my path, shook their flaming swords in my face, whispered curses in my ears, bewildered my faculties, and distressed both body and soul. Human—nay, rather inhuman—spirits stood aloof the while, and seconded the assaults and temptations of the evil ones by reproach, ridicule, or indifference. The daughters of worldly pleasure seemed the only beings that wore a smile, but I knew that my life depended upon avoiding them. Self-Will, of whom I had been so deeply enamoured, again and again clung around me with pressing

entreaties to tarry with her; but when I looked upon her forehead I saw that she was a leper, and answered sorrowfully, "Excelsior!"

Slowly and painfully I climbed the cloud-capped heights which separated me from my Father's house—from the presence of the Lord; and when these were passed, I had to descend rugged, hideous ravines, full of pits and chasms. Down, down, down, deeper and deeper, into depths that had witnessed the in-humming of many an immortal soul, I hurried on doubtfully, shrinkingly, restlessly. I dared not look up, for the darkness was appalling, and oh! it was a darkness that might be felt. Thick, hazy oceans descended faster and faster, and rolled their heavy billows upon me. The wailing spirits of the lost arose from beneath, and peopled the spirit-world around me. Shrieks, lamentations and blasphemies, mingled with a ceaseless repetition of prayers once offered, and praises once sung, rang in my ears, and produced in me a state of feeling so dreadful, so horrible, that my only appeals to heaven were feeble groans of extreme agony. Ghostly faces of men I had known glared upon me, and howled in my ears, "Lost! lost!" One beckoned me to the tomb of a wealthy worshipper of Mammon, and wrote upon it in letters of fire, "*I worked hard for the main chance, and earned damnation.*" Another pointed to my Bible and said, "*Once I preached the Gospel:*" and while he was speaking, many of the dead gathered around him, and, with fiendish execrations, charged him with their ruin. And still the massive billows came rushing on, boiling with fury, and uttering sepulchral muffled thunders. Forms of immense stature shook the earth with their footsteps. Bolts of wrath hailed from the dark vault above. Faster and faster the storm descended. More and more rapidly the footsteps hurried by me. Deep called to deep. Death spread his wings over me. Hell opened her mouth to receive me.

My soul-warfare became immense, and seemed constantly increasing. I acquired a sort of ubiquity in suffering, for wherever I had left a sin behind me in former days, there lay a part of my throbbing, panting soul, weary with remorse. As the scroll of memory, on being washed with tears of sorrow, became more and more legible, my distress increased, and the painful expansion of my mind became unutterably great. *I lived in all the past, and all the past lived in me.*

Again and again I stood still with a crushing weight of unhallowed hours and days upon me. The numerous

talents, given me in former days to be used in my Master's service, assumed living forms during that scene of conflict, and entered the presence chamber of the Great King, there to appear against me. Despair, or a most signal restoration, was the only prospect for the future. Conscience, mighty and relentless, cast down my lofty imaginations, and trampled them to dust in his fury. The all-seeing eye was ever upon me, by day and by night. The faithful and true Witness pursued me with his terrors. Yet, when I became calm enough to think rationally of my sad condition, I was not willing to flee from him, but desired rather to press on a little and a little further, so that, if I must needs perish, I might perish near his mercy-seat, and with at least one pure desire in my heart.

And while I was musing, I observed a tablet by the wayside, on which was inscribed :—

"Ye who turn judgment to wormwood,
And have cast righteousness down to the earth,
Seek him who maketh the seven stars and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night:
Who calleth for the waters of the sea,
And poureth them out upon the face of the
The Lord is his name." [earth:]

And while I was reading this inscription the terror of my conflict ceased, the gloomy vista before me brightened, and the storm ceased its raging. The Son of Man met me there: he took me, and drew me out of great waters. And while I knelt before him, he put his hands upon me and said, "O Ephraim, thou hast destroyed thyself! but in me is thy help found. Thou hast an advocate with the Father, even Jesus Christ the Righteous One."

The dial of my spirit-life struck the tenth hour.

(To be concluded in our next).

Science and Literature.

Astronomy.

NOTICES FOR MARCH, 1854.

BY G. C.

"Few, passing few, are they who speak,
Wild, a'orny March! in praise of thee;
Yet though thy winds are loud and bleak,
Thou art a welcome month to me:
For thou to northern lands again
The glad and glorious sun dost bring;
And thou hast join'd the gentle train,
And wear'st the gentle name of Spring.
Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours."

BY G. C.

The Sun, which increases its altitude during the present month nearly thirteen degrees, now begins to exercise great power over the northern temperate zone, and, in consequence, nature rapidly awakens from the lethargy of winter; everything proclaiming the ceaseless activity of that divine energy which pervades all creation, and is as remarkably developed in pencilling the delicate tints of the pink tipped daisy and the lilac crocus, so abundant at this season, as in leading forth the hosts of heaven by number, apportioning "Mazzaroth" (the twelve signs) their seasons, determining the ordinances of the stars, and setting their dominion in the earth—(Job xxxviii. 32, 33). It is by the unfailling recurrence of the varied and complicated ordinances of the "shining worlds" above us, that we are enabled to ascertain beforehand the periods and dates of astronomical

phenomena, and to measure the lapse of time, present and to come, in relation to the common occurrences of life. By these we know that by the end of the present month the daylight with which God blesses us will be increased fully two hours; that on the 20th, day and night will be equal all over the world, because on that day the sun will pass the equator, or be vertical at noon to the inhabitants who dwell in those countries which are equi-distant from the north and south poles; and that on the 15th of the month the sun will be nearly six hundred and sixty thousand miles farther from the earth, than on the 15th of February. On the 1st he rises at forty-eight minutes after six, on the 19th at seven minutes past six, and on the 31st at forty-one minutes past five. He sets on the 5th at a quarter to six, on the 19th at ten minutes past six, and on the 31st at half-past six. He enters on the sign Aries (the ram) on the 20th, the sign of the vernal equinox, and the beginning of Spring.

Having been new on the 27th of February, the beautiful and always welcome crescent of the Moon will gild the western sky on the evening of the first day. On the 5th she will set thirteen minutes past midnight, and on the 13th, rising at twelve minutes past three in the afternoon, will shine all night, until about twenty minutes before sunrise of the 13th. On the 14th she is full at seven minutes before six in the evening, and will rise just after seven

o'clock. We have new moon again on the 28th, so that on the three last days of the month, her silver horns will again be visible after sunset in the west.

Mercury may be observed to advantage between the 4th and 10th, but towards the latter end of the month he sets before the sun.

We lose *Venus* from the nocturnal sky this month. She becomes a morning star, and rising earlier every day, until the 31st, may be seen on that day an hour and a-half before sunrise.

Mars is in Leo, and shines through the whole night, until the 18th, after which he sets before sunrise. This fiery-looking planet will present a brilliant appearance on fine nights.

Jupiter rises before the sun, shining fully two hours in the early morning. His altitude slightly increases during the month, reaching more than seventeen degrees. He still appears low in the heavens, rising a. s. by m., and setting a. w. by w.

Saturn is still to be seen in the neighbourhood of the Pleiades, and he is again moving eastward, towards the bright star Aldebaran in the Bull's eye.

Uranus, in Aries, is near the moon on the 3rd, and also on the 31st. He sets at about eleven o'clock in the beginning of the month; after the middle, at about ten; and on the 31st, at twenty minutes past nine.

In March, the constellation Leo may be seen to great advantage in the southern heavens. The brightest of the group is Regulus, nearly of the colour of Mars, who, on the 1st of March, will be found at about an equal distance from Regulus (*Alpha Leonis*) and from Denab (*Beta Leonis*), or the lion's tail. On the 15th of March, Mars will be much nearer to Regulus, and will then begin to move nearly in a direct line towards the brightest star in Virgo (*Spica Virginis*).

Natural History.

NOTICES FOR MARCH, 1854.

BY S. HEREMAN.

MARCH is a month of promise. Vegetation is almost universally in motion, and the presence of spring is everywhere manifest. The hedges present a cheerful appearance, with the catkins of the hazel and willow, and the snow-like blossoms of the sloe; the banks are adorned with the violet and the primrose, the fields are studded with the daisy; and the gardens are brilliantly decorated with the crocus, the snow-drop, the hepatica, and the wall-press. The wild plants now in flower, are too numerous

to allow of a complete list being given here;—amongst them, however, may be mentioned the following:—marsh marigold, pilewort, lady's cress, yellow alpine whitlow grass, mountain dittander, little mouse-ear, barren strawberry, coltsfoot, spurge laurel, wood spurge and red spurge, and the spring crocus. This last plant presents a most beautiful appearance in the meadows near Nottingham, many acres being entirely covered with it, forming at a distance one vast expanse of purple. The flowers are generally stronger and finer than those grown in gardens, and have various shades, varying from deep to very pale purple. The daffodil, two-leaved squill, butcher's-broom, hairy wood-rush, hare's-tail cotton-grass, least bent-grass, heath broom-moss, the yew-leaved broom moss, and in thickets and waste ground where the soil is chalky, the bear's-foot (stinking hellebore) grows in abundance. This plant has long been in use as a vermifuge; but all hellebores are violent poisons, and must be used only by skilful persons.

Most of our winter birds are now gone. Blackbirds and thrushes are nestling, and towards the end of the month, several of our summer birds will have arrived; the chaffinch is usually amongst the first, and may be heard uttering its peculiar cry in our plantations; the wheat-ear also generally makes its appearance this month, and the stone curlew.

The squirrel and the dormouse are now seen active in every direction; and the common viper and the toad revive from their torpidity.

The humming-bird hawk moth may frequently be found in gardens, and in lanes near woods; its flight is swift and remarkable, and its caterpillar feeds on plants of the pink tribe. The great and small tortoiseshell butterflies, and the red admiral, having lived through the winter, now come forth, along with the sprinkled wood butterfly; the oak under-beauty moth, and the March moth. The caterpillars of that scarce butterfly, the plantain fritillaria, leave their winter nests in the beginning of the month, and begin to feed on the mouse-ear, hawk-weed, plantain, and grass. The larvæ of the beautiful rose beetle will be found among the roots of rose trees; they are of a cream colour, with brown heads and feet. This is now the time to observe many species of wild bees and flies, not afterwards to be often met with, which at this season emerge from their winter quarters, or are produced from the pupæ.

The copious rains of February and the beginning of this month, though well

adapted for making the roots of perennial plants send forth shoots, would be unfavourable, if continued, for the germination of seeds, which require to be moist, but not soaked, to spring well. It is this that renders dry weather at this season so valuable; when wet weather continues through this month, seeds are apt to fail by becoming mouldy or by rotting; whereas, when they are got in dry, they are more certain to germinate vigorously. Self-sown seeds, for the same reason, seldom produce such fine plants as those reared from seeds which have been carefully dried, and kept out of the ground during the winter. Self-sown flowers also soon lose all the beauties acquired by cultivation, and return to their original wild state.

"To Thee, O God of power divine,
Be praise and glory given!
Thy works throughout creation shine,
Thou Lord of earth and heaven!
Thy wonder-working hand is seen
In every plant and flower;
The fields, arrayed in cheerful green,
Proclaim thy mighty power."

Notices of New Books.

Memoir of the Life and Ministry of the Rev. William Bramwell; with extracts from his letters; letters hitherto unpublished; and other original matter. By a Member of his Family. London: Simpkin and Marshall.

Here is a new life of "a chosen, approved, and valiant minister of Christ," "one of the highest ornaments of Methodism." Two memoirs of Mr. B. had already been laid before the public. The author of the one now under review, gives the following answer to the inquiry, "Why should we have a third?" "There were many reasons, but it is enough to state the principal one—namely, that although two *memoirs* had been published, a biography remained unwritten. The first work was only a compilation; the second, a compilation from a compilation." Mr. Sigston, the author of the first, is spoken of in terms of commendation; but on the Rev. Thomas Harris, who published the second, some tremendous blows are laid—we had almost said without mercy. The accusation is, that the whole work is pirated from Mr. Sigston, and in no instance has there been any acknowledgment of the source whence it was derived. It seems that "a member of the family" thought it high time to take up his *pen* to vindicate the character of his relative, when he found that an individual had thrust upon the public, with the *imprimatur* of John Mason, as a life of William Bramwell, that which had evidently been "written with a pair of scissors." Any way, we

are heartily glad that the present life has been published. Such men as Bramwell ought not to be forgotten; the memory of the just ought to be had in everlasting remembrance, and their survivors and successors in the church ought to say of them they "shall never die."

We thank the author for producing such a volume, and trust, as it can be procured for a small sum, that it will find its way into hundreds of libraries, and be read with profit by thousands of individuals.

Mercy manifested to a Chief Sinner; or Autobiography and Letters of the late Edward Blackstock. London: Houlston and Stoneman.

A reclaimed infidel showing forth the mercy of God as a minister of the gospel. "The way by which he was led" is described in simple and attractive language. Truly this man might have adopted the words of the Psalmist, "He brought me up out of the horrible pit, and out of the miry clay, and hath set my feet upon a rock." There are a few blemishes in the shape of *extravagances*, arising out of his high Calvinistic notions, denunciatory of doctrines which he did not understand. We are often inclined to smile at the ignorance displayed by a certain class of writers when they "let loose" in this way against what they call "Arminianism;" but such misrepresentations are almost innocuous in the present day, and although Mr. Blackstock, in his autobiography, uttered strong words, we have no hesitancy in recommending his life. His defective education is more than compensated for, and he knows better now.

Christianity in earnest; as exemplified in the Life and Labours of the Rev. Hodgson Casson. By A. Steele. London: R. Needham.

In a sense in which the great dramatist never intended, some men have appeared to think, that because .

"All the world's a stage,
And all the men and women merely players," they have a right to play their antics anywhere and everywhere. Hence some of the old preachers (and we would that the race were extinct) carried their comicallities with them into the pulpit, and nothing was so pleasing to them as to set their congregations in "a roar of laughter."

We should be sorry to say that Hodgson Casson was a man of this description, but he undoubtedly had eccentricities, which made many of his acts appear ludicrous, and the exhibition of which would be likely to bring contempt upon religion.

This is admitted by his biographer, and a caution is given against imitating that which, after all, was genuine in him. He would not have a preacher of the Gospel look and speak as if "in continual heaviness," "overcome of much sorrow." Let the smile play upon his countenance, and joy beam forth from every feature. Let even his imagination be in full exercise, and sparkling wit proceed from his lips; but let him never descend to play the harlequin, or desecrate his pulpit and office with low buffoonery. Such is not the method in which God's truth is to be uttered, or souls to be won. With all Mr. Casson's eccentricities, there was always within him an intense desire to win souls, and God put honour upon him, owning his ministry to the salvation of many. He was a man who travail'd in birth for souls. Hour after hour he wrestled with God on their behalf, and then came out of his closet as "a strong man to run a race." When he asked for Divine assistance he went to work himself, and therefore as instant in season and out of season if by any means he might win some." He was a remarkable man, striving to be singular for God. His biographer has presented an interesting memoir, that will afford both pleasure and profit to the reader.

The Mimpriss System of Graduated Simultaneous Instruction. On the Life of Christ, from the Four Evangelists. Home Study. Examination Questions for Bible Scholars, and Catechumens in Gospel Narratives. The Treasury Harmony of the Four Evangelists. By Robert Mimpriss. London: Varty and Owen.

Few men have laboured more assiduously on behalf of the young than Mr. Mimpriss. For more than twenty years he has devoted his time and energies to the perfecting of a system by which the children in our Sabbath-schools can be taught, according to their capacity, *the life of Christ*. It matters not whether they be infants unacquainted with their letters, or far advanced in the highest grade; the "System of Graduated Simultaneous Instruction" is suitable for all. Recently we had the satisfaction of attending the anniversary meeting of a school where this system has been in operation, and were pleased to witness the adoption of the following resolution: "That having fairly tested the 'Mimpriss system,' by using it entirely in the school for twelve months, we have found it fully to realise our anticipations; and we unanimously of opinion that it is superior to any other that has come under our observation, and is eminently calculated to impart a large amount of scrip-

tural knowledge, to awaken attention, sustain the interest of the scholars, and improve the mind of the teachers; and is deserving the attention of every friend of Sunday-schools, especially of teachers."

We are also glad to find that many Sunday-schools, both in connection with the Union, and apart from it, have had wisdom enough to adopt this system, and wherever it has been adopted, all who are at the trouble to make themselves really acquainted with its peculiarities pronounce it vastly superior to all others. We refer to the letter of a correspondent for further particulars.

Of the works at the head of this article it is unnecessary for us to say anything. We have before us a *host* of testimonials as to their value, from ministers of all denominations and periodicals of all descriptions. To this unanimous verdict as to their excellence, we can add nothing but "content." To our readers, especially all preachers and teachers, we say, buy, study and improve by them. Preachers need not disdain to apply to some of them for information and valuable hints in their preparations for the pulpit.

The Mother's Friend: Vol. VI. Edited by Ann Jane. London: Ward and Co.

Full of scraps, hints, and narratives for fathers, mothers, and children, in prose and in poetry.

Projectile Weapons of War, and Explosive Compounds. By John Scoffern, M. B., F. S. A. London: Cooke and Whitley.

The author looks at war as a necessity, but considers that killing wholesale, "made easy," would prevent hostile parties from engaging in the dangerous experiment, and hence urges the importance of being able to "kill our foes according to the most approved laws of mathematics and chemistry." His work is designed to facilitate this object, and contains much scientific information, and descriptions of weapons in use at different periods of the world's history. Notwithstanding the scepticism of the author as to the potency and reasonableness of peace principles, we hope the time is advancing when men "shall beat their swords into ploughshares, and their spears into pruning hooks," and when "the nations shall learn war no more."

The People's Magazine and Progressionist. London: R. Bulman.

We are glad to see the multiplication of periodicals devoted to the moral and religious benefit and instruction of the people. Though rather fragmentary in its contents, there is life in this candidate for popular favour, and it will be found both cheap and interesting.

The Altar of the Household: a series of Services for domestic worship for every morning and evening in the year; select portions of Holy Writ; and prayers and thanksgivings for particular occasions; with an address to heads of families. Edited by the Rev. John Harris, D. D., assisted by eminent contributors. London: John Cassell.

This work is now complete, and forms a very handsome volume. We referred in favourable terms to the first number,

and now find no reason to alter our views. The portions of Scripture selected are good, the expositions to the point, and practical. The prayers refer to the passages read and are appropriate. In the absence of the "head" of the family, and when the wife is too timid to undertake the service independent of such assistance, this book will be valuable. The other parts may be read with profit, even if the prayers are omitted.

Our Children.

A SYSTEM FOR SABBATH-SCHOOLS.

DEAR SIR,—The esteem and attachment of local preachers generally to our Sabbath-schools is my only apology for troubling you with a few remarks on a system of instruction specially suited to the Sabbath-schools of Methodism, supplying, as it does, the simple truths of the Gospel of Christ, in a form suited to every age and capacity.

Need I say, that the want of system in Sabbath-schools is a great cause of their comparative inefficiency, though in connection with much that is noble and heart-cheering; and that a good system, in trained hands, would produce very important improvements in the majority of the Sabbath-schools of England.

Want of system in teaching may be either the fault of the teacher or the management, or both; in any case it is prejudicial to the welfare of the school, and demands the serious consideration of all concerned.

A practical acquaintance with the books and system of Mr. Robert Mimpriss, or "the Mimpriss System," induces me to refer to them more prominently. For many years he has laboured, as but few men ever laboured, to simplify and illustrate the Gospel History, bringing its teachings and precepts, its histories and illustrations, into contact with the youthful mind, and producing a thorough and complete system of Scriptural instruction suited for every school in the land, whether large or small, whose teachers and officers will only study to be approved workmen, aim at rightly instructing the youthful minds, and seek by previous consideration and study to prepare for their Sabbath duties. All this has been done by the author of the system in an evangelical spirit, free from sectarian or denominational bias.

The Mimpriss system is based upon the idea of Dr. Watts, who puts into

the language of children a beautiful prayer:—

"With thoughts of Christ and things divine,
Fill up this foolish heart of mine;"

in which is concentrated a most important truth. The heart of a youth is more or less filled with folly naturally; this is to be displaced, and thoughts of Christ are sought to be implanted; then will things divine obtain lasting abidance therein.

This system also assumes that the time of teaching is so limited, and the attendance so uncertain, that it is the imperative duty of the Sabbath-school teacher to bring before his class Jesus Christ and him crucified, not solely as a Saviour, but as a teacher seeking to be taught of Christ; so should he lead his youthful charge through the narrative of the Life of Christ, displaying his character and perfections, and seeking to induce the children not merely to learn or to admire, but to love.

The religion of Christ, all are agreed, should be taught in our Sabbath-schools; is it not, then, more likely to be enduringly taught and fixed on the mind and heart of the young through the example of Christ our great Teacher, in the words of the Gospel narratives, than by running over so consecutively through the lives of any of the Scripture patriarchs and saints? Ours is not the religion of Moses, else would we primarily teach of Moses, as do the Jews. Neither is it the religion of the patriarchs and prophets, but the religion of CHRIST, who is the chief corner-stone; whose life and sayings, therefore, should have our first attention in the Sabbath-school, and become the grand theme of our instructions, that in so doing both the teacher and the taught may be benefitted.

"The Mimpriss System" has some peculiar and attractive features. It has a subject for every class, and a theme for every teacher; and yet the whole

School shall be in harmony—all occupied on the same subject-matter.

For the superintendent a large chart of Palestine, numbered, and a manual is prepared, suited for general examination every Sabbath; but then he must come prepared to keep up the interest of the scholars, and to contribute to the information of the teachers.

A teachers' weekly meeting for studying the lesson is advisable, though the teacher may prepare for his class at home, if unable to attend; an unprepared teacher will always find himself defective.

For the teachers of the junior classes, appropriate manuals are prepared, provided with notes, questions, practical lessons, parallel passages, and geographical explanations.

The Gospel narrative is harmonised in a very ingenious manner, and is published with notes and illustrations, forming a text-book for the teachers of the elder classes.

For the scholars, Class Books or Tablet Lessons for the younger, and Harmonies of the Gospels for the elder scholars, with Bibles for reference, are usually provided.

Systematically, a school is divided into five grades:—

The first, second, and third, may either have Class Books or Tablet Lessons.

The fourth use a Harmonised Narrative of the Gospels.

The fifth, the Gospels in parallel columns, the whole being seen at one view.

Every grade or step is specially adapted for the various capabilities of the scholars, and yet all are exercised on the same subject at the same time.

The Gospels Harmonised are divided into 100 consecutive lessons, following the arrangement of Gresswell. They thus provide lessons for two years, and should be taken consecutively.

After the class teaching is over, instead of an address, it is deemed better to examine the classes as to their knowledge of the lesson then taught in the school; this, if done judiciously, brings out the ideas of the little ones, and when they cannot answer, they are instructed by the answers of the elder scholars.

In conclusion, I am convinced:—

1. It is a profitable system, both to the teacher and the taught.
2. It is decidedly scriptural, and accordant with the first principles of Christian truth.
3. It is one that interests both teacher and scholar.
4. It is highly instructive to all concerned, being accompanied with such admirable helps: and,
5. It is the cheapest system yet introduced.

W.

Correspondence.

"ARMIES AND WARS."

A REPLY.

SIR,—In reading the article on "Armies and Wars" in your January number, I was much pleased at the manly testimony borne by the writer against the war-cry of the present day, and also his intelligent exposure of the evils of the profession of arms and the trade of war. A few years ago it was thought an honourable calling, and the hero of a hundred fights was raised to the highest pinnacle of human glory. But the pomp and glitter of a military life no longer blind the public mind to its horrors. Offensive warfare is now condemned by all parties in this country, and a person would damage his reputation, as an intelligent and civilised man, were he to speak or write in its favour. Defensive war, however, is still popular, and, in the estimation of its advocates, perfectly justifiable, because it has the appearance of patriotism, and even humanity; for with such, it is humane to kill a few

thousands, for the sake of peace and property. So plausible is this plea, that it has found advocates among wise and good men: and I am sorry to find that the writer of the article in question ranks among them, though he is evidently modest and diffident in maintaining it.

The substance of the plea, I think, may be included under three heads:—First, War is a dreadful evil. Secondly, It is the duty and interest of nations to prevent it. Thirdly, Small standing armies, and not the means proposed by the Peace Society, may possibly do it.

There is no controversy on the two first heads. Even Admiral Napier claims to be a member of the Peace Society on those grounds. The whole dispute, therefore, is on the last point,—Whether a small standing army, or the means recommended by the Peace Society, be the most rational and scriptural method of preventing war, and of promoting peace. Without committing myself to all that the friends of peace have

proposed in order to accomplish so desirable an object, I believe their principles to be sound, *politically* and *scripturally*, and therefore I cheerfully enter the arena of conflict with your correspondent, promising him that my weapons shall not hurt one hair of his head.

I take for granted he will not dispute that standing armies, whether small or large, have a warlike and hostile appearance; that they are raised to frighten away enemies, or kill them if they come in their way; that, in either case, they have hostility written on their forefront. Admitting this, which I have no doubt he will, I ask, is there anything in the nature even of *apparent* hostility, to promote peace and friendship? Set yourself in an hostile attitude against a man, and the natural result will be, hostility on his part towards you. And what is true of an individual case, must be true of the aggregate, for nations are made up of individuals.

Let a nation know that an adjoining one maintains a standing army, not needed to keep order at home, and it will be interpreted into an hostile feeling by that nation, which in its turn will feel itself justified in raising one of equal strength; and the men who compose those armies, and never saw each other in their lives, will feel the worst passions of their nature inflamed towards each other. Indeed, they would be worth nothing as soldiers if it were not so. This fact may be glossed over by pleading what is called our duty to our Sovereign, love of country, and self-defence; but the whole system would fall to the ground without it. Let two opposing armies give some indication of goodwill to each other, and what general would take the field with them? If you were to strip war of all such pleas, as *Honour, Glory, Wealth, Territory*, &c., it would appear so monstrous a thing, that no man, nor number of men, would be induced to engage in it.

Wherever standing armies are maintained, it is only a question of time, and relative strength, when actual hostilities shall take place; and then the strong nation will put its foot upon the neck of the weak one, and call it *Peace*!—a word too holy and lovely to be applied to such a result. It may be called the stillness of oppression and wrong, the stillness of smothered enmity and hatred; but peace is heaven-born, and can never be produced by war and bloodshed. These are earthly and devilish;—that is godlike. Our Father in heaven is the God of Peace; our Saviour is the Prince of Peace; and the Holy Ghost is the Spirit of Peace.

If, then, this be the nature and fruit of the war spirit, and if standing armies originate in that very spirit, and perpetuate it, is it not strange that Christian men should be found advocating such things? That this is not empty declamation, the history of the world loudly proclaims. One would imagine, from the cry for standing armies and defensive warfare, that they had been great blessings to mankind, and that well authenticated instances could be produced, showing them to be the only successful method of promoting peace and goodwill among nations. But what are the facts? Just such as the very nature of the thing would warrant us to expect. Perpetual wars and bloodshed, hatred, animosity, and jealousy. Did the war with America produce peace? It is true we gave up the contest because it was a losing game; but the effects of that war upon the inhabitants of the United States, towards us, have not been obliterated to the present day. Did the war with France produce peace? Is it not a notorious fact, that it engendered the most rancorous hatred between the two nations, which has not yet passed away? And may we not challenge the production of one instance on record, for centuries past, of standing armies, offensive or defensive warfare, producing such blessed results? It is not in the nature of things; it is not in the order of God; "For all they that take the sword, shall perish by the sword," which words may be a key to unlock the mystery of the wars of nations. They are the fruit of their own doings, and the righteous judgments of God upon them. Many of them have been founded by the sword, built up in human blood, and, perhaps, will perish in the same way.

But "C." asks the question, Why should we be the first to disarm? The answer is very obvious. If standing armies are right, we ought not to disarm at any time. If they are wrong,—and the doubtful mode in which this question is put seems to indicate that at least "C." thinks so,—then there can be no hesitation in saying, that, as a Christian nation, we ought to set the example.

"But then we have certain things belonging to us which render them necessary—our colonies, for instance." A few questions may strip this argument for defensive armies of much of its boasted strength. Who gave us the colonies? If no one, how came we by them? Did the natives invite us to go and live among them? Did they award their territories to us? If not, by what means did we get possession of them? Did we purchase them honourably and fairly?

Or did we take them as a common robber takes our property—by force and violence, only on a larger scale? Is it not a painful reflection, that there is but one answer to all these interrogatories? namely, that we have scarcely a colony which we did not get possession of by superior physical force, and putting to death thousands of the inhabitants for defending their homes and property. Then we argue, "We must have standing armies to defend our colonies!" It is a libel on heathen nations,—whether African, Indian, or American,—to select them as reasons for maintaining these armies. Who have been the aggressors on the territories and the lives of these nations? The only answer on record is, *Christians!* who have rendered war and standing armies necessary, to preserve the property thus obtained, and to keep down the revengeful spirit raised by their cruelties and injustice? It will not avail to say, that we took possession to civilise and christianise the inhabitants. This is contrary to fact. It is notorious that we supported heathenism and idolatry in India for years for the sake of gain, and taught that it was a dangerous thing to introduce Christianity among the natives. Besides, suppose that to have been the motive, who gave us authority to commit rapine, robbery, and murder, to promulgate civilisation and Christianity in heathen nations?

But this is not all: "We want standing armies to defend our *religious* as well as our civil liberty." And is it come to this,—with the New Testament precepts in our hands, and the results of all religious wars before us, that evangelical Christians can plead for the sword to defend religion? not, indeed, to fight themselves, but to hire poor ungodly men to do it for them, and thus send them, body and soul, blaspheming to hell for their benefit. How does this accord with his words whom we call Lord? "If my kingdom were of this world, then would my servants fight," &c.

After all, my good friend is a *moderate*. He only pleads for a moderate standing army. I will give his own words:—"European nations, and all civilised states, may be supposed to consist of a majority and a minority of men. The first would scorn to rob or injure their countrymen, or any individuals of other nations; the latter would prey upon either if they could. Consequently, the soldier police—the standing armies—ought to be of proportionate number to the minority of villains by whom they may be attacked. All beyond such number are a dead-weight—an incubus upon society." Now, this is one

of the most curious methods of meeting the case that I ever heard or read of. It supposes the greatest improbabilities, not to say impossibilities;—that we are in danger of invasion from a minority of villains from some *European* or *civilised* state, who can upset their own monarch and government, and the majority of their own nation, take possession of the money, food, weapons, ammunition, and shipping, and, either by a declaration of war or otherwise, attempt an invasion of our happy isle. If this be the only danger we are exposed to, I think my friend may dismiss his fears, disband his armies, and go to sleep as sound as a top.

But he says, that "diplomats could not occupy their time and talents better than in settling such a project." I imagine they would find some queer difficulties in their way. There would be one in recognising the villains, to say nothing of the compliment which one nation would pay to another in requesting a faithful account of the number of villains belonging to each. Fancy our police leaving a paper at every house, with instructions upon it to put down in one column all the good men and true, and in another all the rogues, vagabonds, and villains that reside there. Who is to make the distinction? And yet something of this kind would be necessary in order to get a proportionate army to stand against them, and to carry out the project. Then there would be the difficulty of persuading the sovereign and government of a nation, with a majority of faithful subjects, from whom neither their own nation nor any other had any reason to fear, that they could not prevent such a sad catastrophe. It would seem such an expression of folly and fear, that our diplomats would be in danger of being laughed at as cowards by every girl that met them in the streets. The fact is, that such political theories have always failed, and must fail, because they are founded in ignorance of human nature, in opposition to the laws of humanity, and the Christian religion.

With this fact before the world, and to counteract this destructive policy, and bring back these fighting Christians to their starting point, the Peace Society was formed: not to propose something independent of the word of God, or contrary to the method God has appointed to save the world; but to exhibit the very essence of Christianity before the so-called *Christian* world, and to tell them, that all wars, whether for gain or godliness, are as opposed to that book they profess to believe, as light is to darkness, and Christ to Belial.

(To be concluded in our next.)

Notes on Public Affairs.

If we accept the deductions of Mr. Horace Mann from the census returns as approximations to the truth respecting the religious statistics of this country, and assume with him that it is absolutely necessary to provide sittings for 58 per cent. of the whole population in order to afford sufficient accommodation for all the people to attend public worship on the Sabbath, we find that the aggregated wants of England and Wales in this respect are nearly met. We require, according to his showing, 10,393,013 sittings, and we possess 10,212,563. It might be plausibly argued from this fact, that very few more churches and chapels are needed in our highly favoured country; but the aspect of the question is considerably modified and altered when we go more minutely into particulars. Religious destitution, as everybody knows, exists to a fearful extent; and Mr. Mann's statistics develop, in a remarkable manner, some of its true features. It is not so much the result of insufficient accommodation for worshippers, as of the lack of energetic labours to bring the people to use the sittings already provided; though the unequal distribution of church and chapel room over the country doubtless occasions greater destitution in some districts than in others.

But the lack of worshipping accommodation is not a correct index to the spiritual wants of the people. To become so, it must be in constant requisition to its whole extent; but so far from this being the case, we learn from the tables Mr. Mann has drawn up with so much care, that no less than 5,268,294 persons able to attend worship, and at liberty to do so, were altogether absent on the census Sunday, not "on account of a deficiency of sittings," but "of their own free choice."

Here then are more than five millions of *free will absentees* from public worship, the greater portion of whom, it is feared, no amount of provision, in the shape of additional churches and chapels, would induce to attend the ordinances of religion; for the tables show clearly that the present accommodation is amply sufficient for even 70 per cent. of the whole population, making due allowances for a number of the sittings being available for more than one occupant each, by the system of relief adopted in some families, which enables all to attend at least once a Sabbath day. It strikes us, as we intimated last month, that this is not so much a question of additional churches and chapels, as one of augmented energy on the part of those who are sent to seek

and to save the wandering and the lost, and whose special commission it is to preach the Gospel to the poor. "It is not, perhaps, sufficiently remembered," says Mr. Mann, "that the process by which men in general are to be brought to practical acceptance of Christianity is necessarily aggressive. . . . *The people who refuse to hear the Gospel in the church must have it brought to them in their own haunts.*" The conclusion of the statistician is marvelously accordant with the spirit of the gospel and the tenor of Christ's original command, on which every true minister professes to base his claim to power and authority to preach.

Some parties feel themselves to be placed in an altogether new position by the publication of these religious statistics. Among these stands foremost the Church of England. Having an existence territorially as extensive as the nation itself and having been for centuries accustomed to regard herself as the only legal instructress of the whole people, she suddenly finds herself robbed of nearly half her flock, and brought down to a not invidious comparison with some of the most important of the non-conforming bodies. All England and Wales gives a proportion of all sittings in places of worship to the Church of England, of 51.9 per cent.; and to other sects, of 48.1 per cent.; but in the large towns Dissent is the strongest, possessing 52.2 per cent. of the sittings, while the Church has only 47.8 per cent. Some of the friends of the Church feel themselves aggrieved by these statements, and roundly declare the statistics to be fallacious and incomplete.

The Anti-State Church Association, which now rejoices in the new name of "The Society for the liberation of Religion from State Patronage and Control," appears to be deriving considerable advantage from the ferment produced by what are termed "the revelations of the census." At a recent meeting of the leading members, it was stated that a standing Parliamentary Committee had been appointed to watch vigilantly, "everything of an ecclesiastical kind coming before Parliament." They are also making preparations against the next general election; and for the general purposes of the Society, a determination was expressed to raise £5,000 a year for the next three years, and a long list of subscriptions was made up. Some of the members present at this council to provide the "sinews of war" are prominent members of the Peace Society.

The population of London, our overgrown metropolis, requires the addition to existing church and chapel accommodation of no less than 669,514 sittings to supply the positive lack of room to contain those who are able to attend public worship. How is such a want (if it be a want) to be supplied? Alas, the places of worship now in use would hold nearly double the number of worshippers that are found in them on the Sabbath!

We are glad to learn that a movement is being made in the metropolis, with the concurrence of the Lord Mayor, to transfer the great cattle market from Monday to Tuesday, when it shall be removed from Smithfield to its new site in Copenhagen Fields. This will relieve the surrounding country from much Sabbath desecration.

South Africa is putting forth claims to consideration in the commercial world, which are likely to produce important results. Two hundred and sixty miles north of Table Bay, and about the mouth of the Orange River, valuable copper, in considerable abundance has been found, and a company is formed at the Cape to work it. In the neighbourhood of Port Natal, also, there are hopeful indications of the existence of silver, copper, iron, gold, and quicksilver.

Government has adopted the suggestions of Mr. Ernest Haug, for an exploring expedition into the interior of Australia. He proposes to follow the course of the Victoria river from its mouth on the northern coast to its source, and then to traverse the great unknown central district either to Adelaide, or to the Gulf of Carpentaria, with camels and mules shipped from Aden on the Red Sea. He expects that the former useful animal will propagate in the country, and render accessible every portion of its vast interior. The Victoria has already been examined inland for 185 miles, and promises to afford great facilities for the exploration and occupancy of the country. In the settled portion of that interesting country steam navigation has been successfully commenced on the River Murray—an event that seems likely to develop

the resources of Australia to a wonderful extent.

The war enthusiasm which this country is just now exhibiting astonishes and confounds some who have been cherishing hopes of the permanent adoption of peace principles. The various bodies of troops which are moving across the country, are greeted in every direction with the most encouraging demonstrations of goodwill and approval of the cause for which they are going to fight. Surely we shall not again be cursed with the prevalence of that spirit of brutal defiance and swaggering bravado which distinguished this country to so fearful an extent during the last European war. We trust, at all events, that the spread of enlightenment on questions of morals and religion, will save us from such a calamity; though we confess we have little hope if the war-spirit gains the ascendancy: for what dependence can be placed upon mere enlightenment, when the passions are excited to ungovernable action?

The Czar maintains his headlong course in spite of remonstrance. He rejects all overtures, and political relations are now sundered between Russia and France and England. War spreads: the quarrel is fast embroiling all Europe. Only the God of battles knows where it will end, and whether the results will be in the main beneficial to the world, or will barbarise the settled countries of Europe, after the manner of the age of Rome's decline.

Mr. Sturge's mission to the Czar is fruitless; great battles, it is said, have again been fought; the Turks, it is feared, are by this time driven across the Danube; and the Greeks of Albania are rising in force against their Turkish masters.

The din of preparation for the trial of arms almost drowns the war of opinion upon the new measure of Parliamentary Reform—a measure that is received by the country with much less indication of dissatisfaction than was anticipated. Perhaps, our momentous position with regard to the East, has some influence in quelling unnecessary strife at home.

Mutual-Aid Association Reporter.

THE LONDON AGGREGATE MEETING.

ALREADY has the note of preparation sounded which is to unite the brethren of the London Circuits, in their attempts to make provision for the next aggregate meeting. We are glad that they have been called together thus early. There will of necessity be much to be done, and the first week in June will soon be

here. By far the most numerously attended meeting that has been held was the first, in London. And many in town and country are on the tip-toe of expectation, anticipating even a better meeting than that, if it be possible.

The season of the year, the sunny month of June, and the probable raining of cheap excursion trains, will

most likely tempt great numbers to come; and we trust that "the chief city in the world" will not be behind hand in the welcome which the friends will give to those who come to partake of their hospitality. For three successive years the warm-hearted Yorkshire Methodists, and persons of other denominations, have shown their affection in the generous entertainment of all who attended. Let Cockneydom not shrink from the challenge which will be given at the coming up of the tribes from the provinces. Only let local committees canvass well, and be systematic in their arrangements, and we need not fear a want of accommodation from a kind-hearted people.

The branch secretaries ought also to be on the move to ascertain how many, and who, will attend, and thus be prepared to assist the *stationing* committee when the list is called for.

We would also call upon them to lay the report of the Birmingham Committee at once before the brethren, and transmit their opinions to the General Secretary with the April schedule. That report contains matter which ought to be well considered before any attempt is made to legislate thereon.

We also call attention to the rule which makes it necessary that all notices of motion shall be given a certain time before the aggregate meeting. These must be sent to the Secretary without delay, or they will be too late for this year.

SOUTHWARK BRANCH.

A public meeting was held at the Bridge House Hotel, London bridge, on Monday evening, Jan. 30, when nearly 300 persons sat down to an excellent tea. Refreshments having been disposed of, and the audience increased by about a hundred additional persons,

APSLEY PELLATT, Esq., M.P., took the chair, and said, they had met to advocate the cause of the Wesleyan Methodist Local Preachers' Mutual-Aid Association. He felt proud to say there was no country like England for institutions of this character,—for societies in which individuals engaged for mutual assistance. It was true Providence took care of all, but there were still a variety of casualties ever recurring in which man required the aid of his fellow. There were those who might object to such societies, and ask, why each member should not take care of the amount of his subscriptions, put the money out to interest, and so be able to provide for himself. But how was any man sure of life? It was only by numerous small subscriptions being aggregated together in the way managed by these benefit societies, that any certain help in the time of trou-

ble could be secured. A society like the one whose cause they had met together to advocate, was one of a pre-eminently beneficent character, and he trusted that every one present would be able to aid it to some extent. His own mite would be small, but he would be sorry to leave without contributing something. He was not a member of this denomination, but they who aided only their own denomination were a class of selfish beings, and essentially worldly men. Christianity forbade such a system of sectarian exclusiveness. He was happy that on this occasion he should not have to call upon them to listen with patience to their opponents, as they had no subject of controversy before them, but were like so many drops of water merging and blending into one great aggregate for the benefit of all. (Applause.)

Several letters from the ministers and gentlemen who were unable to attend the meeting were then read, and also a correspondence which had been occasioned by the inadvertency of an invitation to attend the meeting having been sent to one of the preachers of the Islington Circuit, instead of the Rev. W. S. Edwards, the minister of a Congregational Chapel in City-road.

Mr. HENRY MORRIS then read the Report, which stated, that at the end of the first year the Association had enrolled 1,200 members, and £1,400 had been received in subscriptions and donations. At the end of the second year there were 1,806 members, and money received to the amount of between £1,300 and £1,400. During that year, viz., 1851, nearly £200 had been paid to 107 sick claimants, and about £80 had also been applied towards the relief of aged and helpless members, at the rate of 2s. 6d. per week each; 11 deaths had occurred, and £8 each was paid to the survivors. In that year the "Magazine" was first published, and promised to be useful not only to the Society, but also to local preachers of all denominations. In the same year the Southwark and Lambeth Branch Association, with many others, was formed. The Southwark and Lambeth Circuits, at the time of the formation of the Association, contained between 30 and 40 local preachers, of whom 15 at once became members. At the close of its first year £28 17s. had been received, and only £5 13s. 4d. expended. At the present time this Branch Association numbers 19 members, and during the year 1853 received £27 11s. 6d. in subscriptions, &c., and expended but 17s., the balance being forwarded to the general treasurer. The Association now numbers 2,829 members, of whom 301 are honorary members, and there had

been an aggregate sum of £1,729 8s. 4d. paid to various claimants during the past year.

Mr. WILLIAM HARRIS then rose to move, that the Report just read be received and adopted. After some preliminary observations he remarked, in reference to various schemes which had been propounded for doing the work better and more effectually than this Association,—when something definite was in existence, it would be time enough for them to examine it. Let them suppose, for instance, that some one in a manufacturing town had certain machinery in operation which some one found fault with, and said he could build a machine worth a dozen of the existing one, and therefore wished its proprietor to break it up, and he would build another. What would the manufacturer reply? Would he not say, "Sir, I have shown you all you wish; if you can really build a better machine, get it erected, let me see it in operation, and if it produce work quicker, better, and cheaper, I shall probably approve of it, and construct mine like it; but, in the meantime, I am busy, I have much work to do with my existing machinery, and I therefore wish you good morning." Now, they said to gentlemen finding fault with their machinery, but not producing any better:—"Set up something more efficient; if you make improvements we'll try to avail ourselves of them; and if ours be so defective that we cannot improve it, we will abandon ours and take up yours. At present we are too busy; we cannot stop to please grumblers." The Association was based on the distinctive principles of early Methodism. No man who had ever lived in this country had used his energies more for the good of the poor than John Wesley. Why had he lived on £30 a-year? Not that he might build chapels, but that he might be able to give to the poor. He had studied medicine that he might prescribe for the poor; and when he found that physicians' prescriptions were costly, he founded a dispensary for the benefit of the sick poor. He built almshouses for the poor, and went and lived in one of them. When his societies were formed, poor stewards were the first officers appointed; and when insisting that the poor should be taken care of, he said that, in helping the poor, the stewards should not be very nice as to where they went, and what they did; but they should be very nice as to how they did it. He believed that this Association was following more closely in the path of John Wesley, than any other Association in existence. (Applause.) But, then, it was for the benefit of local preachers.

And yet local preachers ought not to be entirely overlooked and despised. Who were local preachers? Were not all the Congregational, Baptist, and many other ministers, local preachers? Surely there was nothing in the name to which exception could be taken. It must be remembered, that all the travelling preachers in Methodism were originally local preachers; from the president down to the last young man who had entered the Theological Institution, every one had been a local preacher. Some of the best men and brightest ornaments belonging to the ministry of other denominations, and at least one bishop—the Bishop of Madras—had emanated from the body of Wesleyan local preachers. Why, then, he asked, should local preachers not have a Mutual-Aid Association? The Local Preachers' Mutual-Aid Association gave advantages which no benefit society in the kingdom offered, and accepted persons whom no other society would admit. (Hear, hear.) They did not limit membership to persons under a certain age, and in a state of sound health. They took in men of all ages, and in any state of health. They had men nearly a hundred years old. The average ages of those now on their list of superannuated was seventy-five, and they had eighty of them. Where was the Association that would take in men with one eye, one leg, one arm,—men in consumption, in every state of feebleness? This Association had some of all such. Where was there a society that would admit such men, and for 3s. a-quarter give 8s. a-week in sickness for an unlimited period; £10 a-year for life to each member over seventy years of age; give his widow £8 at his death; or, should his wife die first, allow him to draw £4 to bury her? (Hear, hear.) Then this Association was not composed entirely of pecuniarily beneficiary members; one-tenth of the members were honorary subscribers, contributing a guinea a-year to the funds, without receiving its pecuniary aid. He believed that society was not intended to move in parallel lines; and if they had opposition, he trusted it would have the effect of stimulating them to aim at greater results than they had hitherto done. (Applause.)

The Rev. H. S. SEABORNE, in an interesting address, seconded the resolution, which was put to the meeting, and carried unanimously.

The CHAIRMAN having occasion to retire, presented the Association with two sovereigns.

F. CORDRY, Esq., then took the chair, and a verse having been sung, and a collection made,

The Rev. W. COOKE rose to move a resolution to the effect, that the meeting viewed with considerable pleasure the establishment of the Wesleyan Methodist Local Preachers' Mutual-Aid Association, and recognised in its formation the special hand of God. He remarked, that he felt himself highly honoured by attending a meeting like the present. He regarded it as an institution peculiarly in harmony with the spirit of Christianity, and thoroughly characterised by the spirit of the gospel, having for its object the aid of those who were in distress, the relief of the afflicted and the fatherless. As at that late hour he could not enter at length into the subject, he wished just to express his cordial approval of the fundamental principles of the Institution, and from his heart he wished it God-speed. (Applause.)

Mr. CHAMBERLAIN, of Windsor, seconded the resolution, which was carried unanimously; and after some remarks from Mr. ENGLISH and others, the Doxology was sung, and the meeting separated.

EVIDENCES OF GRATITUDE FOR HELP IN TIME OF NEED.

DEAR BROTHER,—I should have sent the schedule sooner; but hope you will excuse me not doing so, for I thought of my long affliction; and as Brother A — H — will soon have two weeks' pay due to him, and having received benefit myself, I thought that, by making an effort, possibly I might raise some of the amount to send back. I have been endeavouring to make known the object of the Local Preachers' Mutual-Aid Association, and, thank God, I have not laboured in vain, but have collected 14s., the amount wanted, in connection with members' subscriptions, to pay our brother to the 21st inst. I am thankful to all our beloved members who help their poor brethren by their free subscriptions and donations in the time of need. There is a reward for such—verily there is a reward for the righteous. Who can doubt but the blessed Redeemer is looking upon these acts of charity. What words were his:—"Inasmuch as ye have done it unto the least of these my disciples, ye have done it unto me." I purpose by the help of the Divine Being, if possible to collect the whole of the amount that I received when I so much needed it; and why not? "The earth is the Lord's, and the fulness thereof."

I am, dear brother, yours truly, P. T.
26th Jan., 1854.

DIED.

December 28th, 1853. James Tarrant, of Swindon, aged 43. Claim £8. He had been on the Sick Fund 9 weeks.

December 28th, 1853. John Eyre, of

Sheffield. Claim £8. Particulars not sent.

February 5th, 1854. Catherine Sill, of Lancaster, aged 69. Claim £4. Her end was peace.

REMITTANCES RECEIVED BY THE TREASURER TO FEBRUARY 20, 1854:—Belper, £8 11s. 4d.; Buxton, £1 4s.; Wakefield, £1 19s.; Manchester, £5 4s. 6d.; Ripon, £2 10s. 6d.; Sunderland, £3 0s. 6d.; Hungerford, £2 2s.; Driffield, £1 7s.; Oxford, £1 13s.; Louth, £16 4s. 6d.; Spalding, £1 19s.; Stourport, £2 9s.; Peterborough, £3; Scarborough, £4 19s. 6d.; Bramley, £12 7s. 6d.; St. Ives, £8 5s. 8d.; Windsor, £2 14s.; Leicester, £5 2s.; Stamford, £1 19s.; Daventry, £4 10s.; Uttoxeter, £2 8s.; Patrington, £1 4s.; Lynn, £3; Lancaster, £1 19s.; Barnsley, £8 1s.; Thetford, £2 16s.; Easingwold, £4 4s.; Hexham, £2 17s.; Cromford, £20; Glossop, £1 4s.; Holywell, £2 2s.; Burton on Trent, £1 13s.; Leeds, £5 4s.; Chatteris, £1 10s. 6d.; Bath, £7 1s. 6d.; Retford East, £4 4s. 2d.; Swindon, £5 8s.; Warrington, 15s.; Wednesbury, £1 16s. 6d.; Merthyr Tydvil, £1 10s.; Northampton, £12 18s. 9d.; Bradford, £11 14s.; Tunbridge Wells, £2 14s. 6d.; Framlingham, £1 7s.; Chelsea, £20 18s. 2d.; Burnley, £2 14s. 6d.; Stourbridge, £1 14s. 6d.; Hereford, £2 5s.; Worcester, £2 12s.; Wisbeach, 16s.; Melton Mowbray, £4 7s.; Walsall, £1 19s.; Doncaster, £2 2s.; Holt, £2 5s.; Derby, £11 4s.; Birmingham, £33 16s. 10d.; Norwich, £3 19s. 6d.; Rochester, £3 1s.; Ripley, £2 8s.; Southport, £1 4s. Longton, £1 11s. 6d.; Brackley, £8 13s.; Sheffield East, £21 19s. 6d.; Sheffield West, £34 8s. 5d.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO FEBRUARY 20, 1854:—

	£	s.	d.
William Gardner, Esq., Subscription, Birland House, Kineton	£1	0	0
Proceeds of Tea Meeting at Brackley	6	9	0
Mr. Joseph Brierley, H.M., Huddersfield	1	1	0
Messrs. B. Bentley and Son, do.	1	1	0
Mr. R. Butterworth, H.M., do.	1	1	0
Mr. Joseph Webb, H.M., do.	1	1	0
Mr. Thomas Mallinson, H.M., do.	1	1	0
Mr. John Haigh Waddington, H.M., do.	1	1	0
Mr. James Shaw, H.M., do.	1	1	0
Mr. Benjamin Hay, Hon. Cor., do.	0	10	6
Mr. Coles Tomlinson, H.M., Loughborough	1	1	0
Mr. W. Bonsor, free subscription, Sutton in Ashfield, Mansfield Circuit	0	5	0
Collections, Islington Circuit, per Brother Harris	2	16	2
Collected by Miss Brookes, Dronfield, Chesterfield Circuit	1	8	4
Mr. Madin (Free Subscription) do.	1	0	0
A Friend, by Brother Twelves, do.	0	2	6
Less Expenses, 6s.			
Mr. Joshua Wood, H.M., Ashton-under-Lyne	1	1	0

	£	s.	d.		£	s.	d.
Mr. Jos. Andrews, Drunkenfield, do.	0	10	0	Collected at Duffield, do.	1	0	8
Collection from the Reform Branch, Edinburgh	1	8	0	Mr. John Barton, H.M., do.	1	1	0
Collected by Bro. Josiah Palmer, Downham	0	8	6	Mr. Joseph Slater, H.M., do.	1	1	0
Do. by Miss Elisabeth Flatman, do.	0	5	0	Donation by a Friend	10	0	0
From friends, per Bro. Romaine, Weymouth Circuit	0	2	0	Robert Froggatt, Esq., H.M., Man- chester	1	1	0
Do. per Bro. B. Foster, do.	0	5	0	Mr. Joseph Nerbury, H.M. (for 1853), do.	1	1	0
Mr. Henry Collier, H.M. (Quarterly Subscription), Moamouth Circuit	0	5	8	Mr. J. Cowling (Second Donation), Ripon Circuit	0	2	6
Mr. R. Peek, Sea., H.M., Lough- borough	1	1	0	Mr. Tuckey, H.M., Bristol	1	1	0
Mr. John Mitchell, H.M., Mount- sorel, Loughborough Circuit	1	1	0	Mr. Panther, H.M., Southwark	1	1	0
Don. by Friends at Sheepshead, do.	0	7	0	A Public Collection at Gloucester	2	17	9
Collections at Public Meeting, Wol- verton Station, Newport Pagnell Circuit	8	18	6	Mr. J. Hill, donation, do.	0	10	0
Donation by Mrs. Sewell	1	0	0	Wm. Foster, Esq., H.M., Halifax	1	1	0
Mr. Joseph Wardle (Quarterly Subscription), Isle of Wight	0	8	0	E. M. Wavell, Esq., H.M., do.	1	1	0
Proceeds of Tea Meeting at Leo- minster, Kingston Circuit	4	10	8	Collecting Cards and surplus of Tea Meeting, Rotherham	4	10	0
Collected by Messrs. Cook and Jenkins, do.—Mr. Edward Southall, do., 10s.; Mr. John Southall, do., 5s.; Mr. John Southall, Jan., do., 5s.; Wm. Newman, Esq., do., 5s.; Mr. R. J. Dixon, do., 5s.; Mr. B. Jen- kins, do., 10s.; Mrs. B. Jenkins, do., 10s.; Mr. Gould, do., 2s. 6d.; Mr. Gilkes, do., 3s.; a Friend, do., 1s.; Mr. Williams, do., 1s.; Mr. Edward Cliffe (Quarterly Subscriber), Leominster, do., 1s.	2	18	6	Mr. Guest, H.M., do.	1	1	0
Collected by Mr. Brown, Kings- land, do.—Mr. Holloway, do., 2s.; Mr. Richard Loughs, do., 2s.; Mr. Farmer, do., 1s.; Mr. Young, do., 1s.; Mr. Mason, do., 1s.	0	7	0	Mr. J. Crowther, H.M., do.	2	2	0
By Sale of Tickets at Kingston	0	10	0	Tea Meetings at Curbar, Bakewell, 13s., do. at Bakewell, £2 4s. 4d.	2	17	4
Mrs. Ferrier, Hartington Park, do.	0	5	0	Collected by Bro. Chambers, Scar- borough Circuit	2	10	0
Mrs. Ward, Kingston	0	5	0	Mr. Lovell, Hon. Subscriber, do.	0	10	6
Mrs. Vincent (Subscription), Frome	0	5	0	Mr. John Upton, H.M., Daventry Circuit	1	1	0
A Lady, by Mrs. Marriott (Hon. Contributor), Nottingham	0	12	0	Honorary Subscriptions and Pro- ceeds of Tea Meeting at Louth:			
Richard Hall, Esq. (Hon. Con.), do.	0	10	0	Mr. W. Moreton, H.M., £1 1s.;			
H. Clarke, Esq., H.M., do.	1	1	0	Mr. Jno. Foster, H.M., £1 1s.;			
Mr. T. Oliver, H.M., do.	1	1	0	Mr. W. Twigg, H.M., £1 1s.; Mr. J. H. Boughton, H.M., £1; Mr. Cornelius Foster, H.M., £1; Mr. B. Hewson, H.M., £1; Mr. H. Boothby, Hon. Contributor, 10s.;			
Mr. R. Goodacre, H.M., do.	1	1	0	Mr. W. Hall, Hon. Contributor, 10s. 6d.; Proceeds of Tea Meet- ing, do., £5	12	8	6
Mr. J. Leighton, H.M., do.	1	1	0	Honorary Subscriptions and Do- nations, Bramley Circuit—Mrs. Hill, H.M., £1 1s.; Mrs. R. Wil- son, H.M., £1 1s.; Mrs. Smale, H.M., £1 1s.; Mrs. Thos. Smith- son, Hon. Contributor, 10s. 6d.;			
Mr. R. Mercer, H.M., do.	1	1	0	Mr. Jos. Hill, H.M., £1 1s.; Mr. J. Wilson, H.M., £1 1s.; Mr. J. Lupton, H.M., £1 1s.; Alder- man R. Wilson, H.M., £1 1s.;			
Mrs. Rooke (Subscription), do.	0	5	0	Mr. B. Wilson, H.M., Sen., £1 1s.; Mr. J. Wood, H.M., £1 1s.;			
Proceeds of Tea Meeting, do.	9	0	0	Mr. J. Smith, H.M., Wortley, £1 1s.	11	0	6
Mr. S. Whitney, H.M., Oundle Circuit	1	1	0	Mr. Palmer, H.M., Eye, Peter- borough Circuit	1	1	0
Mrs. Coppard, H.M., Lewisham, Deptford Circuit	1	1	0	Subscriptions, &c., at St. Ives— Proceeds of Tea Meeting at St. Ives, £4 10s. 8d.; Mr. James Hollow, Donation, 10s.; Mr. H. Harris, do., 10s.; Mr. Wat Ker- nick, do., 6s.	5	16	8
Mr. Fisher, H.M., do.	1	1	0	Mrs. Chamberlain, H.M., Windsor	1	1	0
Mr. Bridget, H.M., do.	1	0	0	Mr. Chamberlain, H.M., do.	1	1	0
Mr. H. Holding (Hon. Con.), do.	0	10	6	A Friend, Donation, Leicester, per Secretary of the Branch	0	10	0
Mr. Holding (Hon. Con.), do.	0	10	6	Honorary Subscriptions and Do- nations, Barnsley Circuit—John Whitworth, Esq., H.M., £1 1s.;			
Mr. Briggs, H.M., Greenwich, do.	1	1	0	Mr. Jos. Emsley, H.M., £1 1s.;			
Mr. J. Harding, H.M., Sydenham, do.	1	1	0	Mr. Jas. Taylor, H.M., £1 1s.;			
Mr. Harding (Hon. Con.), do.	0	10	6	Mr. J. C. Sutcliffe, H.M., Gawber Colliery, 5s.; Mr. R. R. Ray- wood, Barnsley, 5s.; Mr. W.			
Mr. Beswick, Esq., H.M., Farn- ingham, Deptford Circuit	1	1	0				
Mr. Moore, Esq., H.M., do., do.	1	1	0				
Mr. W. Lord (Don.), Oldham	0	2	0				
Proceeds of Tea Meeting at Milford, Belper Circuit	1	14	1				

	£	s.	d.		£	s.	d.
Tomlin, Barnsley, 5s.; M. T. Sadler, Esq., do., 5s.; Mr. Tomlin, Donation, 1s.; Mr. Thomas Waterfield, Donation, 10s.	4	14	0	Mr. Ward, H.M., Twyford, Melton Mowbray Circuit	1	0	0
Donations, &c., Thetford Circuit—Mr. Wesley Cock, 10s.; a Friend, 2s. 6d.; a Friend, 1s. 6d.	0	14	0	Mr. Baldock, H.M., Wysale, do.	1	1	0
Donations and Collection, East Retford Circuit—Collected after a Sermon by Bro. Unwin at Gringley-on-the-Hill, 19s. 6d.; Donations by Friends at East Retford, 15s. 6d.	1	15	0	Mr. Rhodes, H.M., Doncaster	1	1	0
Honorary Subscriptions, Easingwold Circuit—John Hawking, Esq., H.M., £1; W. Leasdale, Esq., H.M., £1; Mrs. Burton, H.M., £1.	8	0	0	Honorary Subscriptions, Donations, &c., Derby Circuit—Mr. C. Martin, H.M., £1 1s.; Mr. G. Beswick, H.M., £1 2s.; Mr. J. Boden, H.M., £1 1s.; Mr. C. Gamble, H.M., £1 1s.; Mr. J. Bentley, H.M., £1 1s.; Mr. S. H. Smith, H.M., £1 1s.; Mr. Dumeloe, H.M., £1 1s.; a Friend, Donation, 1s.; Mr. Mansfield, do., 5s.; collected by Mrs. Bugby, £1	8	13	0
Charles Watson, Esq., H.M., Leeds	1	0	0	Honorary Subscriptions, Donations, Collections, &c., Sheffield—Collections from Wesleyan Reformers in Mount Tabor Chapel and Lyceum, £18 17s. 8d.; Collecting Cards, by Bro. D. Forbes, 17s. 8d.; Jos. Nelstrop, Esq., H.M., £2 2s.; Mr. H. Harrison, H.M., £1 1s.; T. B. Holy, Esq., H.M., expressly for the Annuitant Fund, £10; Mr. S. Hallam, H.M., £1 1s.; Mr. Jos. Hallam, H.M., £1 1s.; Mr. Irons, H.M., £1 1s.; Mr. Jos. Roberts, H.M., £1 1s.; Mr. J. Crossland, H.M., £1 1s.; Mr. J. Travis, H.M., £1 1s.; Messrs. Nicholson and Cam, £1 1s.; Mrs. Bush, H.M., £1; Mr. W. Sharman, Collecting Card, £1; a Friend at Tea Meeting, 2s. 6d.; a do. at do., 2s. 6d.; Mr. J. Bromley, Hon. Subscriber, 10s.; Mr. T. Ludlam, 13s.; Mr. Fisher Godwin, H.M., £1 1s.; Mr. Jas. Howarth, H.M., £1 1s.; Mr. G. Bassett, H.M., £1 1s.; Mr. T. Cole, H.M., £1 1s.; Mr. Skelton Cole, H.M., £1 1s.; Mr. J. Unwin, H.M., £1 1s.; Mr. J. Jepson, H.M., £1 1s.	46	0	5
Donations and Honorary Subscriptions, Bath Circuit—A Friend, H.M., Bath, £1 1s.; a Friend, do., £1 1s.; Mrs. Williams, Donation, do., 5s.; Mrs. Pond, Donation, 5s.; Mr. Carpenter, H.M., £1 1s.; D. Harris, Esq., New York, U.S. America, £1	4	18	0	Honorary Subscriptions, Donations, and Proceeds of Tea Meeting, Northampton Circuit—Mr. Underwood, H.M., £1 1s.; Mr. S. Marsh, H.M., £1 1s.; Mr. J. Marsh, H.M., £1 1s.; Mrs. Wills, H.M., Blisworth, £1 1s.; Mr. Dunkley, Creton, Donation, 10s.; Collections in Reform Chapel, Northampton, £1 10s. 4d.; do. at Brafield, 1s. 4d.; do. at Wootton, 7s.; do. at Blisworth, 10s.; do. at Gayton, 7s. 8d.; do. at Piddington, 7s.; do. at Daventry, 2s. 8d.; overplus of Tea Meeting at Daventry, 9s. 2d.	8	8	9
Mr. B. White, H.M., Bradford	1	0	0	Mr. B. White, H.M., Bradford	1	0	0
J. A. B., H.M., per Bro. Jos. Myers, do.	5	0	0	J. A. B., H.M., per Bro. Jos. Myers, do.	5	0	0
Mr. G. Harris, H.M., Southborne, Tonbridge Wells Circuit	1	0	0	Mr. G. Harris, H.M., Southborne, Tonbridge Wells Circuit	1	0	0
Mr. Alfred Golds, Hon. Subscriber, Rotherfield, do.	0	10	6	Mr. Alfred Golds, Hon. Subscriber, Rotherfield, do.	0	10	6
Honorary Subscriptions and Collections in Reform Chapels, Chelsea—Mrs. Creswell, H.M., for 1853, £1 1s.; Mr. W. Rabbitts, H.M., for do., £1 1s.; E. Creswell, H.M., for do., £1 1s.; Mr. T. Edmeades, H.M., for do., £1 1s.; Mr. H. Lordale, H.M., £1 1s.; Collections in Marlborough Chapel, £3 2s. 11d.; do. Belgrave Place, £2 17s. 10d.; Sloane Place, £1 5s. 4d.; Lewisham Street, £2 6s. 7d.; Poulton Square, £1 16s. 1d.; Silver Street, Kensington, 9s.; Battersea, 12s. 3d.; North End, 3s. 10d.	17	18	11	Honorary Subscriptions, Donations, &c., Birmingham Circuit—Jas. Hirst, Esq., H.M., for 1853, £1 1s.; second Donation from Aston Villa, 2s.; Mr. Hollis, H.M., for do., £1 1s.; — Chance, Esq., H.M., for do., £1 1s.; Mr. Padmore, H.M., for do., £1 1s.; Rev. R. Melson, H.M., for do., £1; Public Collections, £4 17s. 14d.; Mr. Wood, Donation, Water Orton, 10s.; Mr. Clive, H.M., £1 1s.; Balance of Tea Meeting, 10s. 8d.; Mr. C. Richardson, H.M., £1 1s.	18	5	10
By Collecting Cards at Worcester—by Miss Thomas, 12s.; Mr. Thomas, Sen., do., 10s.; Mrs. C., do., 10s.; Mr. Walter Davies, do., 10s.; Mr. H. Charge, do., 10s.	2	12	0	Honorary Subscriptions, &c., Brackley Circuit—Richd. Carter, Esq., H.M., Buckingham, £5 5s.; Mrs. Carter, H.M., do., £1 1s.; Mrs. Roberts, Donation, 5s.	6	11	0

NOTE.—This list is published that the Donations, Honorary Members, Tea Meetings, Chapel Collections, &c., may appear separately, though they are included in the list of amounts received by the Treasurer from the various Circuits.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

APRIL, 1854.

Essays, Scripture Illustrations, &c.

WHICH IS IT—RELIGIOUS DESTITUTION, OR RELIGIOUS
INDIFFERENCE?

WHICH of these evils has society most to deplore? If by religious destitution is merely meant the want of church and chapel accommodation, the recent report of Mr. Horace Mann, in reference to religious worship, and the statistics appended thereto, settles the question. It is calculated that, of the total population of England and Wales, about 58 per cent., or 10,398,013 persons are well able to attend public worship on the Sabbath-day; that there is actual accommodation provided for 10,212,563, but that the attendance is limited to 5,109,719. So that more than one-half of those for whom sitting-room is provided in the various places of worship in the land have no inclination to attend; and 5,288,294 of the 58 per cent. who are well able to attend, of their own free choice neglect, despise, or desecrate the hours of the Sabbath-day.

Thus a fearful, or, to use the language of the report, "a sadly formidable portion of the English people are proved to be habitual neglecters of the public ordinances of religion." "And this," Mr. Mann continues, "is the result considering the figures in the least unfavourable aspect." We may say this is a fearful state of religious indifference. The churches and the chapels are provided, but where are the worshippers? Let every man, as he reads this solemn question, look round upon the empty pews and benches of his own particular place of worship—be he churchman or dissenter—on the coming Sabbath, and unless some extraordinarily exciting event, or some especially popular preacher be in the pulpit, if he be a thoughtful and considerate man, he will shudder at the indifference of his fellow-countrymen to the demands as well as the privileges of God's holy day. Let him not pause at this stage of his examination, however, but look again, and ask himself the character of the absentees. If he be a master, let him look out for his workmen; if a merchant or manufacturer,

for his labourers and factory hands ; if an overseer or a guardian, for the poor and the wretched. Everywhere it is the very class that most needs the gospel, who most neglect it ; and their aggregate numbers in this land of Bibles and churches and well-paid clergy is startling : “ *Five millions, two hundred and eighty-eight thousand, two hundred and ninety-four* ” immortal souls, who could attend, are away from God’s house ! and this awful number does not include the sick, the aged, or the infantile—in short, none of those classes who are lawfully prevented attending ; the whole population, according to the last census, being 17,927,609 : and though of these 7,529,596 are unable, 5,288,294 are unwilling, so that together 12,817,890 of the population, or considerably more than two-thirds, are always away from the house of God. Since, then, though there is accommodation in the churches and chapels of the land, the people will not avail themselves of its benefits, the servants of Christ are shut up to one of two alternatives—either they must literally obey the command of their master, as in the days of old, when he said, “ Go ye out into the highways and hedges, and compel them to come in ; ” or they must be content to let the people perish for lack of knowledge. For one-half of the population who are able to go to church, church has no attractions. It is a city set on a hill, but they will not enter its gates ; a light set on a candlestick, but they love darkness rather than light. To them its watchmen are dumb dogs, because they never hear, never heed, their warning voices. From many and various causes, the regular and stated clergy of all denominations have no hold upon, no access to the vast majority of the operative and labouring poor, to say nothing of the avowed and shamelessly profligate and vicious,—and yet it is to these the gospel was primarily addressed. Jesus “ came not to call the righteous, but sinners to repentance.” For them the good news of the gospel is peculiarly fitted, and yet—

“ See where o’er desert wastes they err,
And neither food nor feeder have ;
Nor fold, nor place of refuge near,
For no man cares their souls to save.”

This, to a great, a mighty extent, is true of them still. We do not say nothing has been done for them, but nothing has been done effectively. “ There are,” says the report of Mr. Horace Mann, “ scenes and associates from which the poor, however well disposed, can never apparently escape,—vice and filth, which riot in their crowded dwellings, and from which they cannot fly to any less degraded homes.” What can the stated minister, or even the city missionary, do in his few and infrequent visits, for these Pariahs of society ? From the former they keep stubbornly aloof, and, though more accessible to the latter, yet the fact remains, myriads upon myriads of them die, month by month, and year by year, without God and without hope in the world,—and this, be it remarked more from a disinclination to embrace religious truth, than a determinate opposition to it, or even an infidel spirit in respect to it. There still remains within them that vague sense of some tremendous want, and those aspirings after some indefinite

and intangible advancement, which would afford to the proper agency the very elements of great success. This was the basis upon which the patriarchs of Methodism built such a goodly superstructure. This affords the material upon which those charlatans, the Socialists, the Mormons, and others calculate, and from which they temporarily reap such harvests of profit, to the utter undoing of their disappointed and deluded victims. Nevertheless, bad as the state of things at present is, it is this very fact which constitutes its hopefulness for the future. What is wanted is not so much chapels or churches, not well-salaried clergymen, or separated ministers, but a burning zeal for the salvation of men's souls in the laity of Christ's flock; a determination on the part of every individual member to do his duty to discharge his priesthood, to come out from his conventualism and go down to the dens and hovels, the cellars and pest-houses, and, in the midst of this seething volcano of vice and corruption, to cry in the spirit of Isaiah to his degraded countrymen, "Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price."

This must be done, too, upon a wide, extensive, and well-considered plan. We must meet and beat back the enemy on his own territories, or the consequences are fearful to contemplate. Never shall we forget the thrill of horror with which upon a recent occasion we listened to the graphic and harrowing descriptions of some of the Sabbath scenes of London, by a returned missionary, the Rev. Dr. Duff. Nothing, said the impassioned and zealous speaker, in India, where he had spent years amid the scenes of the grossest idolatry—nothing in that dark land of heathenism had ever so shocked his moral and religious sense, as the scenes he had witnessed in London on the morning of the Sabbath-day, in Duke-street, Rag-fair, and about the purlieus of Aldgate and White-chapel, where the heaving surges of a vast sea of sin seemed absolutely to emit a moral pestilence, and the very heavens were riven by their blasphemous cries and curses; while the neighbourhood had to be guarded in open day by a little army of police, lest, breaking their bounds, the waves should overflow the neighbouring streets, to the destruction of all peace and order. It is in such scenes, both in town and country, amid their very centres, that the banner of the Cross must be once more planted. Good and holy men must rally beneath its folds. Not the rich nor the mighty, but working men, the willing labourers, the zealous co-workers, must occupy this ground, and, speaking in tones of love and compassion as of old, must beseech men to be reconciled unto God, through Jesus Christ our Lord. And then to this agency must be appended, "a house-to-house visitation." As, in the awful prevalence of the cholera, nothing was found so efficient to discover and stay the presence of the plague as this kind of treatment,—so to stay this spreading indifference to God's truth, this open disregard to his Sabbaths, let there be well organised efforts for house-to-house visitation. This is the good old way, *from house to house*. If we would have knowledge to be increased, we must, like the poor gossellers of the days of Wickliffe, run to and fro by the way-side

and in the crowded court, at the market and the fair, in the alleys and the lanes, exhort, admonish, entreat; and then Jerusalem will arise, God will revive His work, the reproach shall be wiped away, and our churches shall be enlarged, with continued accessions of saved and pardoned souls!

The fields are white unto the harvest: never were there such opportunities for effort as now. It is a cheering prospect of the times that a government officer, in the discharge of a mere routine duty, has been so wrought upon by the deep and mournful sense of religious indifference, that he has broken through the trammels of sect and party. Disregarding on the one hand the high pretensions of the State Church, and depicting on the other the utter inability of the respectable dissenting agencies to grapple with the deadly evil, he has pointed to the only means which, in his unbiassed yet enlightened judgment, promises success,—namely, the extensive employment of lay agency in preaching, and an enlarged scheme of religious education for the rising generation; preaching that shall be heard and appreciated by the common people; education that shall lay hold of and elevate the lowest and the vilest. Men of Israel, help! It is time that our party disputes were ended, that each, cleaving to his principles, sallied forth to practice them upon the dry bones and lifeless forms of the valley of sin and death, in which lie widely scattered, in helpless confusion and misery, the five millions and a quarter who—

“ Wild as the untaught Indian’s brood,
Like Christian savages, remain;
Strangers, yea, enemies to God,
While Jesus spills his blood in vain.”

Young men, to you this is the very opportunity for usefulness. The occasion calls for all the buoyant energy of youth—all that facility of adaptation to circumstances which youthful Christianity only can supply. You can teach the young, and allure them by your example from the ways of sin and crime, to the house, the home, and the heart of God. You are brave and chivalrous, you can dare danger, triumph over difficulty, and despise contempt in the service of the Saviour. Be up, then, and doing, in this great cause. Band yourselves together to open schools, to distribute tracts, originate fresh errands of love and mercy, visit the homes and haunts of the ragged and the wretched, the vicious and the desolate. Do not wait for your elders and your superiors; be thankful if they will help: but *this is your work*, and whatsoever your hands find to do, do it with your might. “God loveth a cheerful giver.” Give yourselves to this God-like work of raising the fallen, of gathering the outcast, retrieving the lost, and God, even your own God, shall give you His blessing, and our land shall yield her increase to the praise and glory of His excellent name.

THE RESURRECTION BODY, ITS IDENTITY AND ITS CHANGES.

It is very evident, from a perusal of the writings of the apostles and of the first Christians, that the subject of the resurrection of the body was one which frequently filled their minds, and flowed from their tongues and pens. Perhaps

in our day too little attention is paid to this subject; generally speaking, Christians are contented to believe that they will not cease to exist at death, but will be that day in paradise, there to remain until the resurrection day, when body and soul will be again united to part no more. Many there are who, in the enthusiasm of their aspirations after spiritual life, either forget the body altogether, or treat it as a common thing, almost unworthy of a thought; especially if it be one to which disease or old age has imparted pains, wrinkles, baldness, and deformity.

Every Christian should be a philosopher; and this subject of the resurrection, which overwhelmed the wise men of Athens with its excess of light, should be looked at and examined until all its beauty and glory are manifest to the believer's understanding.

Divine revelation informs us that each of our individual selves, in perfect identity of personality, must appear before the judgment-seat, and thence be removed from the right or left of the Judge, to glory and honour, or to tribulation and anguish. Yet the same Divine revelation informs us that a great change will take place in this "*vile body*"—Phil. iii. 21: That some of its parts and organs will be altered or removed"—1 Cor. vi. 13: That it will no longer be subject to the laws of gravity—Thess. iv. 17: That doors and walls, mere material things, will be no longer obstacles in its path—John xx. 19–26, That disease and death will no longer attack it—Rev. xxi. 4: That, in short, "the former things" shall be done away.

How, then, it may be asked, can the identity be preserved? How can the resurrection body be the same, if so diverse? How can it be like, if so different? Analogy and illustration will answer such inquiries better than argument. The infant of a span long, in all its weakness and ignorance, is yet the same person who twenty or thirty years subsequently stands erect in manly strength of body, and who exercises his mighty intellect as the lord of creation; the same person may be found fifty years later with wrinkled and decrepid form, and mind gone back to childishness. Yet in all life's changes the identity is preserved, the man has the same body, though much modified, and though its individual particles of matter may have been frequently changed. Again, look at the wonderful processes of nature, and see how like substances are modified and made of diverse appearance.

A piece of rusty iron is neither pleasant to see nor to handle; but we gaze with pleasure on the charming colour of the rose, and with admiration on the blush which sensitive feeling throws into the face of youth, making beauty more beautiful. Yet those who are wise in such matters say that the colour of the rose and of the blood is owing to the presence of iron combined with oxygen—that is, iron rusted.

The air that we breathe seems at first to be a thing *sui generis*—to have nothing like it in creation; yet the water that we drink is mainly composed of the same elements, or gases; and man with his tiny apparatus can easily imitate nature, and, by means of electricity, change air to water, or water to air. We behold herein another exhibition of "things alike, but oh how different!"—and from the whole of these illustrations we may conclude that the risen body will retain its ancient identity, when the trumpet shall sound, the dead awake, and we be changed.

The Apostle Paul makes use of terms of contrast in order to give us something like correct ideas of the resurrection body, and no better guide in the philosophy of our religion is to be found than the Apostle of the Gentiles. He informs us—(1 Cor. xv. 40, *et seq.*)—"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."—"So also is the resurrection of the dead. It is sown in corruption it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness: it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Let us follow the apostle in this contrasted account of the buried and risen body. "*It is sown in corruption.*" However fair may have been the living form, however easy the approach and struggle of death, few substances so speedily corrupt as human bodies. However much we may wish to gaze upon a departed friend, if we make not haste,—

"Decay's corroding fingers
Will sweep the lines where beauty lingers."

And when corruption has begun its horrid work, there is nothing in nature that fills us with such sickening disgust as the sight of a corrupting human body. With what loathing we turn from the frightful spectacle, and hasten from its vicinity.

But "*it is raised in incorruption.*" Its constituent particles will be of such a character that they cannot decay or become corrupt. There is no body in nature, so far as we yet know, that is perfectly unchangeable; yet there are some sufficiently so for illustration. Gold will endure a fire that decomposes most things; yet will this pure metal flow forth from the furnace in all the glistening perfection of its true metallic character. Light comes streaming down from the sun at mid-day, making all things glad; nor can we corrupt it. All that we can do is to divide its rays into the primary colours, blue, red, and yellow, with their intermediate shades; yet light it will remain after all, in nothing corruptible; so pure, so changeless shall be even the body when it is raised in incorruption.

"*It is sown in dishonour.*" Most true indeed. However much admired when living for its symmetry,—however well beloved for the gentleness of the spirit within,—however much honoured by men for wealth or for station, or as being the temple of a mighty mind, no sooner has death set his seal upon a body, than the admiration, love, and honour flee away. Even in the language of Abraham does life-long affection speak—"Give me a piece of ground that I may bury my dead out of my sight."

"*It is raised in glory.*" The circle of its admirers and friends will be greatly increased. Higher orders of intelligence will welcome it into the world of bodies celestial; nor is there anything of glory conceivable which is not included in the prayer of our Lord:—"Father, I will that those thou hast given me may be with me where I am, that they may see my glory, the glory that I had with thee before the world was."

"*It is sown in weakness.*" So weak is it, that it cannot close its eyes, nor defend itself from the crawling worm.

"*It is raised in power,*" so strong, that the monster who has overcome the mightiest will never again be its conqueror; and time, that has overthrown cities, nations and empires, will be powerless against it. Perhaps also, as Mr. Wesley sings, it will be,—

"Swifter than the lightning's ray,
And brighter than the sun."

"*It is sown a natural body.*" Like other bodies in nature, figuratively indeed, it is like the grass of the field, as saith the prophet Isaiah; and really is it in its animal functions like the bodies of the beasts that perish:—like them has it lived, like them has it died, like them does it sink into corruption.

"*It is raised a spiritual body,*"—like other spirits, and as like to other spiritual bodies, as in mortal life it was like to other natural bodies. The patriarch says, that the Almighty "maketh his angels spirits." Like to these angelic bodies will the resurrection body be; for, as the apostle says, "There is a natural body, and there is a spiritual body."

The Lord Jesus Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21.

"Such lively hopes we owe,
Lord, to thy dying love;
Oh! may we taste thy grace below,
And sing thy praise above."

C.

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—No. XIII.

MY FELLOW-TRAVELLERS; OR, THE TONGUE AND THE HEART.

"Out of the abundance of the heart the mouth speaketh."

My usual practice when travelling by rail, especially if I am not journeying through a country new to me (and consequently having in itself sufficient

claims upon my attention), is to occupy myself with some book or pamphlet with which I am desirous of forming an acquaintance; and thus have I relieved the tedium of many a long journey, while I have at the same time, to some extent, made up for the lack of opportunity my incessant occupation has caused in the pursuit of my long-cherished reading habits.

Sometimes the crying of a fellow-passenger's child, or the determined perseverance of a near neighbour in the same compartment to hold me in conversation, either totally prevents my accustomed habit being exercised, or, ever and anon breaking the thread of my subject, robs me of the desired advantage. At other times, the clatter of tongues around so distract my thoughts that I find myself utterly incapacitated for study, and am driven to a contemplation of the scenes near at hand.

This was the case recently, on a journey I was taking from the Metropolis to the North of England by the Great Northern Railway. It was early in the day, the company were all fresh and full of vigour, and were on every hand beguiling time by conversation. The train rolled on, and enough of the subject-matters in hand came to my ear unsought to put me into a reflective mood.

What various emotions, I thought, are now occupying the bosoms of these my fellow-passengers; what different objects and purposes have these people in view; with what various and contrasting feelings are they pursuing the same journey; what hopes or fears, what anticipations of joy or sorrow, prosperity or adversity, are inducing them to proceed to their several destinations; what anxious cares are perhaps pressing upon the heart of one, while the sunny light falling upon the future prospects of another, may cause the swelling heart to flutter with delight in anticipation of what yet may never be realised; what dreams of future bliss, or sorrowful reminiscences of the past, may occupy the minds of those around me at this moment, while each alike is unconscious of his neighbour's feelings, and uninterested in his pursuits, evidencing the truthfulness of Scripture, wherein it is declared, "Every heart knoweth its own bitterness, and the stranger intermeddleth not therewith."

What a variety of widely different objects are impelling these my companions onward—love, hate, a gay christening, or a funeral procession; the meeting of old friends, or the separation of those dear to each other; the leaving an old situation, or the prospect of a new one; business concerns, or the pursuit of pleasure; sickness may be driving one to seek the benefit of change of air, or of change of scene; or exhausted energies may be endeavouring to recover their spring by a season of rest and relaxation; the "prodigal" may be returning "home," or the beloved child leaving for the first time the needed guardianship of a parent's eye, and the shelter of the parental roof.

Thus meditating and soliloquising, many miles of ground were rapidly passed over; and I was suddenly roused from the reverie into which I had almost unconsciously fallen, by the animated voices, mingling discordantly in various parts of the crowded carriage, in the midst of which I found myself alone.

I was at once impressed most forcibly by the vast dissimilarity of the subjects which at the moment interested my fellow-travellers, and the Scripture passage flashed into my mind, "Out of the abundance of the heart the mouth speaketh." Again, I was constrained to feel "How true to nature is the word of God." Who that has read and reflected thereon, and in its light studied the various phases of human life, can doubt its divine origin?

If "the countenance be an index of the mind," surely I thought the tongue makes known the contents of the heart. Its ruling passion, or its present engrossing object, is unmistakeably presented in the conversation of the lips. Here on my right are two men, "strong and sturdy sons of toil," incessantly talking of pigs. Their past, present, and prospective value, comparative merits and demerits of the various kinds, formed the staple of their conversation, varied by descriptions of bargains met with in purchasing them, losses sustained in buying or selling, comments upon celebrated breeds and breeders, noted markets, well-known dealers, &c., &c.

Another party, clad in the habiliments of mourning, conversed only upon deaths and death-bed scenes, with all their attendant circumstances, entering with surprising minuteness into all the details, the sayings, acts, and doings of the departed ones.

A third party evidenced their devoted love of worldly pleasure by discussing the merits and demerits of certain actors and actresses; the features of sundry new plays; the peculiar attractions of this or that place of public amusement; and an endless concatenation of similar subjects. Again, another group were equally interested in discussing the present price of flour; the state of the markets; the prospect of a still greater rise; the yield of the crops; the bread policy of the French Government, and various collateral matters. Again, a party of ladies chatted most volubly respecting bonnets, shawls, dresses, ribbons, flowers, and finery in general, admiring Miss A., and condemning the taste displayed by Miss B.; praising this lady's style, and ridiculing that of another; seeming to be well versed in the complicated subject of the changing fashions, and leading one to imagine that nothing in their estimation is worth a thought, except "*Wherewithal shall I be clothed.*" Alas! alas! how much time and attention is devoted to our poor frail perishing bodies, while the immortal soul is neglected and forgotten!

A lady and gentleman who sat opposite me were all the day most intently engaged in conversation upon business matters. Both of them, it seemed, were country shopkeepers in different places. All sorts of business subjects engrossed their attention, and were discussed with an earnestness and spirit which seemed in accordance with the wise man's injunction, "Whatsoever thy hand findeth to do, do it with thy might."

One remark of the young man (for he was young) struck me as a somewhat curious specimen of "grocer's logic." "Ah!" he exclaimed, addressing his companion, "that's the secret of success in business; that's the way to get on. Always fancy you are *losing*; make up your mind that you are always losing, and you will be sure to get on."

Finally, a party of *politicians* had managed to secure a seat to themselves, and, as often as the train stopped at a station, took every precaution, honest and dishonest, to prevent either male or female from entering to enjoy a share in the benefit of it—one of the best seats in the carriage—though it was far from fully occupied. Again and again they declared to such as sought an entrance, that "It was quite full;" that "There was plenty of room next door," &c., to secure the exclusive enjoyment of their selfish monopoly. At other times they warmly defended the "Free-trade policy," advocated "Equal Rights," "Vote by Ballot," "Universal Suffrage," "The Liberty of the Subject," and other dogmas of the age,—seeming to endorse (at least in theory) the French motto, "Liberty, Equality, Fraternity."

Such, I thought, is life, as I looked from one to another of my companions, and reflected upon what I saw and heard; and with a sigh I opened my Bible and read the words of one of old, "Hear the conclusion of the whole matter; **FEAR GOD AND KEEP HIS COMMANDMENTS, for this is the whole duty of MAN;**" and, again, he declares, of all man's desires and pursuits, ambitions and pleasures, "All, all is vanity and vexation of spirit;"—and I closed my book, humming over to myself our poet's truthful words—

"Nothing is worth a thought beneath,
But how I may escape the death
Which never, never dies;
How make mine own election sure,
And, when I fail on earth, secure
A mansion in the skies."

J. H.—G.

IMAGINATION.—Rightly dissected, wisely used, imagination is the greatest gift and blessing of intellectual man. Whether he will or not, it mingles more or less with all his acts, and almost all his pleasures. But how it might be taught to elevate and purify all those enjoyments, would man but give the due ascendancy to the finer essence, and suffer it to direct his corporeal energies! How it might raise his tastes! How it might soften his feelings! How it might purify his desires! How it might ennoble his nature! How it might dignify his life! How it might tranquillise his death! For imagination must ever be an ingredient in that power by which we realise to ourselves "The substance of things not seen."—*James*.

THOUGHTS AFTER A SECOND PERUSAL OF "UNCLE TOM'S CABIN."

BY W. BYRON, AUTHOR OF "SKETCHES FROM LIFE."

LIKE tens of thousands, no doubt, my first perusal of Mrs. Stowe's celebrated work was hurried and excited; the passions were carried away with thrilling power, while the judgment had scarcely opportunity to pause and reflect. The field on which Mrs. Stowe has entered was almost an untrodden one; at least so were the paths leading from the gate by which she introduced the literary world, and the reading population. The scenes and groupings were strikingly different from those which others had chosen for their sketches. Few had seen—or rather few had duly and sacredly estimated them; the rich fields were all new ground,—and truly she has drawn from them many descriptions seldom equalled, for pleasure or for pain, for beauty or for joy.

Moreover the style, and the sentiments were so peculiar, yet so natural,—so simple and common, yet in her hands, from the connection and position in which she placed them, striking and effective; that no wonder the book aroused the warmest emotions, and pleasantly drew the reader on, page after page, chapter after chapter. But will the sentiments, the style, the scenes bear a critical, calm, and thorough examination? We think they will. The scenes were selected from a mass of facts now collected and arranged in the "key:" painful enough they are and pathetically romantic, and marvellous are many; yet, alas! there are proofs too incontrovertible, of their being substantially correct:—the style may have its faults, yet no one will deny the merits frequently due to its graphic clearness, and luminous expressiveness;—and as for the sentiments she propounds, they cannot but commend themselves to every well principled mind, as noble in their philanthropic bearing, pure in their morals, and exalted in their religious tendencies.

Whether the incidents be extraordinary, and full of dramatic interest, or are more calm and of every day routine,—still the talented authoress has not failed in giving them that tragic effect, or that quiet, winning influence, and spirit-stirring pathos, which a well cultivated mind, a refined taste, and a generous, womanly heart could alone accomplish.

In the public journals we read that the people in various places on the continent have been so interested in the book, and especially in the glorious principles of Evangelical Religion with which it is so richly interwoven, and which are as the story proceeds, so beautifully and effectually developed, that an unwonted attention has been thereby drawn to the Sacred Scriptures themselves. The saving truths, the exceeding great and precious promises, and divine qualities of the Word of God, have been so appropriately brought out by the conduct, and conversation, and quotations, that I do not wonder these results have followed. To me it appears quite probable. I acknowledge, as a professedly Christian man, I often felt very forcibly the becoming and justly selected, and aptly fitted application of the inspired words,—and rejoiced and believed, and put fresh courage on, during the perusal. The sentences seemed to fall in so naturally,—so far from anything like profane obtrusiveness, and above all so remote from burlesque, hypocrisy, parody, or cant. Doubtless tens of thousands felt as I did; whether or not the same motives (call them not enthusiasm or transcendentalism!) influenced them, as touched my own soul, it is not for me to decide. Further, we think every candid and considerate reader cannot but acknowledge, that if the principles and truths of the Bible could actually, or, for the argument's sake, could they in *imagination* merely, effect such wonders upon the state and character, the soul and spirit of an Uncle Tom, we may argue, that they are, on either ground, well worthy of much and serious consideration. For this good, were it all in imagination, was glorious,—but if real, how much more does it excel in glory! "It may be real," I hear you in soliloquy, thoughtfully pondering, when you ask yourself,—*"Shall I consider the whole as a matter of speculative, strange philosophy. Or shall I try and test it, as the phrase runs, by experience."* My friend, *try and test it* by all means! Philosophy and speculation will not do much for thee:

"Taste thou, and see that the Lord is gracious." Experience removes doubts. It is the shortest and surest way to wisdom.

I know that some religious people have scrupulous objections to seek either pleasure or instruction from literature of the class which Mrs. Stowe has chosen to adopt. And there are moralists, and ministers, who denounce the whole species as evil, and "only evil;" and that irrespectively of the lessons taught, or the doctrines inculcated. Doubtless some books, and some novels especially, are a reproach from beginning to end, both to virtue and religion;—though as works of genius,—great yet perverted,—they are openly read; and what is worse, before the young and inexperienced, often most indiscriminately applauded and recommended;—many books are a disgrace alike to genius, morals, and religion. Alas! such authors too, will even have their admirers and advocates,—who, perhaps, (so fallen, sensual and devilish, is human nature!) if they had not such books of evil and sensuality to licentiate upon, and where-withal to humour and satiate their vicious wills, and pander to their depravity; would expend their base energies and corrupted riches, and bad influence, by raising or patronising, at every corner,—gin-palaces, music saloons, betting rooms, and places whose names and purposes it would be a shame to mention. Volume after volume of this most degraded class falls almost dead-born from the press, without either artistical beauty to charm, and I was going to say, mental vigour and vileness enough to injure or allure, either by their wicked examples, or vain and foolish principles. Now, who shall make a selection from the crowded and ever enlarging shelves of our circulating libraries, which shall really be for good and profitable uses,—imparting to the reader historical information, giving him correct pictures of the manners of the age, "Caught" as the dramatist says, "living as they rise;" embodying too, sound principles, and at the same time diffusing innocent pleasure,—without any tendencies to weaken or contaminate the purer and sublimer tastes which spiritual religion creates and cherishes; and in the midst of which "cherished creations," its existence can alone continue growing up day by day to perfection? To this difficult question we do not presume to give forth a sufficient answer. The venerable Dr. Adam Clarke tried, and only partially succeeded. I forbear to enter more at large upon the discussion, though it is a becoming one for this miscellany,—and of no ordinary importance in these days of cheap publications, when the press teems with re-issues of our own writers, American writers, and writers from the French and German.

In a recent publication there is an article intitled "Hints about reading," which touches these topics. Yet it appears to me that the ingenious essayist builds up and pulls down at one and the same time. It is there asked, "What books shall we *not* read?" And the answer is—"As a general rule, let the young man steer clear of light literature. Let him eschew tales, fictions, and romances. He must regard this class of literature as forbidden fruit, or, at any rate, as a thing seldom or never to be taken up of set purpose, but only to be indulged in by snatches at odd times, or when the mind is allowed a little holiday, after a time of protracted labour and patient plodding. Works of fiction are the confectionery of literature; and what sane man would think of dining off preserve tarts? This sort of literature must never become the staple food, but must be regarded as the dessert, to be indulged in only now and then, after a substantial meal. Let the Christian young man reject profane and flimsy fictions, and all that brood of which such books form a part." Now were an author, a novelist say, anxiously disposed to commend his own publications, and solicitous to find excuses for having selected this particular walk in literature, then he might enlist our essayist himself on his behalf;—and affirming, as he doubtless would that the chief object to which he aspired in his literary labours, and which he humbly hoped he had in some degree attained, was that his books should be of such a cheerful tone, that the fagged student, after protracted labours, and the warm-hearted youth in his leisure from business or office hours, and the gentle maiden in her search after the beautiful, might refresh themselves in his pages,—and that, moreover, they should be of such a strengthening, moral, and natural tone, that the most pious might with advantage take them up "at odd times," and by "snatches," for recreation, if not of "set purpose." And thus, eschewing every intention of writing "a

profane and flimsy fiction," and with a becoming ambition, and a high aspiration after usefulness, an author might strengthen and encourage himself in his pursuits; and thereby consecrate his taste, his talents, his genius, his imagination, his piety, to the realisation of purposes so great and commendable as these; and he might quote the article referred to as his apology and defence, if needs be! Whether he fell short in these his lofty purposes, and never obtained the worthy objects of his honourable ambition, is another question. He says, we will assume, that he *aimed at them*,—and we must confess the quarry he pointed at, was high and noble, and worthy his earnest labour, and most anxious pains-taking.

Has Mrs Stowe in "Uncle Tom" sought after these? I believe she has. Has she attained them? I believe she has. And from her work, the world, and the Christian world emphatically, have received impressions concerning slavery and liberty,—fallen man and regenerate man,—falsehood and truth, infidelity and religion, life and death, heaven and hell, judgment and retribution, which will not easily be effaced! Let these impressions be deepened by the Word of God and prayer. Intercessions shall ascend, and efforts still be made for the liberation of the captive; and we know who has said, "Shall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you he will avenge them speedily." He will have respect to his covenant; and the dark places of the earth which are now full of the habitations of cruelty, shall be enlightened by the Sun of righteousness.—"And the wilderness, and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. They shall blossom abundantly, and rejoice even with joy and singing."

Biography.

RECOLLECTIONS OF THE HISTORY AND EXPERIENCE OF DANIEL DAVIS.

(Continued from page 52.)

A TRAIN of providences now made it appear that it was the will of God that Daniel and Elizabeth should remove from Cockwood and take up their abode at Kenton. Hence, on the 25th of March, 1822, they took possession of the house where Daniel first drew breath, and where, in all probability, he will breathe his last, and begun to work in the same smith's shop that had for many a year been occupied by his father! After they left Cockwood the preaching was continued for a while at the house of one of the members; but as there were no new members added, and several of the old ones were removed to Abraham's bosom, it was finally given up, and the few members that remained were joined to the Starcross society. There being no place of public worship in Kenton at this time, save the parish church, Daniel and Elizabeth went regularly to the preaching-room at Starcross. Being a teacher in the Sunday School, Daniel would start off every Sunday morning directly after

breakfast, taking with him a bit of bread and cheese for dinner. Elizabeth also would repair to the same spot as soon as she had dined; taking with her a few slices of bread and butter and a little tea, get a pint or so of boiling water out of one of the good friends' kettles, and so remain till the services of the day were concluded, when they would return home, repeating between themselves what they had heard during the day: thus a whole sermon would frequently be repeated. They would also attend the class meeting on Tuesday, and the preaching on Thursday evenings. Thus they continued for several years, winter and summer: let the weather be what it might, their seats were very seldom found empty, though they had to walk a mile and a half—making three miles to and fro,—the journey affording them a most favorable opportunity for repeating and meditating upon what they had heard. These were times of refreshing from the Lord.

One Sabbath, which was spent at public worship as described above, when they returned home at night they found their house had been broken into, and between £3 and £4 ready cash carried off, besides some eatables. Daniel immediately thought on Job, and could from his heart say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." His soul was so filled with joy that he could have sung aloud for gladness of heart had it not been through fear of giving offence.

On the 12th December, 1822, Caleb Simmons, superannuated preacher at Starcross, preached in Daniel's kitchen. This was thought to be the first Methodist sermon ever preached in Kenton. He tried again and again, but without effect; the people were so churchified they would not come to hear a Methodist! So it was discontinued for a time.

About the time Daniel left Cockwood he began to perceive that the Methodists preached what is generally termed Christian perfection. At first he spurned at this doctrine, thinking it the very height of Pharisaic pride. For, though he was well assured that without holiness no man can see the Lord, yet he had imbibed a sort of confused notion that a man could be holy without being cleansed from all sin! Providence so ordered that, while his mind was thus occupied, a friend gave him the tract entitled "The Character of a Methodist." By reading this tract he was convinced that the doctrine in question is a scriptural one; that it is attainable; and, moreover, that no one can be substantially happy without it, or fully answer the end for which he is redeemed by the precious blood of the Son of God! It now appeared to Daniel that true Christian holiness consists in having all the works of the devil destroyed and rooted out of the believer's heart; i.e., to be cleansed from all sin by the blood of Christ—to be so renewed in the spirit of his mind by the indwelling of the Spirit of God as to have the image of God restamped upon his soul, and to live in the possession of that perfect love which casteth out all fear that hath torment. Daniel's objections being thus removed, he now began to seek after this cardinal grace, which he ever after termed the marrow of the Gospel; but, as the sequel will

show, it was some time before he obtained it. In the month of August, 1824, an old class-mate lent him "The Life of Ann Cutler." From this tract Daniel extracted a form of covenant (which, it is stated, she entered into between God and her own soul every morning), as follows:—"Blessed Father, loving Jesus, Holy Spirit! I give my body and soul into thy hands. Have thy whole will upon me, use me for thy glory, and never let me grieve thy Spirit. I will be thine every moment, and all that thou art is mine. We are fully united; we are one; and I pray that we may be one for ever. I give myself again to thee; give thyself again to me! Father! I reverence thy majesty; I sink before thee: thou art a holy God. I submit my all to thee: I live under thy inspection, and wonder at thy glory every moment. Blessed Jesus! thou art my constant friend and companion; thou art always with me; we walk together in the nearest union; I can talk with thee as my Mediator; thou shonest me the Father, and I am lost in beholding his glory! Thou takest me out and bringest me in; thou art with me wherever I go; mine eyes are upon thee as my pattern and continual help. Holy Spirit! Thou art my comforter; I feel from thee a constant burning love; my heart is set on fire by thy blessed influence. I pray by thy power. It is through thee I am brought to Jesus, through Jesus I am brought to the Father, and in the Father I am swallowed up in what I call glory, and say, 'Glory be to the Father, glory be to the Son, and glory be to the Holy Spirit.' I have union with the Trinity thus; I see the Son through the Spirit, I find the Father through the Son, and God is my all in all.—ANN CUTLER." To the above form of covenant, Daniel added this sentence:—"Oh my God! as this is my privilege, I pray thee let it be my daily experience.—D. DAVIS, 29th August, 1824."

The following is a kind of diary which he kept for some months:—

"1825, Sept. 7th.—It is now more than twelve months since I wrote the preceding covenant. I was then in full expectation it would soon be my own experience; but, alas! I am just in the same state now I was then! I do not feel that nearness to God I want to feel. O for a closer union!

Last night, at Starcross, I heard Mr. Simmons preach a sermon from 23rd chap. Proverbs, 26th verse—"My son, give me thine heart." By this discourse I was brought to see the reason why I have continued so long without the blessing I so earnestly sought. I have not made a full surrender of myself to God—of all I am and all I have into his hands, to be disposed of as he pleaseth. Now I am determined, by God's help, so to do. And so it was; for, while I was praying early this morning, before I went to my work, with all the fervency and importunity I was capable of, beseeching God to give me the power to give him my whole heart without reserve, it seemed to me as if a bird flew across the room and struck me on the breast, where I was kneeling before the Lord; and I thought I heard these words very audibly spoken: "Why do you not make a covenant with God?" I soon procured paper and ink, and bound myself in covenant with God in the following words: "O my God! Father, Son, and Holy Ghost! I now make a covenant with thee, and give my whole self into thy hands, as clay in the hands of the potter; to be, and do, and suffer whatever it may please thee to lay upon me. I desire to have no more will of my own, but that thy will in all things may be done."

"Take my body, spirit, soul;
Only thou possess the whole!"

Amen.—D. DAVIS, 7th Sept., 1825."

"Sept. 8.—Glory be to God! now I feel the covenant I made on earth is ratified as in heaven. I can now say what I never could before—I have given myself to God, and he hath given himself to me!"

"10th.—O my God! I thank thee for putting it into my mind thus to surrender myself, all I have and all I am, into thy hands. I am astonished at the alteration it has made in me. God is mine and I am his."

"11th, Sunday morning.—Praise God! I feel very happy. I have union with the blessed Trinity! The Holy Spirit is my comforter and guide; he dwells in my heart, filling it with love! Jesus is to me a friend that sticketh closer than a brother; his blood cleanseth me from all sin; through him I have access to the Father, and can call him my Father, my God, and my all. Hallelujah! what a happiness is this! It is—

"The o'erwhelming power of saving grace,
The sight that veils the seraph's face;
The speechless awe that dares not move;
And all the silent heaven of love."

"14th, Wednesday morning.—It is now one week since God wrought that great change in my heart and soul which I consider to be entire sanctification. O my God, how shall I sufficiently praise thee for what I now feel!"

"O Love! thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,

Nor spot of guilt remains on me;
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

"Our preachers, both local and itinerant, having many miles to travel in order to visit Starcross, we were frequently disappointed. On these occasions the friends always looked to me to fill up the vacancy, which I ever did to the best of my ability, by singing, praying, reading a chapter and expounding it. On the 18th of this month I ventured, for the first time, to take a text and deliver something like a regular sermon. The Superintendent of the Teignmouth Circuit, hearing I had done these things, nothing would satisfy him but my name must be entered on the plans with the local preachers, and regular appointments attached to it!" Albeit, as the remaining part of the diary will show, this did not well succeed. "Not being fluent of speech, I was not well received; and the shortness of my sight made it very hazardous to travel by night. Two different times, coming home from Dawlish after preaching, I missed my way on the warren, got in behind the salt-pits, endangered myself in the sea, and escaped with the skin of my teeth. What with the entreaties of my wife, the cold indifference of the people, and the feeling of my own inabilities, I desisted for a time from going abroad, satisfying myself by what I could do at home. On the 15th December, 1825, I was appointed class leader by the Superintendent. Qualify me, O Lord, for this important office; give me wisdom, humility, love for souls, and zeal for thy glory!"

After the Conference of 1825, John Morgan came to Starcross as a supernumerary. He made another trial in Daniel's kitchen, and with more success than Caleb Simmons, for the house would generally be quite full when Mr. Morgan preached. Seeing

the people thus assemble, and, apparently, receive the word with gladness. Mr. Morgan said to Daniel, "You must have preaching in your house on Sundays, and you must begin yourself; you can preach, and you ought to preach, and you will sin against God if you do not preach." The Wednesday evening service being ended, Mr. Morgan said to the people, "There will be preaching at this house next Sunday evening, at six o'clock, and be sure you are all here. It matters not who the preacher is—whether it be Elisha the ploughman, Amos the herdsman, Peter the fisherman, or Daniel Davis the blacksmith." Sunday came; the house was full of people, and Daniel did what he could to show them the way of salvation through Jesus Christ. Kenton was soon entered on the plan, and supplied with preachers from the Teignmouth Circuit. Daniel's name again appeared on the plan as a full and accredited local preacher. Thus Methodism was introduced into Kenton. Daniel and Elizabeth still attended the week-night preaching at Starcross, and, having a little chamber on the wall, where they had set a bed and a table and a candlestick, they could take the preacher home with them; and the Revds. Isaac Aldom, Oliver Henwood, Joseph Earnshaw, Richard Sheppard, Siddle, Edward Jennings, and others, would turn into the chamber and lodge there. The local preachers, also, when they felt inclined to stay the night, would do the same. A society was soon formed, of whom Daniel was made the leader. Seeing there was a prospect of doing good, the itinerants also favoured Kenton with a sermon once a fortnight, on a week-night. The congregation continued to increase so that Daniel's kitchen and smith's shop together would not contain the people. Hence it became necessary to have a chapel. A master builder of the place offered to build one at his own expense, and let it at a yearly rent, to be paid by seat-rents. This chapel was opened for divine service on the 30th November, 1830. Daniel and Elizabeth could not but rejoice that a more commodious place was provided where the people might hear the word of life; yet their joy was mingled with sorrow, for it seemed to them as if the ark of God was removed

from the house of Obed-edom. In the year 1832 the Baptists gained a footing in the village. This divided the congregation and crippled both causes, so that neither the one nor the other prospered. This led to the transfer of the Kenton society from the Teignmouth to the Exeter Circuit, which occurred in the autumn of 1844. Now Methodism begun again to wear a better aspect; the society and congregation gradually increased. On account of the falling off above described, the seat-rents were insufficient to pay the rent of the chapel; hence recourse was had to anniversary sermons. On the 24th October, 1847, Henry Wood, of Exeter, a pious, zealous local preacher, was appointed to preach the sermons in aid of the chapel, and also to hold a love-feast, which was announced and published by hand-bills. The mention of a love-feast excited considerable curiosity, and brought many people to the chapel, who were allowed to remain though they were not members of society, and some of them appeared to be considerably wrought upon. In the evening the chapel was thronged with people. Brother Wood appeared to be full of faith and of the Holy Ghost; deep solemnity was depicted on almost every face. After sermon a public prayer meeting was held; while the friends were praying, Brother Wood was walking to and fro in the chapel, and with his eagle eye kenning every visage, and, where he could descry any emotion of concern for the soul, he would go to them, invite them to the penitent pew, where prayer was offered up for them, and suitable advice given. Several persons were deeply convinced of sin, and some declared they were then justified by faith, and had peace with God through Jesus Christ. Brother Wood had a peculiar tact of working upon the feelings of his audience: if conviction of sin did not appear to be sufficiently deep, then the Law, with all its terrors, was brought to bear upon the conscience, till the sinner trembled, and cried out, "What must I do to be saved?"—then he poured in the promises so copiously that it was seldom long before the penitent was brought to the Lamb of God. Thus God was pleased to pour out his Spirit, and bring about such a revival of true religion as had never been witnessed in these villages before!

For some time we had divine service in the chapel every evening, and it was generally thronged with people. When J. P. Haswell renewed the society tickets at the Christmas quarter, he gave thirty notes on trial! Brother Wood was so filled with gratitude and transports of joy to think God should thus own and bless his labours, that he seemed to be carried away beyond himself, and used such unremitting exertions that he brought to a premature death! He quite wore out the body, and, on the 14th January, 1849, entered into rest! In his revival old lukewarm professors were stirred up, backsliders restored, some who were halting between two opinions brought to a decision, and many who did not join the society confessed to have received much good from some of the young converts have since removed to a distance. We hope they carried the love of God with them, and were the means of doing good where they went. A few have followed their father in Christ, Brother Henry Wood, and are safely lodged in Abraham's bosom. Some will continue with us, and some, I am sorry to say, are gone back again into the world! This revival was opposed by persons of different ranks and character. Some pronounced it a work of the devil; some said, "It is all the work of man, and will soon come to naught;" others said, "It is all a delusion, nothing but rant." But I think we have had sufficient proof that it was a real work of God; and we have been praying ever since that he would be pleased again to pour out his Spirit in like manner; and it appears to me that the whole world can never be converted but by such outpourings of the Spirit of God.

[We owe it to our readers to state that, though the above highly interesting and instructive narrative is written in the third person, yet it is a genuine autobiography, having been furnished by our aged brother himself, at our request. When he sent us the first portion, which appeared in the February magazine, it was introduced with this statement:— "When I commenced writing my manuscript, I wrote in the first person; but I found the great 'I' come up so often that I took a dislike to it, and felt a kind of shame at so much egotism. Then I thought, The

sacred penmen wrote in the third person—why may not I do the same? I made the experiment, and found that I could write with ten times the pleasure I could before." Subsequently he writes—"You may perhaps ask how I manage with my short sight. I have a board fixed across my kitchen window, breast high; here I stand, and, while I write, my nose just touches the paper, so that it soon becomes wet with my breath, and the pen becomes so slippery that, by the time I have written two or three lines, I can scarcely make a mark. I take pleasure in it, however, and pray—

'My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of thy name.'

I hope you will be able to make out what I have written. The breath spoils it, but I cannot do without breath."

Our brother has been visited by affliction, and we give below the substance of his last letter to us, by which it will be seen he is an applicant for relief, though by the rules of the Association his application is inadmissible.—Ed.]

"MY DEAR BROTHER,—As I have never been able to catch sight of a single number of your Magazine, I had no means of knowing whether my writings were accepted till I received your note.

"I expected to have heard from you on another subject. I understood Mr. English made a promise, when in Exeter, that he would do what he could, when he got back again to London, to get two shillings and sixpence a-week settled on me; but, alas, I have heard nothing about it since! In consequence of my wife's illness, I have been receiving two shillings and sixpence, and four pounds of bread a-week for her, during the last eighteen months, from the parish. And now, on account of the shortness of my sight, and general debility—if nothing else is done for me—I must throw myself wholly on the parish. And who knows whether I may not be sent to the union workhouse? I trust, through the grace of God, to be content, patient, and resigned to the Divine will, under every dispensation of Providence, and, through the comforting influences of the indwelling Spirit, to be happy wherever my lot may be cast: my circumstances will be better than my Lord's, when he was upon earth. Had no association been formed, nothing could have been expected; but since it is the case, I do think they ought to show me some pity, as well as others. And if my beloved brethren will afford me the means, I shall become a subscriber to the Magazine: I long to see it. I remain, my dear brother, yours sincerely,

"D. DAVIS."

MEMOIR OF MR. THOMAS OLIVER,
LATE OF NEW BASFORD, NEAR
NOTTINGHAM.

MEN of piety and usefulness have not been more numerous in any known period than within a century past. They have appeared in every rank of life, and of almost every occupation. Our cities and towns, our villages and hamlets, and not a few of our solitary dwellings — mansions, farm houses, and cottages — have been the scenes of devoted piety and labouring zeal, vocal with prayer and praise, and vith Christian faith and effort.

Methodism, beyond every other system of means in the Christian Church, has been honoured of God as the instrument of that revived religion whence a numberless host of these witnesses of divine truth and grace have sprung. By Methodism, however, we mean not one type only of religious organism and means bearing that comprehensive title, but the whole family of religionists, of different polity and usage, embraced within the circle of Methodistic life. All have shared the blessing more or less, and all inherit it. Peace and grace be unto them all !

The subject of this memoir — an earnest Methodist — was not favoured with an early training in godliness, nor was religious influence of any kind brought to bear upon him during the susceptible period of childhood and youth. Happily, however, divine grace marked and fashioned his character in the green age of puberty, and so fixed his principles and determined his subsequent history.

His father was a native of Southwell, in the county of Nottingham, and belonged to the British army during the time of his country's severest contests with the aspirant to European empire. The birth of our departed friend occurred on the 9th day of March, 1792, at Shelbourne, a small town in the island of St. John's, Nova Scotia, where the division of the army to which his father was attached was then stationed.

About the time of his attaining the age of ten years, his parents returned to England, and settled at his father's birth-place. After some time young Oliver removed to Bingham, being occupied in the duties of agriculture. Whilst there, at the age of

about twenty-one years, he was induced to attend the Primitive Methodist Chapel, where a searching sermon was the means of convincing him of sin. His convictions were powerful, causing him, with all the earnestness of one who feels himself upon the brink of eternal woe, to seek salvation, which, to the unutterable joy of his soul, he soon found. A fellow servant being a Wesleyan, his heart clave to the same body, with whom he sought and obtained fellowship, which continued throughout life.

The sympathy of his regenerated heart was immediately excited on behalf of sinners around him, for whom he felt intense concern, and for whose salvation he sighed and cried in prayer, warning them, talking to them, and seeking, by every suitable means, to promote their welfare.

Soon after his conversion he entered the service of the late Mr. Lockwood, of East Bridgford, once a travelling preacher in the Wesleyan Connexion, and for years a zealous revivalist and itinerating evangelist for miles round his own neighbourhood. Master and man were adapted to each other. They had drank into one Spirit, and both panted for the salvation of souls. Often did they journey together to camp meetings and preaching services, in which the master preached and the servant prayed, and spoke to penitents the word of life, showing them the ready way to Jesus, and encouraging them to believe in him. On many of these occasions the open heavens were the preacher's dome, and the gig his pulpit. One camp meeting held by them was believed to have been attended by not fewer than ten thousand souls. Many were thus brought to the knowledge of Christ, and turned from the power of Satan unto God.

When Mr. Lockwood was absent from home, and he present, the conducting of family worship not unfrequently devolved upon him. Among his fellow workmen, as a general rule, he would insist upon their going to prayer with him before partaking of a meal, and often in the open fields, during the interval allotted for rest, he would gather them together, and plead with God for their salvation.

When he had remained with the Lockwoods three years at Bridgford, he removed to Mansfield, to under-

take the duties of a responsible situation under the same employer. The same zeal and activity distinguished him in this position as in the former. He visited the neighbouring villages, in order to establish prayer meetings, and to help in conducting them, wherever he could, sometimes walking many miles in this service, and in attending love-feasts, in which his soul took great delight.

Whilst at Mansfield a Wesleyan missionary meeting was announced to be held at Nottingham. The announcement gave him a thrill of joy. The idea of publishing the gospel of salvation to all the world was a congenial one to his own mind. An ardent desire to attend the missionary meeting sprung up in his heart. The question presented itself—"Is it possible for me to attend?" The reply exemplified the proverb, "Where there's a *will*, there's a *way*." He resolved that he *would*, and he *did*. At two o'clock of the morning of the day on which the meeting was to be, he rose, despatched the necessary labours of the day with alacrity, then doffed his labouring attire, arrayed himself in his best, and hied him off to Nottingham. Fourteen miles thither he walked under the pleasurable excitement of expectation, feasted on the "wine and fat things" of the meeting, and then, in the strength of that meat, walked fourteen miles back. Twenty-eight miles of travelling on foot, in addition to a good day's work before starting, gave unmistakable evidence of his love to the cause of Christ and to souls, evidence which was annually repeated during his residence at Mansfield.

It was during this period that he formed an acquaintance, which issued in a life-union of mutual affection and happiness, with one who now mourns her loss in sorrowing widowhood. Yet "not as those who have no hope" do his survivors mourn; they can take up the poet's language, and say—

"Our loss is his infinite gain."

He is gone to "be for ever with the Lord." May it be theirs, through grace, to follow *him*, as he "followed Christ."

The happiness of married life was not free from the mixture of trouble. Soon after marriage he was visited with severe personal affliction, that continued for about two years. But

his confidence never wavered throughout the whole term of his suffering. He knew in whom he had believed, and he could not doubt but that the issue would be right, and that all was now working for his good. Dark was the prospect, but bright was his hope. He saw not *what* the Lord was doing, but he *believed*, and did not "make haste;" his "heart was fixed, trusting in the Lord."

This heavy affliction necessitated his retirement from the charge he had undertaken. A new line of business presented itself—a way was opened before him—he left Mansfield, and came to New Basford, where he remained until the Lord called him to a better inheritance.

At that time all that he knew of vital religion was in connection with Methodism. The tribes of the Lord beyond its pale were as the far off nations of the earth to him. Hence he looked upon Methodism not merely as God's cause upon earth in an eminent degree, but almost, if not altogether, as God's *only* cause among men. Hence the common phraseology of some ardent spirits was a truthful expression of his feelings, which he often uttered in the avowal—"I'm a Methodist to the *back-bone*."

Little were the religious circumstances of New Basford, therefore, adapted to his religious state and aspirations. He wanted religious fellowship and ordinances, and could not live without them. Where could he have them? He found them not in the place of his location, but had to go over to Nottingham, a distance of between two and three miles, or down to Old Basford, a distance of one mile, for all the social and public means to which he had been accustomed. New Basford was a recent and rapidly increasing hamlet, one among many that sprung out of the manufacturing exigencies of Nottingham, which, crippled by the ancient rights and customs of a large body of burgesses, whose claims prevented the appropriation of the land around for the purposes of building, obliged the population and trade to migrate beyond the limits of the borough. This inconvenience has been at length corrected by Act of Parliament, and the town is now extending itself in every direction, with amazing rapidity.

(To be continued.)

Religious Experience and Incident.

RECOLLECTIONS OF MY SPIRIT-LIFE.

(Concluded from page 106.)

THE RESTORATION.

Thus the Father of mercies again smiled upon me through the face of his Son, and I began to sing with a trembling voice, "Bless the Lord, O my soul, and forget not any of his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender-mercies."

Brother! do you remember the day—nay, rather, can you forget it—when Jesus took you by the hand and led you to his table? Do you not often recal the music of his voice and the mild beaming of his eyes, when he said, "Eat, O friends; drink, yea, drink abundantly, O beloved?" How fast the minutes stole away while he talked comfortably with you, and beguiled your wondering heart of its sorrows by unfolding the mysteries of his redeeming love! How gently he spoke, and how solemnly he charged your companions to deal tenderly with you, and to soothe you with the spirit of meekness! Remember the majesty of his intercession, when he stretched forth his hands before the mercy-seat, and said, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." Think, too, of his touching eloquence, when he looked round upon his disciples, and said, "If ye love me, keep my commandments. Ye are my friends if ye do whatsoever I command you."

Thus he looked, and thus he spoke, when I sat once more in my Father's house, and he bestowed upon me fresh assurances of his favour. Mine, indeed, had been a secret wandering, rather than a flagrant open rebellion against him; but did I think the less of it when I looked upon him whom I had pierced—when I thought of Gethsemane and its cup of woe—when I thought of his agony and bloody sweat, his cross and passion? Did I think myself the less culpable because he did not give me one upbraiding look, *one* harsh word? And when he sent one of his honoured servants to me with the broken bread and the wine, as tokens of his dying love, shall I ever forget how he drew aside his robe, and, pointing to his riven side, whispered, "Remember?"

But even while I sat at his table, the dial of my spirit-life startled me with its clangour, and announced the eleventh

hour. Ah! my brother, I was happy, truly happy, but my cheeks were wet with tears.

Perhaps this brief sketch of my past spirit-life, imperfect as it is, will excite in the minds of my younger friends such inquiries as these:—Having been delivered from your fallen condition, is it a thing *blotted out* of your past history? do you live now as if such a spiritual declension had never taken place?

I answer,—*"As faith working by love receives a present reward—a real present enjoyment of the principle of spiritual life, so the unbelief, working by disobedience, receives present wages of spiritual death; and this death, even when destroyed, leaves behind it manifold consequences which work until earth is exchanged for heaven, and the individual who groans under them is removed out of their reach."* Hence the terrors of many a prodigal; hence the "going softly" of many a broken-hearted penitent; and hence, too, the conflicts which have taken the place of enjoyments, and the fearful step which contrasts so sadly with the elastic tread of one who is enjoying a first love. Every wrong step leaves a mark upon the soul of the backslider. Pardon, full and free, gracious and loving, may be granted him *now*; grace, all grace, may be given him *now*, but he has gone back in the Christian race, and cannot arrive at the place where he once stood, until after repeated efforts; and when at last he does arrive there, he is conscious that if he had been faithful, he would be much nearer to heaven, and much better acquainted with his God. He finds that no retrogression can be effaced, for progress is a law of his being.

The weaknesses and involuntary emotions of mind, left by declension, are things which the grace of God does indeed modify, but which his righteous wisdom does not remove but by the ordinary course of his providence. How is it, think you, that while one brother can pray and meditate for hours, day after day, and night after night, without interruption, another is frequently attacked in every exercise by unhallowed recollections—imaginings—importunate, but trifling desires and fears—incoherency of thoughts and expressions, and dimness of spiritual vision? Because the one has never left his first love, while the other has been more or less estranged from the Man of Sorrows; and although the latter is now truly penitent, yet he has to do his first works in the midst of harassing trial: the trial of his faith is something

more than a mere warfare—it is suffering united with exertion; it is a comparatively low state of vital energy, connected with much work to be done, and imminent danger to be avoided; it is a frequent struggling for holiness amounting to agony, connected with triple bonds of obligation, and a sevenfold weight of responsibility. Lethargy of intellect, a low temperature of affection, and grievous habits of self-deception, have to be subdued by many a restored backslider. Neither the head nor the heart is to be sophisticated with impunity. With a solemn consciousness of its truth, I would affirm that, although the returned prodigal may have many and abundant joys, yet, if he be honest to himself, honest to the church and the world, and above all, yet including all, honest to his God, he will find and will readily acknowledge that not a day passes but his past sins find him out. The beautiful brand is plucked from the burning, and planted afresh in the garden of God; but although “the pains of hell” are felt no more, trouble and sorrow attend its return to life and verdure; and the period is comparatively long before the sapless fragment becomes a pleasant plant.

Think of time lost, of time desecrated, of talents abused, of intellectual faculties deformed, of imagination pros-

tituted, of desires distorted, of affections diseased, of conscience mocked; think of lawful pleasures abused, of unlawful pleasures indulged, of faith and love left undone, of sins boldly committed in the sight of God; think of a Bible neglected, of promises slighted, of warnings trifled with, of precepts disobeyed, of doctrines unstudied, of facts unappreciated, of examples despised; think of truths practically denied, of a Divine Father daringly disbelieved, of a Redeemer forsaken, of a Holy Spirit grieved, of angels weeping, of a church mourning, of a temple exulting;—and then say whether it is a light thing to wander from our Father's house even for one hour.

Moreover, as one star differeth from another star in glory, so, even in the world to come, will the restored backsliding children of God differ from their more excellent brethren in glory. Pure, holy, without spot, without weakness, and without infirmity, they undoubtedly will be; but their capacity for enjoying the blessedness of that exalted state of being will not be so great as that of those into whose souls the Sun of Righteousness has never ceased to shine, and whose affections have never been withdrawn from the God of love.

CLEMENT.

Science and Literature.

Astronomy.

NOTICES FOR APRIL, 1854.

BY G. C.

“When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven,
Those hues that mark the sun's decline,
So soft, so radiant, Lord, are Thine!
When night, with raven wings of gloom,
Overshadows all the earth and skies,
Like some dark beauteous bird, whose plume
Is sparkling with a thousand eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord, are Thine!”

MOORE.

The *Sun* rises on the 1st at twenty-two minutes before six, and sets at thirty-one minutes past six; on the 15th he rises at seven minutes after five, and sets at seven minutes before seven; and on the 30th he rises at thirty-seven minutes after four, and sets at nineteen minutes past seven. The sun's altitude on the meridian is augmented ten degrees and a quarter during the month, and the day increases in length about one hour and fifty minutes.

The *Earth's* mean distance from the

sun on the first is 95,000,000 of miles, which increases to 95,379,300 on the 15th, being nearly eight hundred and forty thousand miles greater than on the 15th of March.

The *Moon*, but a few days old, sets on the first at eight minutes past eleven at night; shines through the night of the 9th until twenty-nine minutes past four in the morning; is full on the 13th at fifty-seven minutes past five in the evening; rises on the 16th at twenty minutes before midnight; is new on the 27th at fourteen minutes past six in the evening; and sets on the 30th at eleven minutes after eleven at night. She reaches her greatest altitude when on the meridian on the 5th, and her least occurs on the 18th.

Mercury is a morning star, and unfavourably situated for observation.

Venus, also a morning star, rises on the 1st an hour and a half before the sun; on the 15th, an hour and twenty-five minutes; and on the 30th, an hour and twenty-one minutes. She reaches her point of greatest brilliancy on the 5th. About the 15th she will be upon a

line drawn from Alpha Pegasi, at the south-west angle of the square of Pegasus to Fomalhaut, a very bright star in the southern hemisphere, only visible to us in the evenings of October and November.

Mars is very brilliant, and, with the exception of *Sirius*, is the most conspicuous star in the southern sky. Moving westward, he nears *Regulus* in *Leo*, and remains almost stationary in his immediate neighbourhood for several days after the 8th. Having described the segment of a small circle, his motion is eastward for the remainder of the month, and in an oblique direction among the stars from *Regulus* to *Spica Virginis*.

Jupiter rises before the sun two hours and thirty-seven minutes on the 1st, increasing to three hours twenty-one minutes on the 30th. His altitude gradually increases, being now $17\frac{1}{2}^{\circ}$ nearly.

Saturn remains in *Taurus*, but, beginning to set early, is not long visible, except in the clear open country—an advantage of which dwellers in great cities are often deprived. He will set on the 1st at fifty minutes past ten, on the 15th at ten, and on the 30th at fifteen minutes past nine.

Many of the brightest stars in the whole heavens are to be seen in the evenings of April. At nine o'clock on the 1st the zodiacal signs, *Taurus*, *Gemini*, *Cancer*, *Leo*, and *Virgo*, are conspicuous, with the constellations, *Cassiopeia*, *Perseus*, *Auriga*, the Great Bear, *Orion*, the Greater and Lesser Dog, the *Hydra*, *Böotes*, the Northern Crown, *Draco*, the Little Bear, the *Lyre*, and the *Swan*. The principal stars visible are—*Sirius*, the brightest of all the stars, in the Greater Dog, 11° high a.w.; *Procyon* in the Lesser Dog, 38° high; *Betelgeux*, *Rigel*, and *Bellatrix* in *Orion*, with his remarkable belt; over them *Castor* and *Pollux* in *Gemini*; in the west, *Aldebaran*, *Saturn*, and *Pleiades*, in *Taurus*; towards the north-west, *Capella* in *Auriga*; near the meridian, *Regulus* and *Mars* in the south, 41° high; higher up, the head of the *Lion*; near the zenith, a little east of the meridian, *Alpha* and *Beta*, *Ursæ Majoris*; and in the north, *Polaris*, in the Little Bear. East of the meridian may be seen *Spica* in *Virgo*, 11° high; *Arcturus* in *Böotes*, *Vega* in the *Lyre*, and *Deneb* in the *Swan*, which is also the uppermost star of the splendid constellation of the Northern Cross.

Thou art, O God, the life and light
Of all the wondrous worlds we see;
Their glow by day, their smile by night,
Are but reflections caught from thee.

Natural History.

NOTICES FOR APRIL, 1854.

BY S. HEREMAN.

THIS is one of the most delightful months of the year; although it is often ushered in with cold easterly winds, yet the alternations of heat and moisture, of bright and sunny with showery days, give a strong stimulus to vegetation; and numerous plants now begin to expand their flowers, many fruit-trees also come into blossom, and most of our timber-trees break into leaf. The fields and woods are enlivened in the beginning with the primrose, the wood anemone, and the vernal squill; and from the middle to the end, the vernal starwort grows in ditches and ponds; the yellow wood anemone, blue mountain anemone, bulbous fumitory, common lady cress, the bitter lady cress, on the margins of rivers; the hairy violet, on warm banks; the marsh violet, in damp meadows; the wood sorrel, an elegant little plant, which offers one of the best illustrations of the "sleep of plants," the leaflets closing round the leaf-stalks at night, and rising again in the morning; the cowslip, the oxlip, the early purple orchis, the butterbur, and numerous others, now display their beauties.

In old walls and under hedges is still sheltered the red-shelled snail, which is nearly three-quarters of an inch in diameter, almost transparent, varying in colour from pale ash to reddish brown, and often marked with paler or darker blotches. In chalky and very sandy districts also may be found, in great numbers, the Carthusian snail, whose shell is the same size as the last, and equally as transparent; but the colour is a pale yellowish white, sometimes inclining to blue.

Those who are not familiar with the names of insects may, notwithstanding, derive much pleasure and instruction by studying the habits of some of the more ingenious species. Various kinds of ants, for example, are now busily employed in repairing the damages which the severities of winter have produced upon their citadels, and several species of mason and carpenter bees now come from their winter nests. Amongst white butterflies may now be found the green-veined white, the early turnip, and the early cabbage; the caterpillars of all these kinds feed upon cabbages. The orange-tip, or the various species of lady cress, the azure-blue butterfly, the small copper, the nettle butterfly, and the wall butterfly, are all now on the wing in our meadows and gardens.

Amongst moths—the angle-shades, the gamma, the emperor, and the marvel-de-jour, may be seen every fine evening. The least dragon-fly will appear towards the end of the month. The mole-cricket may be heard, singing his lone ditty with a low, dull, jarring, uninterrupted note, not unlike that of the night jar, but more inward. These insects are not scarce in the southern counties, but I have never heard of one being found in Derbyshire. Many species of beetles make their appearance during the month.

This month is one of peculiar interest to every lover of birds; they are now seen to the greatest advantage. Those kinds which stay with us permanently are for the most part, with the exception of the greenfinch and bullfinch, busy nestling, and our summer visitors now return daily. To every admirer of nature, few things will afford more pleasure than a pleasant country walk on a fine sunny morning during this month; everything is full of life and joy—plants are expanding their blossoms—insects clothed in coats of mail and glittering like burnished gold, and others with delicate bodies and transparent wings, flit cheerfully across our pathway; whilst others, painted in all the colours of the rainbow, dance from flower to flower across the landscape, and sip the nectar from the thousands of blossoms which are scattered around. Birds hop from spray to spray, exulting with cheerful songs at the return of spring. The fresh daily arrivals of our summer birds can scarcely be viewed by any one without pleasure—the swallow, the cuckoo, the nightingale, and the whole tribe of warblers arrive about the 20th, and enliven both day and night with their varied songs.

“Happy who walks with him! whom what he finds

Of flavour or of scent in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.”

The swallow, the house-martin, and the sand-martin generally arrive in the second week, sometimes a little earlier or a little later, according to the wind and weather. The swift comes about the end, seldom earlier than the 28th. The wryneck arrives early in the month, usually a few days before the cuckoo, whence it has been called the cuckoo's mate. The nightingale, the red-start, the white-throat, the lesser white-throat, the yellow wren, the whinchat, and the blackcap, all arrive about the 20th of the month, or very shortly afterwards. The last of our winter birds now leave us, and retire to their summer quarters to nestle.

Now faded nature smiles again,
And flowers bedeck the field;
The trees that clothe both hill and plain,
Their leaves and blossoms yield.

Before stern winter's with'ring blast
Their glories quickly fled;
Left all the fields a dreary waste,
And stripp'd each leafy shade.

But verdure now adorns the sod,
And clothes the cheerful plain;
The trees have heard the voice of God,
And flourish green again.

Notices of New Books.

Memoirs of the Life, Character, and Labours of the Rev. John Smith, late of Sheffield. By Richard Treffry, jun.; with an Introductory Essay; by the Rev. James Dixon, D.D. Eighth Edition. London: sold by John Mason.

THE name of John Smith is as ointment poured forth to thousands of Methodists, and we trust the day is far distant when it will be otherwise. Divide the Wesleyan family as you may, all will claim kindred with such men; and in the homes and hearts of Methodists of all sorts, the records of soul-saving devotedness and self-sacrificing zeal will ever find welcome and be held in high-esteem.

The memoir of this eminently successful revivalist, by Richard Treffry, junr., is well known to be an earnest, thoughtful, talented, and truly edifying review of a remarkable career of the highest class of usefulness. Though received on its first appearance with some disfavour, it at once assumed a permanent place in Methodist biography, and has maintained it against all cavillers ever since. It is not a literary biography, for John Smith was not a literary preacher: but, gifted with strong sound sense, great powers of mental concentration and eloquence, with an ever-burning zeal for the salvation of perishing sinners, he was a worthy example for all who study to prove themselves workmen that need not be ashamed. To such this excellent memoir is a deeply interesting subject of meditation. That it has reached its eighth edition, through the force of intrinsic merit alone, is sufficient evidence of the estimation in which it is held.

The present edition is greatly enhanced in value by an able introductory essay from the pen of Dr. Dixon, some of whose thoughts and sentiments are just now deserving the especial attention of those who occupy high places in the church. May God give them discerning spirits, and understanding in all things.

Christian Theology explained and defended. By William Cooke. Third edition, or eighth thousand. London: Partridge & Oakley.

Mr. Cooke has our best thanks for this new edition of his admirable work. We are not less desirous now of commending it to the attention of our brethren, than when we noticed a former edition. It would delight us to find a copy in the hand of every theological student;—all preachers of the gospel should sustain that character. We hail with satisfaction the promise of another volume on subjects which will make the treatise more complete, and trust that the author will be enabled to accomplish his task speedily.

Christ Glorified in the Life, Experience, and Character of Joseph B. Shrewsbury, late a Medical Student and Wesleyan Local Preacher in Bradford, Yorkshire. Written by his Father. London: John Mason.

We are glad to receive a third edition of this interesting memoir. The appendix and portrait add to the value of the volume. We trust that Christ will be glorified by its extensive circulation.

Historical Sketch of the Ancient and Modern Church in Britain, its Doctrines, Liturgy, Creeds, Articles, Canons, Revenues; early Martyrs by the Heathen, and also by Roman Catholic and Protestant Bishops, up to modern times, illustrated; strange Doctrinal Errors of the early fathers, or so called holy fathers (some cotemporary with the apostles); with extracts on the General History of the different periods. Compiled from the best authorities. By John Smedley, Lea Mills, Matlock, Derbyshire. London: Hamilton, Adams & Co. Derby: W. & G. Wilkins.

This is the first division of a work which has been undertaken to place authentic information on the subjects of which it treats, within the reach of persons of limited means, both in reference to their pecuniary resources and literary attainments. About 100 pages of closely printed letterpress are presented for sixpence; and an intimation is given that the whole work will be completed as rapidly as possible, and published in a cloth bound volume for 1s. 6d.

Mr. Smedley has undertaken a work of no ordinary character, and one which will require much diligent research, and calm, intelligent, reflective investigation. To the prosecution of this he seems to have been drawn by the accumulation of matter while directing his attention to the glaring inconsistencies which he fancied he discovered in the Established Church, and which, as a church reformer of a vigorous stamp, he was anxious to get rid of. Although he does not acknowledge himself a dissenter, his exposures form ample apologies for those

who do; and he seems determined not to rest until the church, "as by law established," shall not only in her formularies pray "for all who profess and call themselves Christians," but shall extend in very deed the right hand of fellowship to such.

We have often regretted the want of information on church history among many otherwise well informed and intelligent individuals; and the times in which we live demand that this ignorance should not be suffered to continue. If Christian men will not submit to priestly domination, oppression, and wrong, they must read the history of the past in connection with the church; and any individual who will be at the pains of bringing such history into a moderate size, and a readable shape, for a small price, within the reach of the *million*, is deserving of all thanks.

Two Letters to the Editor of the Wesleyan Times on the Methodist Class-Meeting, and the conditions of Church Membership. By John Hanson. London: R. Dalman.

Only one of these letters has appeared in print previous to the present issue, the second letter having reached its destination after the period which the editor had fixed for the close of the discussion. Both are now presented by their author in the form of a pamphlet, "with a prayer and a hope that they may in some measure, however small, assist to preserve proper views of an institution so valuable. They are dedicated to the favour of all the fast friends of old-fashioned class-meetings."

A Memoir of the Rev. W. A. B. Johnson, Missionary of the Church Missionary Society in Regent's Town, Sierra Leone, with some prefatory remarks. By the Rev. William Jowett, M.A. London: Seeleys.

The subject of this memoir was a poor Hanoverian, occupied as a sugar refiner in London, when, under the influence of the Spirit, he became a child of God. His conversion and call to the missionary work is narrated by himself with admirable simplicity in a journal kept by him while in Africa. It seems strange that the papers, extracts from which nearly make up the volume before us, should have lain buried thirty years in the offices of the Church Missionary Society. We are glad, however, that they have at length been brought forward, and think that the Christian Church ought to be grateful for such a record of the success which God vouchsafed to this devoted man's simple-hearted, unswerving efforts to extend the Saviour's kingdom in a country where the liberated negro not only found a home from the oppression of slavery, but

became enfranchised with the liberty of the sons of God.

Truths Maintained. By James Biden.
London: Aylott & Co.

This volume comprises papers on the following subjects:—

1. The Antichrist, not Atheistic Anarchy, but a False Ecclesiastical System.
2. The Church on Earth, not a Body having an Ecclesiastical Organisation, but composed of Members of Christ's Body, in Spiritual Union.
3. The Kingdom of Heaven.
4. Priesthood — Universal in the True Church.
5. The Keys of the Kingdom of Heaven belong to the Church.
6. Baptism. Water Baptism admits to the Outer, or Nominal Kingdom; Spirit Baptism, to the Inner, or True Kingdom; the one baptism being Independent and Irrespective of the other.
7. The Eucharist not a Sacrifice, but a Commemoration of a Completed Sacrifice.
8. Life and Death.
9. The Creeds of Christendom.

The author calls himself a member of the Church of England. In a former work published by him under the designation of "The True Church," he says,—“I am a sincere member of the national church. From old associations, and from long attendance upon her services, I am truly attached to her. I am not a defender of her faults; I delight in her communion and in her liturgy. Her form of prayer I think stamped with the divine seal.” In the volume before us that connection is not repudiated.

Truly this “Church of England” must be a great net including fishes of all kinds, without any discriminating power of selecting the good from the bad, and hrowing the latter away. Some of these bad fishes are rather of a slippery description, so that it would be difficult to put forth the hand and catch them by the tail, to determine whether they are good or bad.

We think there would be quite as much propriety in G. J. Holyoake and Nicholas Wiseman calling themselves members of the national church, as he author of “Truths Maintained.” Not that we desire to institute any comparison between him and either of those gentlemen; but he as decidedly ignores her doctrines and sets aside her formularies as they do. We are not, however, disposed to do battle for the Church, or snatch from her pale one who attempts to prove that “a clergy church is Antichrist;” that “a separated ministry, as a communicating, mediating, absorbing body, is wholly foreign to true Christianity. The law contained in ordinances was abolished by Christ; and

all who, through love to God, seek union with God, are kings and priests unto God. To pretend to convey the Holy Ghost, whereby a ghostly power is communicated to others through a ministerial act, is highly sinful and sacrilegious.” On these subjects, as also in reference to his views on Baptism, the Lord's Supper, &c., we agree with him in opposition to the creed of the church of which he professes to be a member; but when he advances into subjects evidently “too high for him,” and assumes to be “wise above that which is written,” attempting to be more merciful than God, putting out the fires which “never can be quenched,” describing Satan as a mere “personification necessarily allied to man's nature as a compound being,” we beg to part company with Mr. Biden, and shall stick to the *old book*, exclaiming with Dr. Watts—

“Could all the forms which men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Bible to my heart.”

We deeply regret that a mind which has evidently been moving toward the light and obtaining emancipation from the thralldom of clericism and mere ecclesiastical policy, should be so influenced by the glare of false liberality, as to adopt the semi-infidelity of universalists; and yet this is unmistakably the fact in reference to this author. Here is a bold avowal of his opinions, and, after stating them, he has the temerity to say, “Having arrived at these conclusions, which admit of no gainsaying, and they being the opposites of the doctrines taught in Christendom, it becomes imperative that a change be entered upon;” and of course he anticipates their speedy and universal adoption. But we rejoice in the assurance contained in the language of inspiration,—“The foolishness of God is wiser than man, and the weakness of God is stronger than men,” and have no fears as to the result.

Methodism, Past and Present: being a Documentary and Historical Investigation of Wesleyan Methodism, in its Constitutional Principles and its Connexional Policy. By W. B. Carter, of Nottingham. Third Edition, with important Appendices. London: Partridge & Oakley.

We are glad to see that this able pamphlet has reached a third edition, and that its value is augmented by the addition of important elucidatory appendices. We learn also with gratification that the author has determined to allow his brethren, the local preachers, the privilege of obtaining copies at half-price through our publishers. Its argument remains yet unanswered and unanswerable.

Correspondence.

"ARMIES AND WARS."

A REPLY.

(Concluded from page 113.)

The chief principle of the Peace Society is, "Christian non-resistance to evil," founded on the injunctions of our divine Lawgiver,—“But I say unto you, that ye resist not evil. Love your enemies. Bless them that curse you. Do good to them that hate you.” And they cannot conceive by what law of interpretation these precepts can be reconciled with standing armies, and hiring men to shoot each other by thousands. They think the common-sense meaning of them is, that they forbid all resistance to an enemy who would inflict an injury, and, on the contrary, return him love for hate, good for evil. And there is a remarkable feature in these repeated precepts—that they are founded on the very supposition that there were, and would be, men and nations, Christians so called, the very persons to whom St. James administered his sharp rebuke, as well as heathen and barbarous tribes, that would only be governed by the blind instincts of unrenowned nature, toward whom the spirit enjoined by the Word of God is to be exercised. Bad as human nature is, the Bible supposes that man will love his friend; but Christianity is higher, holier, and more godlike; it fixes its love upon its enemies, and kills them by acts of kindness. And if it cannot accomplish this, it will suffer, and die, rather than fight.

The question is, then, Is all resistance to evil forbidden? Certainly not. Evil men are to be rebuked, reprov'd, remonstrated with, and protested against, that they may be ashamed and corrected. And there is an active moral and physical resistance, uninjurious to the evil doer, and only calculated to restrain him from deadly violence and extreme outrage, which is not forbidden; a resistance we see exercised, almost every day, for the sake of good order and peace; alike merciful to the man that would do wrong, and to him that is exposed to suffer wrong. But surely there is no parallel between this mode of resistance, and armies of men with deadly weapons destroying each other by thousands, for the gratification of national pride, ambition, and gain. This is the resistance these precepts prohibit, and all resistance to save property, and even life, by means of injury inflicted; the resisting of injury by injury. A person may say, If I saw a man taking my

property, and about to take my life, I would shoot him if I could. All I can say to such is—there is no doubt you would. It is human nature, but it is not Christianity. That says, suffer wrong, rather than inflict an injury; and such persons must settle the point with the great Lawgiver and Judge.

I have noticed the nature, the influence and natural fruit, of the war spirit and standing armies: That in all these there are unmixed evils: That in their very nature, they can produce no lasting good: That the history of the world has but one tale to tell about them—“mourning, and lamentation, and woe.” Now let us just look at the nature, influence, and fruit of the peace principle, advocated and recommended by the Peace Society—namely, Christian non-resistance—good for evil—love for hate. To a Christian man, this principle cannot but appear to be good, because it is founded on the plain and obvious meaning of the plainest precepts ever enjoined by the blessed Saviour; who has never qualified them in any way, in order to justify war, whether offensive or defensive. Indeed, such qualifications, if found, would annul the precepts themselves, and frustrate their very design.

It is good, because it is Godlike. Like Him in His nature, “God is love;” like Him in His character, “He is loving to every man, and His tender mercies are over all His works;” and like Him in His redeeming love and mercy to a rebel world. Good it must be, because it springs from faith in the inspired book, and obedience to the authority of the great Lawgiver. Let us now look at its natural influence. I hesitate not to say, that it is founded in the true philosophy of human nature. God himself (we speak with reverence) has given us the perfect pattern. With what absolute authority he may command the obedience of every human being; with what infinite ease, by his power, he could subdue every rebel spirit. But has he taken this method to subdue the human heart? Quite the contrary. Human nature is too bad to be conquered by any method but love. You may grind it by oppression; you may cut it to mince-meat by the sword; you may inflict all the horrors and miseries that human power and ingenuity can invent, and it will still rebel. But let love be tried, and it will melt and break. How many millions have been subdued and broken to pieces, and transformed, by redeeming love? “And I, if I be lifted up, will draw all men unto

me." "We love him because he first loved us." And love is the same in God and in man, the same in its nature, and the same in its influence. It has a power which all the artillery of the world can never boast of; and Christian men, who advocate war, have but little faith in their own principles and in the power of their own Christianity, though that Christianity can boast of triumphs over men, which standing armies, and fighting armies, and what is called lawful self-defence, never achieved. These may kill, or convert men into fiends, but they can never overcome the depravity of the human heart, and teach men to love each other.

The peace principle, which is only another word for true religion, has on record facts by thousands, of human nature, in its wildest and most ferocious forms, being overcome by it. Time would fail to enumerate them, but I will give two or three merely as specimens of its power.

Take the case of the Society of Friends, on their settlement among the Indians of North America. It is a matter of undisputed history that they lived among that warlike and ferocious race, while their white brethren were frequently at war with them, and yet, during seventy years, only two or three of their number fell victims to Indian warriors, and these only because they were seen with war weapons about them. It is said that it will take two to quarrel; it requires two also to fight.

During the French war, an English merchant fitted out a ship richly laden for a foreign market, and, being a Christian man, he forbade the captain taking weapons or ammunition for self-defence. A French privateer chased her, and, coming alongside, boarded her. Astonished to find no resistance, the captain inquired where their guns were; and being told that the owner was a man of peace, and that he would not suffer his men to fight, he walked grumbling about the deck for some time, and then, in dudgeon, said—"You may take your ship and cargo, I will not have it;" and they brought it home in safety.

These two are sufficient as specimens of the power of the peace principle in the time of war. Such cases might be easily multiplied from historical collections, of travellers and missionaries; but I have selected these to show its influence—first, upon a purely heathen people; and, secondly, upon a warlike, ambitious man, who had the strongest temptation before him to gratify his avarice, by taking possession, without resistance, of the ship and cargo. In the one case, heathens, who, it is said, are

only guided by the blind instincts of an unrenowned nature, were melted into kindness by the exhibition of Christian principle, though at the same time raging with fury against the fighting Christians; and in the other, a warlike man, whose trade was to kill and plunder, actually subdued and disarmed of fury by the simple determination, "We will not fight, for we are men of peace."

If the question be asked, "What would you do with the Emperor of Russia?" I would answer, "I would do the thing that is right, and leave the event with God." If I could reconcile the war spirit, or what is called self-defence by standing or fighting armies, with the spirit of true religion, or the plain precepts of the Word of God, I would say, "By all means oppose force to force, and check, and if possible stop, his ambitious career." But if, on the contrary, I believe that it is perfectly impossible to reconcile the duties of blessing my enemies, praying for their welfare, returning them good for evil, love for hate, and resisting not evil—all of which I am positively commanded to observe—if, I say, I cannot reconcile my duty to God, and my duty to my fellow-creatures, with this horrid system of paying men to send thousands upon thousands blaspheming to their final account, and to perpetrate the untold miseries which always result from such a system in this world, then I say, Fight no more—no, not to save life, or property, or country, or anything else. Better lose all by serving and obeying God, than gain all by a disregard to his authority and will. And if the Church had retained its primitive purity, its peace principle, there would have been no necessity now for a few Christians to form themselves into what is called "a Peace Society," to prevent, if possible, *professing Christians* murdering each other wholesale, by simply reminding them of the heavenly precepts which are to govern their conduct toward God and man. This was thoroughly understood by the first Christians, whether in relation to each other, or to heathen nations. Justin Martyr says, "Christ has forbidden the use of the sword." Origen says, "We have become children of peace; we no longer take up the sword." Maximilian, a primitive Christian, when commanded to have his name enrolled as a soldier, said, "I am a Christian; I can die, but I cannot fight;" and he was executed.

Before I close, I must notice one more erroneous sentiment which "C." has put forth, That the war spirit must continue till Christ renews every heart. This is the common, and I cannot but call it

senseless, objection to the principles and efforts of the Peace Society. What is it but saying, we will love our enemies when we have none to love; we will not resist evil when we have none to resist; we will return blessing for cursing when we have none to curse us; and we will not resent an injury by inflicting one when we have no one to injure us? Besides, is there anything in the Bible to warrant the belief that this is God's method of renewing the world—holding the sword in one hand, and the Gospel in the other—professing to love our enemies one minute, and shooting them the next, without the least authority from God, but in direct opposition to his repeated injunctions? If there be one thing plainer in the Gospel than another, it is, that the Church should give a living reality to its teaching. Dark, depraved, and sunk as human nature is, the darkest tribes of men have seen through the hypocrisy of this, and have rejected the Bible as a lie, when they have heard the teacher of it enforce its heavenly truths, and then saw Christian nations go to war with each other. Did the first preacher understand this to be the way by which the world was to be converted? Is it not a fact that the sword has retarded and weakened the triumphs of the Gospel? And then to speak in a tone of exultation, that the war spirit is too powerful for the Peace Society, is only to reiterate the old objection to Christianity itself, or the means by which it was intended to subdue the world. It was folly and weakness in the estimation of Jew and Gentile. Just so: the war spirit is rampant; nation is rising against nation, and we hear of wars, and rumours of wars; and the puny efforts of the Peace Society to stem the torrent, is weakness itself—an object of wise men's ridicule. But the members of that Society can afford to bear this. They have no faith in *their* power to change the opinions, sentiments, and feelings of warlike nations; but they have faith in the *weapons* they use. It is true they are not carnal, but they "are mighty through God." They do not place their confidence in their organisation, or in their political recommendations, however wise and judicious they may be, but in the power of their principle, founded, as they know it is, in immutable truth and righteousness. And they consider that the hostile attitude of the nations is no more an argument against the truth and power of that principle, than the present state of the world is an argument against the truth and power of the Gospel, or the virtue of a medicine which has cured fifty men who have taken it, and left

five hundred to die that have rejected it: Kings and governments may laugh at it, and fight on, and eat the fruit of their doings; and professing Christians may plead for standing armies as the bulwark of nations, but that nation alone is safe whose trust is in the Lord Jehovah.

Yours truly,

ISAAC ENGLISH.

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

CONGRATULATION OF A LADY ON HER
RECOVERY FROM MATERNAL SUFFERING
AND PAIN, AND STIMULATION TO SPIRITUAL
AIMS AND EFFORTS.

MY DEAR FRIEND,—When I consider the difference of circumstances that now constrain me to write, from what they were when I wrote before, I may take up my pen with pleasure, and communicate my pleasures as far as pen, ink, and paper can enable me to do it.

When I wrote last how painful were your feelings, and how fruitful your fears. Who could determine whether life or death would be the issue of your approaching trial? You had to tread upon ground beset with dangers on either side,—to walk upon a narrow plank, where a false step would have precipitated you into the gulf of death on either hand. As far as human judgment could calculate there was more to fear than to hope; and I feel truly thankful in answering the question,—Where is Mrs. *** now? Has she crossed the gulf, and walked over it upon the narrow plank without stepping aside and falling into a yawning grave? Yes, praise the Lord! she has walked across and her feet have been kept; she has been preserved herself from falling; though her babe dropped in, the mother is still spared. The fruit dropped, but the tree lives: so that we may "sing of mercy and judgment" still; and though we cannot now fully account for the dealings of Providence towards you, yet faith submits, and patience says, no doubt, but "He hath done all things well."

My dear Mrs. ***, I trust you now feel your obligations and your responsibility, as the Lord intends you should; that the recollection of the danger you have escaped, and the mercies you now possess, inspire you with the most grateful and affectionate sentiments towards the "God of your life," and that your constant inquiry is, "What shall I render unto the Lord for all his benefits?" I trust that these grateful and affectionate sentiments are a sweet and powerful stimulant to the doing of that which is highly pleasing to God, and that is, pressing after higher attainments in the

life of God in the soul, by agonising for more intimate union with him, and a greater conformity to him. It is to this that all the providences, purposes, and promises of God lead us if we follow them. It was for this that Jesus died, and for this he lives. There is not a stroke his rod inflicts, nor a gift his hand bestows but the object is "that we may be partakers of his holiness." O then, my dear friend, forget the things that are behind, so as not to rest in them; and then also remember the things that are behind—remember where you have fallen short: remember what the Lord has done for you, and how he has borne with you; remember the pit from which he has delivered you, and look upon the rock on which he has placed you; thus forget and thus remember, and let both urge you to "press towards the mark for the prize of the high calling of God in Christ Jesus."

Inward holiness is the grand qualification for extensive usefulness. There is always something in real life which cannot fully be imitated. The countenance, the language, the tone of voice, of deep and genuine piety, carries along with it an indescribable air of reality, which shows that holy thoughts, words, and actions, are the natural pulsations of the heart (in which holiness dwells). Supreme and ardent love to the Lord Jesus Christ puts on no forced appearances: there is nothing of affectation about it. It warns, and reproves, and exhorts "with all long-suffering and doctrine." St. Paul's temper and conduct evidently show it—his letters testify it. His enemies felt their force, and were obliged to acknowledge that they were "weighty and powerful." But it was the reproofs of love which made his opposers feel them. His children (in Christ) also felt the energy of the consolations and directions with which they were replete. But it was the enlightening, animating sunbeams of love which gave vitality to every sentence. Well, and cannot we obtain the same measure of this holy principle in our hearts, which may run through all our powers, and all our tempers, and all our actions, as blood runs through every member of the body? No doubt of it. There is the same ocean of love in the bosom of the Father; the same channel of love in the blood and the mediation of Jesus the Son of God; the same will and power in the Spirit of Love; and no doubt but if we stretch out the same hand of faith,—if we exercise the same faith as he, we also shall "know the love of Christ which passeth knowledge," and "be filled with all the fullness of God." O then, let this be the object of our pursuit, the subject of our prayers,

and the blessing we look for in every mean of grace. Let every impediment be avoided. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race" of holiness, "looking unto Jesus."

Things which are little in themselves may be great hindrances to our communion with God, obstructing the communications of the Holy Spirit to the soul. A small grain of sand in the eye is little in itself, but the pain it inflicts is most acute. Perhaps one of the peculiar dangers to which we are exposed in the present day is overlooking what we consider little things: and that makes our attainments superficial, and our temper and spirit to participate too much of the spirit of the world. You know the first duty that our Lord enjoins upon his followers is, "let him deny himself;" the next is like unto it, which is, "and take up his cross"; and the third includes them both, though a distinct duty, in saying, "let him follow me." And we know he promises that he that thus followeth Christ "shall not walk in darkness, but shall have the light of life."

Come then, my dear sister, let us lay these things to heart. We are created to be holy, and useful, and happy. We are redeemed for the same grand purposes. We are enlightened and regenerated for no other end. We are preserved to obtain these blessings, and in these things to "show forth the praises of him who hath called us out of darkness into his marvellous light." And your life is not simply preserved, but remarkably restored; and surely the end is that "grace, mercy, and peace may be multiplied" in your own soul, and that these graces superabounding in your experience may appear in the "fruits of righteousness to the glory of God."

When I glance at your restoration, I catch a sort of feeling which I cannot readily define. The favour is so great, so seasonable, so rich, so free, that I cannot but think that the advantage to your own soul will be so deep, and the profit of it to others will be so sensibly felt that they will especially share with you in all those privileges which the Lord has favoured you with. How precious must the Bible be to you now! How valuable the Sabbath! And what "feasts of fat things" must the ordinances be to you now! With what relish do you (may I say?) devour the truth now, when "hungering and thirsting after righteousness!" You can adopt the language of the prophet and say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart."—Jeremiah xv.

16. Methinks I hear you sing with David and Dr. Watts :—

"What shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

Among the saints that fill thine house,
My offerings shall be paid;
There shall my zeal perform the vows
My soul in anguish made.

Now I am thine, for ever thine,
Nor shall my purpose move;
Thy hand hath loosed my bands of pain,
And bound me with thy love.

How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee."

It is certainly of the last importance that the late painful and gracious visitation should be personally improved, which may prevent another visitation of correction, as well as obtain some special and present advantage. If the Lord take the rod into his hand again, the strokes may be more numerous and weighty; and the pain may be heightened by the stinging reflection that because you did not sufficiently improve the last infliction the Lord is obliged to correct again. But praise the Lord! "I hope better things, and things which accompany salvation," and that—

"Your remnant of days
Shall be spent to his praise,
Who died the whole world to redeem."

Then, after this pilgrimage of life is ended, and every storm blown over, you will enter the gates of the city with "singing, and everlasting joy shall be upon your head: you shall obtain joy and gladness, and sorrow and sighing shall flee away."

How solid and increasing will be your delight when you review the journey of life in all its varying stages. When all its chequered scenes shall be studded with pearls, and sparkle with transcendent glory in your eyes, and you see the perfections of God shining with the greatest lustre in those pains and bereavements which had been surrounded by the deepest clouds, and covered with such darkness, as, at the time, you thought you could almost feel. But then it will be all day—all demonstration—all as clear as light can make it—all glory—all love—all admiration and adoration—all joy;—joy of the Lord—joy in the Lord—joy with angels and friends—joy in review—joy in survey—joy in prospect—joy above us—joy beneath us—joy around us—joy before us; pure, perfect, increasing, infinite, and eternal! O! I hope to share with you in this joy. I hope to hear the Saviour say at last to

myself and my friends, "Enter ye into the joy of your Lord." Amen and Amen, says the heart of your friend,

W. Dawson.

Barnbow, May 22, 1829.

P.S.—I hope Mr. *** continues well. Long may he enjoy that invaluable blessing—health; and as long may a holy soul give life to a healthy body.

IS THE "MUTUAL-AID ASSOCIATION" ON A SAFE BASIS?

[We gladly give insertion to the following letter, because we think it is important to have the matters to which it refers well discussed by the brethren previous to the aggregate meeting. We are not prepared, however, to admit the correctness of all our correspondent's conclusions, but for the present we prefer throwing open the subject without further remarks of our own. We would rather have a depreciating view taken of our circumstances by an earnest, thoughtful friend, than be recklessly urged forward by mere impulsive feeling for the suffering brethren. If we have impediments to our progress, "men of thought and men of action" must "clear the way."]

MARKET STREET, AYLESBURY,
March 4th, 1854.

Dear Sir,—I am obliged for the "Report of the Committee appointed to consider the terms of membership in, and the benefits offered by, the Local Preachers' Mutual-Aid Association, with a view of placing it upon a sound financial basis, and of precluding the necessity of periodical discussion and change of its rules." You will gather from the following remarks in what respects I think it defective, and also what, in my opinion, would be the proper basis for the Association to rest upon.

If I understand the third paragraph of the report rightly, the income of the past year should have been, from members' entrance fees and subscriptions, £1,967 2s. 8d., instead of £1,475 7s., its actual amount, in order to meet the SIX CLAMS ALONE! while a further sum of £700 would be required for the superannuated members. This is a startling statement, but one which accords very nearly with my own conjectural figures.

The Report states in paragraph the 9th, that the Committee, after naming three distinct plans upon which their deliberations might proceed, resolved to adopt the *third*, to this effect, viz. :—"The Association might be continued as it is, partly self-sustaining, and partly sustained by benevolence." This, Sir, is exactly my own view; but, unfortu-

nately, though announced as *the principle*, in distinction from the two preceding it, which forms the foundation for the recommendations of the committee, they have incorporated a partial application of both the preceding plans, which, by implication, they had condemned.

The first proposition of the committee may be allowed to pass without observation. To the second there is great objection; for you at once shut out many of the poorer brethren, who cannot possibly afford more than threepence per week. Then, also, many now in the Association might feel themselves obliged to leave it, from the increased rate of payment. Lastly, this great disturbance of existing arrangements, this breaking faith with the poorer members (for in this light it will be regarded by some among them), this, alone, will not half meet the difficulties of the case.

Again, if you establish two classes of payments, there must also be two classes of benefit, or great discontent will be fostered by the arrangement; besides the fact that, by increasing both the *payments* and the *relief proportionately*, the funds of the Association will not be improved by it.

The annual attempts to alter the rate of benefit by an arbitrary vote, and the existence of a *felt necessity* for such attempts, cannot but be considered to be a matter of sincere regret, and one upon which no pains should be spared in seeking an adequate, just, simple, but effectual remedy.

It does appear to me that such a remedy, righteous in principle, just, and still benevolent in its application, is to be found and applied with a very small amount of additional trouble.

From the investigations of the Committee, they appear to be able to state accurately what the present subscription of 3d. per week will afford in payment of *sick claims, superannuations, and funerals*. Now, I lay it down as a fact, that *beyond this, you can only offer an additional benefit to the amount of the free subscriptions year by year*. As these are, of necessity, fluctuating, I contend that the additional aid should vary each year with the amount of free subscriptions, and that any arrangements will be unsound, defective, or unjust in their operation, if not based upon this fact, and regulated by this principle.

The following are the principal suggestions which appear necessary for the safe working of the Association:—

I. Let a distinct account be kept of the *entrance fees* and *subscriptions* of members.

II. That the entrance fee for brethren under 30 years of age be 10s., and in-

crease 1s. per year to the age of 55; after which age the general committee should decide its amount.

III. That the quarterly subscription be 3s. 3d. per quarter, 8d. per week.

IV. Let a separate account be kept of all *free donations, subscriptions, collections, and legacies*, year by year.

V. That such payments only be guaranteed during sickness and for funerals, as it may be proved, by the committee's late investigations, 3d. per week is adequate to sustain in any well regulated benefit society in successful operation.

From a comparison of the statement of the committee with my own conjectures, I imagine this would be about 4s. 6d. per week in sickness, 2s. per week superannuation allowance, and £4 at death,—a small amount, truly; but it must be borne in mind the subscription money to *purchase* it (for this is a plain business transaction) is also proportionately small.

VI. That out of the whole amount of free subscriptions, after deducting the Secretary's salary, and any payments on account of the Magazine, or other payments which cannot be charged upon the benefit fund, a further sum of one-tenth of the remainder be paid over to the capital account, *as rest*, to increase the property and stability of the Association, and also to serve as a margin, should the expenses at any time exceed the estimated amount, or the free subscriptions fall below the estimate.

VII. That the remaining free subscriptions, after the above deductions, be apportioned equally among the claimants in each year.

VIII. To carry out the last suggestion, let it be an instruction to the general committee at its first sitting after the aggregate meeting, to estimate the amount of free subscriptions for the year, and also to estimate the amount of claims; and at that meeting to declare the proportion of *additional* eleemosynary relief to be added for the year to the guaranteed amount of benefit, whether it be one-seventh, one-sixth, one-fourth, one-third, one-half, five-eighths, or any other proportion.

Suppose the rate declared for the first year to be *one-half*, then the relief actually received would be 6s. 9d. per week in sickness, 3s. per week superannuation allowance, and £6 at death.

You cannot give in charity more than you receive. And you *ought to guarantee* to every one that rate of benefit his money would obtain for him in any benefit society. To go on as at present is certain death to the society, unless an immense reduction is made hereafter in

to sell the poisonous liquors. We say supposed gain, for it is plainly a real loss, as those who abstain, and lay their money out in other articles, are to a far greater extent the supporters of the ordinary revenue of the country; besides the benefit that accrues from the lessening of pauperism, suffering, and crime. We repeat, that men who live under the Maine Liquor Law are no longer—

Licensed to make the strong man weak,
 Licensed to lay a wise man low;
 Licensed a wife's fond heart to break,
 And make her children's tears to flow.
 Licensed to do his neighbour harm,
 Licensed to kindle hate and strife;
 Licensed to nerve the robber's arm,
 Licensed to whet the murderer's knife!
 Licensed where peace and quiet dwell,
 To bring disease, and want, and woe;
 Licensed to make this world a hell,
 And fit men for a hell below.

In the northern part of the United States of America, in Canada, New Brunswick, and Nova Scotia, a suffering and an indignant people have for years been attacking the License Laws. They believe it wrong for a Christian government to license the sale of alcoholic drinks, for the habitual use of men and women, to madden and destroy, to poison and contaminate the very fountains of society. They have nobly fought for the freedom of their towns and cities—the purity of their homes; and now by overwhelming majorities at the elections, the people have carried their point, and the sale of intoxicating liquors in the groceries and taverns, is no longer permitted, and the Maine Liquor Law has been enacted in several of the States. For many years there has been a continuous agitation of the subject in the different States—the people have willed the law, and now it is in full and fair operation.

As we have before stated, public opinion has borne severely on the manufacture and sale of intoxicating liquors. The subject has been brought out prominently, meeting after meeting has been held, and numberless orations given. Petitions have been presented to the different legislatures; and the point has been contested at the poll booth. The people of Maine elected men in 1851, who were pledged to oppose any further legalisation of the liquor traffic. In June, 1851, the Legislature of the State of Maine enacted a law, prohibiting the manufacture and sale of liquors, except as expressly provided for mechanical, medicinal, and religious purposes. Thus, in the most northerly of the United States, the scene of the boundary line disputes between the United States and Great

Britain, has a principle seen the light, that bids fair to calm down the excitement of the ardent politicians of England and America, and aid in the long-wished-for advent of that period, when the nations of the earth shall learn war no more.

This event encouraged the temperance men of the Northern States to renewed effort, and the result of a continuous agitation of this subject is, that this prohibitory law has in its substance been enacted in the States of Rhode Island, Vermont, and Massachusetts, one or two territorial districts, while the English State of New Brunswick, adjoining Maine, has passed a similar law against spirituous liquors.

Various prohibitory laws have been enacted by the Government of the United States, which prohibit the sale of spirituous liquors to the Indians in their own country, and enacts very heavy penalties for the breach thereof. The same law provides for the prevention of distillation, and the destruction of all property connected with the manufacture and sale of liquor, giving power and authority to certain officers for that purpose. Thus fortified by the Act of the Congress, various other States have passed prohibitory enactments, bearing on the License Laws of their own district. In Iowa, they prohibit the sale of liquor by the glass or dram, under a penalty of from ten to one hundred dollars, or imprisonment not exceeding ninety days. The Legislatures of Illinois and Ohio have forbidden all sale, to be drunk on the premises—a striking contrast to the English inscription on the licensed beer-houses—to be drunk on the premises.

At the present time (1853) there is a strong excitement in the States of New York and Pennsylvania, and the friends of the Maine Law are urging the subject on the attention of their Senate and House of Representatives, with strong hopes of an early result. Brother Jonathan in his go-a-head style seems determined that a clear sweep shall be made of the License Laws of America, and hence all the energies of the Temperance movement are directed to that all-pervading subject—the Maine Liquor Law. The Canadas are also progressing in the same question.

In England, the difficulties connected with the agitation of this subject are formidable. The financial and monetary interest look on it with feelings of horror: what, say they, is to become of the revenue—the millions of pounds it produces? To this we reply, that experience has hitherto proved, that the revenue is the gainer by the change from the pur-

chase of spirituous, to the necessary excisable and other articles that families constantly require. The interested class of course will show fierce fight: the lordly distiller, the gentleman brewer, the genteel spirit merchant, the respectable publican, and the jerry lord, with all their families and dependants, their servants and hangers-on; and all the lovers and sippers of strong drink, from the courtly lady to the walking harlot, or the titled lordling to the beggared sot—will stand up for their rights as free-born Englishmen, and demand that they have liberty to make, liberty to sell, liberty to buy, strong drink of every kind: in other words, liberty to kill, murder, and poison their neighbours and themselves. Who pays for all this?—the people. It has been often shown that strong drink curses all who touch it—the maker, the seller, and the buyer; and if the trade were stopped, and every one in the business were pensioned off next month by the Government, the people would be the gainers. The nation is being daily demoralised by strong drink, and nothing but the Maine Law will shut up the poison shops and *breathing holes of hell*, that throng our land. What course remains, but to agitate—agitate—agitate for the repeal of every License Law in Britain.

It is early yet to speak of the results of the operation of the Maine Law. In Maine only has it been in operation two years, but there the success of the

movement has been very encouraging. One statement here must suffice:—The Mayor of Portland, the chief town of Maine, says, that a year ago that city contained from three hundred to four hundred grog shops, and now not one. In these grog shops £60,000 per annum was expended. This would have bought four barrels of flour, and five cords of wood for every family in the city. A new gaol and almshouse were about to be built, at a cost of £5,000, and now they are not wanted. Mr. Hadley, a city missionary in the same town, declares, that since the passing of the act, for three months, he had not seen a single person intoxicated. Again, "Not a parallel, nor a resemblance of the frequent occurrences of distress and misery, as the fruit of intemperance, which the record of the winter of 1850-51 contains, can be found on that of 1851-52."

During the year 1852, the time arrived for the election of the members of the Senate and House of Representatives in Maine. No reaction had taken place; on the contrary, nineteen Maine Law men were chosen, with but two in opposition. For the lower house, eighty-four are elected who are in favour of the law, and twenty-two against. Some twenty or thirty were not heard from. "The tidings," say the Americans, "has sealed the doom of alcohol, and insured the continuance of the law, and its triumph in all the States of the Union. *Laus Deo!*" W.

Poetry.

THE FALLING STAR.

Adown the western heavens it shot,
A momentary ray;
It glittered for an instant there,
Then vanished quite away.
A lovely stream of silver light,
It flashed across the sky;
As though some wandering cherubim,
Just then had darted by!
How beautiful! but, oh! how soon
The beautiful was gone;
Its glory wasted as it fell,
And vanished as it shone!
No splendour followed on its course,
Nor lingered on its track;
No summons, mandate, sign, or voice,
Might bring the lost one back!
Thus gleams of reason flash across
The wild, disordered mind;
They cheer the darkness for the while,
But thicker leave behind!

So to the wandering prodigal,
Come memories that thrill;
He sheds the tear of penitence,
Then revels deeper still.
Aweary in the wilderness,
This drear, dark vale of tears,
How oft to soothe the sinking one
The light of Heaven appears!
Though faint may be the ray, and fleet
Just like the meteor's glare,
It cheers his lonely pilgrimage,
And lighteneth all his care.
O lovely ray of silver light,
How radiantly it shone!
How beautiful it downward fell,
How quickly it was gone!
Adown the western heavens it shot
Its momentary ray;
It glittered for an instant there,
Then vanished quite away!

Notes on Public Affairs.

THE fineness of the present spring season, and the cheering accounts which are given of the favourable appearance of all agricultural operations, both in this country, on the continent, and in America, are calculated to throw a gleam of hope and satisfaction over the scene which the world just now presents, were there not a fearful probability that the exigencies of the war upon which we are at last entering will swallow up all the resources which a bountiful providence seems to be preparing for the benefit of man. But whatever may happen in the future, and whether or not Europe may be again cursed with war's horrid accessories, famine and pestilence, the prospect of plenty demands our grateful recognition and most heartfelt praises. Under such circumstances "praise is comely;" for had the war crisis occurred last spring instead of this, the misery that would have marked the past winter could scarcely have been foreseen or augmented. Let us, then, be of the number of those who "glorify God" by offering praise.

The contentions between employers and employed in the north of England are likely to be brought to an abrupt conclusion. Several of the chief speakers and most active representatives of the operative class have been arrested for conspiracy, at the instigation of the masters, who had brought hands from a distance to occupy their vacant factories. These hands the men arrested are charged with having intimidated, and by undue persuasion induced them to return home without fulfilling their engagements. The crisis of the industrial contest is thus hastened to the permanent disadvantage of the working class, to whom strifes of this nature, whether their duration be long or short, are invariably misfortunes, bringing suffering and privation while they last, and too often ending in a permanent deterioration of character and circumstances among previous well-to-do artisans. Their exacerbating effects upon both masters and men are always to be seriously feared and deprecated. The active guides of the operatives are committed for trial at the assizes, being released on bail. The discretion of all parties in this affair may with propriety be impugned.

Corruptions and abuses are not to be suffered to lurk quietly in their hiding places, if we may trust appearances. Reform of abuses in parliamentary representation, though in abeyance for a brief season, is expected to be effected without

much difficulty; but that object is outstripped in speed, and also in importance, we think, by the steps proposed to be taken towards a reform of the great educational institutions of the country. The bill to effect this excellent purpose in the Oxford University, though stopping short of some salutary changes, seems likely to be of incalculable advantage; and, as a first step, its importance can scarcely be too highly estimated. The old corporation of the metropolis is writhing with manifold contortions and agonising howlings under the searching scrutiny which some of its ancient usages and privileges are undergoing. Reform here seems to be a necessity; and unlike the same process in some quarters, will be productive of great advantage to the metropolitan public.

Portentous and stirring times are always fruitful in romantic incident. The age of the crusades was the foundation and the theme of the greatest portion of the fictitious literature of succeeding centuries, until invention flagged and imagination almost loathed the subject. No sooner, however, do we enter upon another contentious period, than the materials of romantic history come up, fresh and vigorous as ever. The incident of a Russian boor impressed into the imperial service, coming up from central Muscovy to fight the infidel Turks, and on reaching the borders of the provinces so unrighteously seized by his fanatical master, inquiring *how far it was to Jerusalem*, is rich in the extreme, and pregnant with reminiscences of former religious wars and holy aggressions. It reminds one also of the declaration of the Almighty, "I will make Jerusalem a cup of trembling unto all the people round about"—and that other threatening (very ominous to Russia), "I will make Jerusalem a burdensome stone to all people: *all that burden themselves with it shall be cut in pieces.*" Russia's claim to be the protector of the Holy Places is not likely to be of much advantage to her, if this is to be the result.

The Baltic fleet has reached its first destination—Wingo Sound—and probably by this time has sailed for the Russian waters; for the Czar cannot be brought to reason by negotiation, and England and France have decided that if he continue incorrigible, he must be compelled by force to relinquish his aggressive policy. All hope of peace seems now to be extinguished, and the aim of diplomacy is to obtain the concurrence of the smaller states of Europe in the de-

signs of one or other of the great belligerent parties. The proclamation appears to have gone forth among the Gentiles, "Prepare war, wake up the mighty men; let all the men of war draw near: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, all ye nations, and gather yourselves together round about." And unless the progress of events be arrested by a higher Hand than all those engaged in preparing for an European collision, the clearest intellect will fail to divine how the elements of strife shall be reduced to quiescence, and the peace of the world restored. The first incident in connection with the arrival of the British fleet at the mouth of the Baltic is highly significant. The Danish legislative body in Copenhagen was in the heat of a discussion likely to result in a declaration of no confidence in Russia, when the roar of cannon from the sea came booming upon the ears of the assembly, being the signal from a British vessel off the harbour, which had arrived to announce the speedy approach of one of the most magnificent fleets of war that ever entered the Danish waters. A second incident is not less significant, and mournful as well. A young lieutenant attached to one of the ships, a member of a noble English family, died before the fleet was well out at sea, from the effects of an *excessive indulgence in ardent spirits*, and the vessel came to anchor for the purpose of landing the corpse prior to again sailing for Wingo Sound. The adoption of temperance regulations throughout the British navy would have prevented a catastrophe so shocking and heart-rending as this. Our temperance friends should not lose sight of this lamentable incident when advocating their cause before men in high places.

Louis Napoleon has declared that "the age of conquests is for ever past!" We wish it were! If he intends by this sentiment to give expression to his own policy in regard to the rest of the world, it is most honourable both to his head and his heart. We think, however, that, made at such a moment as the present, it is only indicative of a want of sagacity on the part of the Emperor, or of a wish to mislead the rest of Europe as to any intentions he may himself secretly entertain against the peace of his neighbours. It is uttered in the face of the most barefaced and impudent aggression of modern times, for no other ulterior purpose than that of conquest, and within reach of the sound of those very preparations which are intended to put a stop to Russian progress towards that vast plan of conquest demised to his

successors by Peter the Great. The present Czar's perfidious proposals to the Courts of England and France last year, and the course of intrigue he has now entered upon in Greece, give answer to the French Emperor's announcement—He aims at conquest—nothing less.

A formal declaration of war on the part of the English and French governments can scarcely make more certain the impending contest. That is, however, expected to take place immediately—probably before our readers see these lines. The war on the Danube loses somewhat of its interest for the moment, in view of our engagement in actual warfare; but it is nevertheless pursued with pertinacious energy, and wonderful strategical effects on the part of the Turks. It is said the Russians are taking measures to close with chains the mouth of the Danube, so as to prevent succour being brought in aid of the Turks by that medium, and hinder the exportation of provisions: and that the allied fleets are instructed to force an entrance to the Danube, and keep it open at all risks.

Those pests of London, gambling-houses, are about to receive a heavy blow, which may, in fact, annihilate them. We trust this will be the eventual result. All who desire the moral improvement of metropolitan society will rejoice that the Attorney-General has taken up the subject, and laid before the House of Commons a bill with such stringent provisions as the following:—Fortifying a house against officers is to be a substantive offence; the keeper of a house so fortified is to be compelled to take on himself the onus of proving that it is not a gambling-house; a magistrate is to have the power of assorting those who are captured in such a place into witnesses and culprits, so as to compel the former to give evidence against the latter; and it is to be an offence in any one captured to give a false name. The bill has avowedly been framed under the advice of police officers, and is likely to be as effective as the measure for putting down betting-houses.

Rumours of cholera at different points of the kingdom tend to nurse a feeling of disquiet in the minds of the people respecting that dreadful scourge. As we approach the warm season these may probably augment in number and in import; but the increased attention paid to the sanitary condition of the domiciles of the poor, and the cleanliness of all public thoroughfares, serves to limit, in some degree, the ravages of such destructive epidemics, and lessen their malignity in this country. Pestilences, wars, and famines are, however, in a

peculiar sense, in the hands of God. They are his three great judgments, the means which he has used at various times to punish nations for their sins, and to bring them to repentance. If they threaten us, they are appropriate subjects of intercession and supplication on the part of God's people; for he has aforetime removed his judgments in answer to prayer; and those who believe in a Providence, ever active and controlling the affairs of the world, should remember

this in prospect of all such emergencies.

Tin is the latest discovery in that grand country, Australia. Taken in connection with the advent of steam power upon its inland waters, the already extensive copper mines, and the daily extending gold-fields, it seems to render the resources of the colony all but inexhaustible, by any increase of population, or any number of successive generations.

X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

We have been obliged to tax the patience of our friends, where meetings were held during the Christmas holidays, by delaying to publish the accounts which they kindly furnished; but it will be apparent that the space at our disposal for the *Reporter*, is now to a considerable extent limited, in consequence of its being deemed advisable to publish the monthly returns of subscriptions, donations, &c., in this part of the Magazine, instead of on the wrapper, as formerly. In some instances, too, the delay has been occasioned by a want of promptness on the part of the secretaries. This should not be charged upon us. It will always afford us pleasure to give reports of all meetings, whether we attend them or not; but we prefer having them supplied to us, and think it is only reasonable to expect them to be furnished by the brethren to *their own Magazine*. Instead of a detailed account of the utterances of each speaker, it would answer every purpose if we had a *description* of the meeting, including—the numbers who attend, whether the provision for tea, &c. is given, the sentiments uttered, the spirit manifested, the *results*, as far as they can be ascertained, in securing new members and subscribers, and the actual proceeds.

We are under engagement to attend three meetings in Norfolk either in April or May. As the time is not definitely arranged, it might be possible for some of the branches situated *en route* from Louth to Swaffham to get up meetings, which we could attend either going or returning.

In answer to the inquiries of great numbers of our friends, whose fears lead them to imagine that our removal from London involves an abandonment of the service of the association, we take this opportunity of stating that our attachment to the association is not in the slightest degree diminished. Our aspirations for its prosperity are as ardent as ever, and we shall remain, as far as oppor-

tunity serves, as ready to promote its interests by our personal efforts. Our engagement with the Louth friends leaves an entire week of each month at our own disposal, and this we have resolved to devote to the cause of our much-loved association. The Magazine will be under our management, at least for the present year; and we have reason to hope that it will continue to rise in interest and importance. It continues the organ of the association, forming a medium for making known its operations, and advertising all that pertains to its interests; and this it is doing, *entirely free of all charge on the funds*.

This will be gratifying to all the friends, and they will also be glad to know that, for the future, unless the committee should deem it expedient to employ a travelling agent, the only services paid for out of the funds will be those of the general secretary. To ourselves, and to those whose murmurings have reached us, notwithstanding the immense pecuniary sacrifices we have made, we owe it to state thus clearly these facts.

In reference to the arrangements for the next aggregate meeting, we are glad to find that the friends are exerting themselves, and that invitations are being sent to brethren in various parts of the country. In our next we hope to furnish particulars.

We again call the attention of our friends to the resolution of the last aggregate meeting in reference to sending New Testaments to China. Our worthy treasurer informs us that only 3,600 copies have been promised, and he feels desirous of making it up to 3,000. We had hoped that twice that number would have been contributed, seeing that the treasurer commenced by presenting a thousand copies. Let all who have not yet promised, or who, having promised, have not yet paid, send post-office orders or postage stamps at once to James Wild, Esq., North-End, Fulham, near London.

BOTHERHAM BRANCH.

On the occurrence of the second anniversary of this branch of the Local Preachers' Mutual-Aid Association, Mr. Harris, the Honorary Secretary, preached two excellent sermons in the public room where the Wesleyan Reformers worship, on Sunday the 25th December, 1853; and on Monday a public tea meeting was held in the same place. We had not so large a company as we expected; we found we had not selected the most proper time. Of course this will be remembered the next anniversary. After singing, reading a portion of the Holy Scriptures, and prayer, John Guest, Esq., kindly consented to take the chair, being always ready for "every good word and work." In his opening speech he humourously told us, in his early life he had been a clerk to a local preacher, and therefore was in some measure acquainted with the toils and labours of local preachers. He heartily approved of our association, and hoped it would prosper. Mr. Guest is not one of those that say, "Be ye warmed, and be ye filled;" he has been an honorary member from the formation of our branch.

Mr. Crowther, the Secretary, read an abstract of the Report, from which it appeared, that during two years £41 5s. 8d. have been collected by subscriptions of members, honorary members, tea meetings, cards, &c., and that £5 4s. have been received from the parent institution for sick members, and £3 2s. have been disbursed in local expenses, leaving a clear balance of £32 19s. 8d. in favour of the parent institution. Thus we stand in a favourable position as regards the Association, for which we thank God and take courage. The sum of £4 10s. has also been remitted to the General Secretary as the proceeds of this anniversary, above £2 of which was collected by cards. Perhaps it would be well if the brethren would turn their attention generally to this mode of raising subscriptions; it is an easy, inexpensive way, and many friends are glad to give small sums for so good an object when applied to, and a considerable revenue might be realised in this way. After the reading of the Report, Messrs. Pilley and Alderson addressed the meeting, and Mr. James Teare, the celebrated tee-total lecturer, who entered the room during the meeting, gave us a neat speech. He seemed fully acquainted with the position of local preachers, and urged them to go on in the name of the Lord, and, when they preached the everlasting Gospel, not to forget the poor drunkard. This advice was well received, for most of the local preachers of this branch are tee-totalers. The hymn of Christian

brotherhood was then sung with a good feeling, and Mr. Harris effectively addressed the meeting for upwards of an hour, in his usual eloquent manner, and all seemed interested in his statements respecting the Association. The friends separated delighted with the meeting.

Our branch has been gradually making progress from the commencement. We have now twenty-three members, local preachers, and three honorary members, one of whom is a local preacher. At the meeting several ladies took collecting cards for the ensuing year, and others have inquired for them since the meeting. Seven new subscribers to the Magazine have been obtained, and a subscriber of 5s. annually. We are determined to do what in us lies to place this branch in a most efficient state, and are thankful that our Heavenly Father cheers us on in our work; for at all our public meetings we have had a rich effusion of the Holy Spirit, and many have experienced that those meetings have been times of refreshing from the presence of the Lord.

T. A.

CROMFORD CIRCUIT.

A tea and public meeting in connexion with the Mutual Aid Association was held at Holloway, in the Cromford circuit, December 29th, 1853.

The chairman, John Smedley, Esq., a well-known philanthropist, in a highly interesting speech, acknowledged his obligation to the local preachers for those scriptural and impressive views which led him to the cross of Christ, where he found the pearl of great price.

The secretary furnished a report of the state of the branch, showing the advantages of the Mutual-Aid principle, but for which this comparatively poor and obscure branch of the association must have sunk under the burthen of its poor though deserving members. The following is a statement of receipts and disbursements:—

RECEIPTS.

Amount paid in by Local Preachers since the formation of the branch in January, 1850.	} £53 16 6
Received from Hon. Members	
Donations	8 8 0
Proceeds of Tea Meetings	2 14 0
	7 19 0
	£72 17 6
	57 16 0
	£15 1 6

DISBURSEMENTS.

Superannuation allowance of one brother, 99 weeks at 4s. per week	} £19 16 0

Paid to several brethren during sickness	30	0	0
Funeral allowance for the late brother Wragg	8	0	0
Balance in favour of the branch	15	1	6
	£72	17	6
This year the expenditure of this branch exceeds the income:			
Expenditure	£35	8	0
The income has been	15	17	0
	£19	11	0

Brother Isaac Walker congratulated his poorer brethren on the advantages secured to them from the institution, and regretted its non-existence at an earlier period in Methodistical history.

Brother David Staniforth then, in a long and interesting address, showed the secret of Methodistical success to depend in a great measure on its lay agency, by the aid of which it had been enabled to spread the Gospel net over the entire country, and made apparent the justice and reasonableness of supporting an institution founded solely for the purpose of meeting the necessities of such a self-sacrificing and disinterested class of men as the Wesleyan Methodist Local Preachers.

After a few observations from the chairman, the Hymn of Christian Brotherhood was sung with thrilling effect on all present.

Then followed our indefatigable friend and brother, the honorary secretary, from London, who for more than an hour was heard with breathless attention while he sketched (in his own emphatic and impressive manner) the origin, progress, present position, and future prospects of the Association.

The whole of the proceedings were characterised by an earnestness and friendliness, perfectly in keeping with the genius of the Gospel of Christ.

The results of the meeting financially were of the most cheering description.

Other meetings of a kindred character are about to be held in the more influential places on the circuit.

THOMAS OUTRAM, Sec.

SHEFFIELD BRANCH.

The fourth anniversary of the Sheffield branch was held on Monday last, in the Cutlers' Hall, which was filled long before the preparations for tea could be completed, and not above half the number could be accommodated. By a little management, however, and the exhibition of good humour and forbearance, those who could not get in to the first course were induced to remain in the ante-rooms until the first party rose,

when they took their places. Meanwhile eucharistic hymns were sung to occupy the interval. After tea, the president of the association, Mr. John Unwin, gave out the hymn beginning, "Behold how good a thing," &c., and Mr. Blenkhorn supplicated the Divine blessing. The president then gave a short address, and called on the secretary, Mr. Thomas Cole, to read the report, briefly showing what had been done by the association generally, and the Sheffield branch in particular. It stated that during the first year no money was paid for relief. In the year ending Oct. 1851, there was paid to 107 sick members, £192 11s. 2d.; to 32 superannuated, £57 12s.; and for deaths, £88. In 1852, to 283 sick, £547 11s. 11d.; to 77 superannuated, £414 3s.; for deaths, £263. In 1853, to 885 sick, £721 2s. 10d.; to 104 superannuated, £697 4s. 6d.; for deaths, £311. Totals: for sick, £1,461 6s. 11.; to superannuated, £1,168 19s. 6d.; for funeral allowance, £862; so that during the last three years the sum of £3,292 6s. 6d. had been paid to the sick, superannuated, and the survivors of such as have died, among only a portion of the Wesleyan Methodist local preachers, besides £32 6d. returned to emigrants and the widows of those who died previous to their being able to claim the benefits. At the end of the first year, there were enrolled 1260 members; at the end of the second year, 1806; at the end of the third year, 2642; and there are now on the books 2829, being an increase of 187 since the last aggregate meeting. There are 301 honorary members not being local preachers. The Sheffield branch had collected and subscribed during the last year £125; a large portion of that money had, however, been distributed to the sick and superannuated belonging to the branch.

Mr. STANIFORTH gave an interesting account of the labours and privations of local preachers, and urged the claims of the sick and aged poor upon the relief.

Mr. BLENKHORN described the local preachers as a hard-working class of men, who laboured 365 days in the year, and who, while often tired in their work, were never tired of it. He believed that there was a special Providence over them, or they would never be able to bear up under their long fatigues and drenching rains, and numerous other ills which they had to encounter. (Some of his recitals produced great effect upon the meeting, and the speaker was loudly cheered throughout his address.)

Mr. BUXTON was called on unexpectedly, and, though labouring under indisposition, interested the audience for some twenty minutes.

The honorary secretary, Mr. W. Harris, from London, gave out the hymn of Christian brotherhood, which was sung with great spirit. The lines expressive of brotherly affection were repeated again and again, during which there was a general shaking of hands. The collection was then made, and several new members were added. The honorary secretary spoke of the blessed influence which had been experienced by individuals in the extension and cementing of friendships. He then urged the claims of the old men upon the attention of the meeting, and was listened to with intense interest.

At ten o'clock the meeting was brought to a close by singing the Doxology. This terminated one of the most delightful meetings ever held in the town; and it is believed that the association, on behalf of these hard-working preachers of the Gospel, will gain many additional friends and honorary members contributing to its funds.—*From the Sheffield and Rotherham Independent.*

BRACKLEY BRANCH.

On Monday, Nov. 7th, a sermon was preached in the Independent Chapel by Mr. J. Vernon, of the Towcester Circuit, in aid of the Local Preachers' Mutual-Aid Association; after which about 100 persons took tea together. At half-past six o'clock the public meeting commenced,—the first held in this town. The chair was occupied by the Rev. J. Roberts, pastor of the Independent church worshipping in this chapel, who, in opening the meeting, said:—I like honesty. We ought to have the liberty to express our feelings. I take this position to-night because it has been said that the local preachers are going a little too fast; *but I think not.* I feel sympathy for them, and a pleasure in being surrounded this evening by those who preach the Gospel, and especially so as there is a fearful lack of sympathy in the town in which we live. But let us seek to get heavenly fire in our hearts, to overcome all party spirit. We want the time to come when there shall be oneness of heart and mind. We want the love and boldness of Christ, as it dwelt in the disciples of old. I have understood that a local preacher applied to the board of guardians for relief, and was sneered at because he was a Methodist. Let us help our poor brethren, that they may have no occasion to bow down to any.

The Chairman called on Brother Carter to read the Report, from which it appeared that the Brackley branch was formed at the quarterly meeting held at Christmas, 1849, when about 14

enrolled themselves members. The present number is 16; one has withdrawn; another, from some cause, has ceased to be a member; and another has emigrated, or the present number would have been 19. There has been raised by this branch by

Special effort . . .	£5	0	0
Benefit members . .	43	10	0
Honorary members .	23	2	0

£71 12 0

Out of this there has been dispensed to aged local preachers, and those who have been afflicted, £65 16s.

Brother Cooke, Northampton Circuit, energetically pleaded for the Local Preachers' Association. It was under the preaching of John the Tasker the Lord converted his soul, and therefore he had a great regard for the institution, because it cares for the local preacher.

Brother Marsh, of Moulton, Northampton Circuit, presented a donation of 10s. from his brother, who was unavoidably absent. He was fully persuaded that local preachers are a class of men adapted to the work to which they are called. He had nothing to say against qualifying men by college training, but thought practical preaching the best. Some object to reformers being among us, and say they are our enemies; but the Word says,—“Love your enemies.” Some of the brethren were like the Scotchman in the mist, who found, on a little closer examination, that a very alarming figure which rose up before him, was his own brother.

The meeting was afterwards addressed by Brother Vernon, of the Towcester Circuit, and Brother Carter, of Buckingham, between whom an interesting scene took place, as they heartily shook hands, in token of Christian love and amity, though one of them had recently been expelled from the Wesleyan connexion, and is now labouring among the Reformers.

Our venerable brother, H. Wright, of Sylverstone, the oldest preacher on the plan, was then called upon, and said:—“It is now 60 years since this hand shook the hand of the Rev. John Wesley. At that time local preachers were few, and far between; our journeys were long. Preaching on one occasion, I thought if the Lord would bring me through that service, I would give over, and preach no more; but I obtained help of the Lord, and continue to this day a local preacher, grateful to my heavenly Father for this excellent institution.”

Brother Payne, of Finmere Warren, expressed his cordial approval of the

Association; and the meeting was concluded with prayer by Brother Durley, of Whitchurch.

Thus ended a most blessed season, that, we trust, will never be forgotten by the people of Brackley.

After all expenses were defrayed, there remains £8 9s. to be added to the funds of the Association.

OBITUARY NOTICE.

It is our painful duty to record the death of one of our earliest and most steadfast friends, RICHARD MATHEWS, Esq. Little did we imagine, when he called upon us the Wednesday previous to his decease, that he would so soon be numbered with the dead. On the Friday he was a corpse. Our dear friend had been very ill for some time previously, and fears were entertained for him, but his strength began to revive, and strong hopes were entertained that the worst was passed. Alas! how delusive are human hopes! When his family were joyfully anticipating his restoration, he was snatched away from their embrace.

He is now at peace, resting on the bosom of his Lord! We may not at present give expression to all that is in our mind in reference to the departed. By his death Methodism has lost one of her most devoted and disinterested adherents, although his views on ecclesiastical polity had interrupted that cordial co-operation with some who knew how arduously he had laboured in its behalf. To the Mutual-Aid Association he was strongly attached. His counsel was ever cheerfully given, and his inquiries as to our prosperity were frequent. As a contributor to our Magazine we shall sustain a loss not easily repaired. We mourn for him as a friend with whom we have taken sweet counsel. But while we grudge death the victim he has taken away, and look with regret upon his tomb, we hear the whisper of consolation uttering the joyous words, "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

We hope shortly to be furnished with a memoir of our departed brother.

DIED.

February 24, 1854. John Chigwidden, of the Merthyr Tydvil Circuit, aged 40. Claim, £8. He died very happy. He had been on the Sick Fund 60 weeks.

March 1, 1854, in great peace, Richard Outfield, of Camborne, aged 59. Claim, £8. He had been on the Sick Fund 99 weeks.

February 28, 1854. Thomas Banks, of Malton, aged 64. Claim, £6. He had been on the Sick Fund 12 weeks.

March 6, 1854. William Billinge, of Birmingham, aged 78. Claim, £8.

February 28, 1854. Edward Bibby, of Preston, aged 74. Claim, £4. He had been on the Annuitant Fund 52 weeks.

February 19, 1854. Hannah White, of Scarborough, aged 55. Claim, £4.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER TO MARCH 20TH, 1854:—

John Smedley, Esq., Lea Bridge, second donation, per Brother Harris	£20	0	0
Pontefract:—Mr. Phillips, Hon. Con., 10s.; Mr. Croysdale, H.M., £1 1s.; Mr. G. Stones, H.M., £1 1s.; Mr. W. Hirst, H.M., £1 1s.; Mr. W. Shaw, H.M., £1 1s.; Mr. Thorp, don., 5s.; Mr. J. Reynolds, Hon. Con., 10s.; Mr. G. Drubb, H.M., £1 1s.; Mr. Carter, H.M., £1 1s.	7	16	0
Snaith:—Mr. W. Groves, H.M., £1 1s.; Mr. J. England, H.M., £1 1s.; Mr. J. Beachell, H.M., £1 1s.; Mr. Robert England, don., 10s.	8	18	0
G. Gregory, Esq., H.M., Fisherton Mill, Salisbury Circuit	1	1	0
Mr. C. Arter, H.M., for 1853, Chelsea	1	1	0
Mr. J. K. Hardy, H.M., for do., Chelsea	1	1	0
Hinde Street Circuit:—Mr. R. Insley, Hon. Con., 10s. 6d.; Mr. W. Douglas, H.M., £1 1s.; Mr. Knight, H.M., quarterly, 5s. 8d.; Mr. Harrison, do., 1s.; Mr. Saville, donation, 5s.; Mr. Whitehead, 1s.; Collection at Bayswater Chapel, £2 18s.	5	1	
Deptford and Woolwich:—Mr. Barton, H.M., £1 5s.; Mr. Coppard, H.M., £1 1s.; Mr. English, H.M., £1 1s.; Proceeds of Tea Meeting at Greenwich, £2 8s.	5	10	
Proceeds of Tea Meeting at Abergavenny	12	0	0
James Keith, Esq., Dingwall, Scotland (third subscription)	1	5	0
By Collecting Card, per Brother Martin, Bridport	1	1	6
A Lady, don., Holmfrith Circuit	0	10	0
Mr. F. Barber, H.M., Holmfrith	1	1	0
George Williams, Esq., H.M., St. Paul's Church-yard, per Brother Harris	1	1	0

REMITTANCES RECEIVED BY THE TREASURER, TO MARCH 20TH, 1854:—Pontefract, £9 9s.; Snaith, £4 11s.; Ledbury, £2 13s.; Salisbury, £2 11s.; Devizes, £1 7s.; Hinde Street, £6 6s. 3d.; Camborne, £1 19s.; Bromsgrove, £1 6s. 6d.; Swansea, £2 8s.; Utttoxeter, £8; Barnstaple, £4 8s.; Deptford and Woolwich, £7 12s.; Rochdale, 19s.; Abergavenny, £12; Dover, £5 8s.; Bridport, £3 11s. 6d.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

MAY, 1854.

Essays, Scripture Illustrations, &c.

THE MISSIONARY EFFORTS OF THE CHURCH.

WHAT SHALL BE DONE FOR THE WORLD?

Now that we are entering upon another London season of extraordinary religious meetings and services, intended to bring before the public the claims of various projects for imparting spiritual, or moral, or physical benefits, to almost all classes of mankind at home and abroad, it seems a fitting opportunity to approach the important subject of MISSIONARY ENTERPRISE. We wish to give expression to a few serious thoughts upon a general survey of the Church's operations in that peculiar department which occupies so large a share of attention during the continuance of the May anniversaries, and we trust they will be favourably received.

It appears to be tacitly understood, as it is also frequently professed, that the great object of the Missionary enterprise is, *the conversion of the world*,—the noblest object that can engage the attention and occupy the powers of man. But though it has been for many centuries more or less before the Church as *a work to be done*, practical and unpractical men alike are still puzzled with the question, How shall the world be converted?—and, lacking the foresight requisite to devise a perfect plan for its effectuation, and the power necessary to apply with vigour and success such schemes as they find in existence, it is not surprising that that question should frequently be pushed aside by the more speculative, but still most interesting and important inquiry, *When* shall the world be converted? Both these questions are incapable of solution upon paper. To the latter it is at present sufficient to reply, "It is not for you to know the times or the seasons, which the Father hath put in his own power." He will bring it to pass in his own good time, and in his own right way. The former question is more applicable to our position as a working church, but we fear the solution has not yet been found.

Meantime men are very properly troubled with a feeling of responsibility respecting this great purpose of God. Though he will himself "work his sovereign will" among the children of men, he has chosen to make known the gospel of the world's salvation by means of man himself, and has appointed a ministry, not of angels, but of our mortal brethren—our erring, fallible, sinful brethren—to carry his great word into all lands; and he has even attached a contingency to the due accomplishment and fulfilment of this high and holy enterprise—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." What that *end* shall be—whether the end of the world, the end of the ministry, or the end only of the wicked—we do not now stop to inquire. Our present purpose is with the use and operation of the *means* to *that* end, whatever may be its nature.

Before entering into the subject, however, one remark must be made with reference to the contingency which the blessed Redeemer announced in the ever memorable prophecy of which it forms a part.—Matt. xxiv. 14. Every pious working Christian professes to be intensely desirous for the completion of the work of Christ by the universal spread of his gospel, the establishment of righteousness in all the earth, and the extinction of the works of the devil and all their evil effects. Whether the *end* spoken of by Christ includes all this or not, it is without question necessary, and must be at least a most important step towards its accomplishment. It is obviously, therefore, the interest as well as the duty of the zealous Christian to labour for the speedy arrival of the *end* promised; and as its occurrence is made contingent upon the performance of a work that has been specially committed to men by the Lord of the harvest, *upon those who call themselves his ambassadors and representatives to sinful men, rests the awful responsibility of hastening or delaying the evangelisation of the world*,—of tardily or quickly bringing to pass the consummation of glory to the righteous and of retribution to the wicked. But to our subject.

What shall be done for the world? We ask the question with reference to its regeneration according to the promise of Him whose word is truth. That great object shall certainly be accomplished; and it is just as certain that the work committed by Christ to his disciples is intimately and inseparably connected with it, and necessary in the order of Providence to its effectuation. But, while the gospel has been preached more than eighteen centuries, the world is yet unrenewed, yet unsaved; and our question, therefore, is not unnecessary or out of place.

Let us glance at our position and our means. As to the first, the Church—which professes to have the work in hand—does not occupy more than a third part of the earth's surface, even in the exceedingly questionable and untrustworthy shape of ecclesiastical corporations, possessing the form, and too often but little of the power, life, and vigour of ancient Christianity. She has not yet penetrated into all the earth: her messengers look out from distant points on all but boundless moral

wastes, crowded with human millions, on whom rests the black blight of the original curse; who go to death, generation after generation, in ignorance of the Saviour, and laden with manifold impurities and uncomputed crimes. Here the gentle but idle Hindoo presents the impervious shield of indifference, and the arrow of truth aimed at him is turned aside, or falls pointless to the ground: there the roving and subtle Arab answers the proclamation of the one prophet, priest and king, Jesus, with a grin of incredulity, or a scowl of intolerant defiance: here the swart African bows his neck to Christian oppressors, and hates the religion they offer him, while "sighing by reason of bondage." Yonder the fierce Malay fills the surrounding seas and isles with terror, a stranger to the beneficent spirit of the gospel. All South America is comparatively untouched by the operations of our evangelising associations; Asiatic Russia is a land of barbarians and pagans; Central Africa an unapproachable depth of darkness, known only by the shrieks and wailings that come up from its horrid habitations of cruelty; China, just opened to the rest of the world, is falling into the hands of an impostor, who, for aught that can be learned, may be as able, as cunning, as enterprising, and ultimately as successful, as the prophet of Mecca; and in the far west of the North American continent there is now being concentrated the elements of another grand imposture, which, by assuming some of the chief extrinsic characteristics of Christianity, and stealthily pandering to the lusts and cupidity of its votaries, is attracting many thousands to its settlements, which are rapidly rising in number, wealth, and importance, as an integral portion of that strange polity, that with freedom emblazoned on its escutcheon, and the natural rights of man ever a prominent topic in its deliverances, holds several millions of the human race in vile and degrading bondage. The eye of the observer discovers many beautiful oases, scattered far and wide throughout the world's great desert: the isles of the sea, and the settlements of the nations, present many points to which we may look with congratulation and hope; but what are these among so many? There is not one Eden with a square mile of territory among them all. The sirocco-blast of sin has passed over all the earth; and there is not a servant of Christ, at home or abroad, in the civilised community, or in the deep shade of an aboriginal forest, but can testify how it has shrivelled man into a personification of selfishness, superstition, and cruelty.

This is but a very faint and incompetent picture of the actual condition of the world, as seen from a religious point of view. We must be content with it, however, for our space will not permit us to enlarge by going more particularly into details. Let any one take up a report of one of the numerous voluntary associations for the benefit of the lowest classes of our own country, and it will soon be evident that we have an amount of ignorance, impurity, barbarism, infidelity, and even downright heathenism among us; that a superficial observer of our social condition would never suspect; and if it be so with England—happy England, religious England—how is it with the rest of the world?

We may gather from these statements some idea of the position of the Church. It is just what it has been ever since the days of the apostles. On the one side, the world is in the arms of the wicked one; on the other, the Church is commissioned to snatch the prey from the devourer. On the one side are arrayed all the wily sophistries, all the deceptive blandishments and enticements, all the murderous and destructive arts, that the utmost ingenuity of an astute and unscrupulous foe can devise; on the other, the simple majesty of truth, backed by the all-conquering power of the Most High.

But here we are startled with the question, If that power be all-conquering, why is not the world conquered? Because it is a *jealous* power, and will not suffer the glory of the conquest to be ascribed to any agency or motive that has its origin in the pride, the vain-glorying, or the impure and foolish imaginations of man, however ingenious and imposing.

And this scriptural fact, like a touchstone, indicates the true cause of the powerlessness of the Church. Instead of laying hold upon the strength of Jehovah, and trusting to that alone, she has attempted to battle with weapons drawn from the armoury of her foes. "It is *not* by might nor by power"—such is the instruction we have received with reference to the accomplishment of the designs of God among men. But the Church seems to have taken more lessons from her adversaries than from the word of her Redeemer. The strength of worldly states and hierarchies consists in confederacy,—the union of many forces to constitute one great and vigorous power: the vital energy of such associations is maintained by money, or that which makes money or supplies what wealth procures—ample means of subsistence and expenditure. Seeing this, the Church has aped the "might" which worldly confederacies exercise, and coveted the "power" which wealth gives, forgetful that her conquests are not to be made by means of such "might or power," but by "the Spirit of the Lord." Under such circumstances, the "Spirit" has always been restrained in his operations, and therefore the world remains unconquered.

These are very commonplace remarks; but they are necessary to be borne in mind if we would form a correct estimate of the position of the Church. Her ordinary means of action require a little further notice.

The mission of the Church is to save souls,—to carry the word of salvation, the great good word of grace, mercy, and peace, into all lands, to all people, and to every human being. This is a very simple affair. It is as easy to be understood as that two and two make four. Certainly it is a grand enterprise; but that does not detract aught from its simplicity. There is scarcely room for two modes of interpreting the plain direction—"Go ye into all the world, and preach the gospel to every creature." It includes *all* the world. No room for cavilling about this nation, or that class, or any country. Every land and isle, every mountain and sea is included; every man, woman, and child is comprehended. It is a grand idea, a grand work. And how simple the process! "Go" and do it! How, then, is it being done?

Now it should be remembered that, while the natural influence and tendency of the gospel, when received and vitally enjoyed, is to promote the spirit of union between its professors, because it concentrates all their highest and holiest affections on one divine object, the character of this prime command of Christ to his ambassadors is not so much unitive and concentrative as it is expansive and diffusive. As a command, it is in perfect contrast in the mode of action which it inculcates to the known legitimate influence of the principles it aims to disseminate. The command says—"Be there many or few of you, scatter yourselves; run in all directions; get far as the poles asunder; go to the ends of the earth: you have nothing to do with settled society and uninterrupted brotherly communion. Away with you! Let my work be done before you look for reward. Give thy foot no rest, give thy conscience no ease, until all the world has heard from thy lips my gospel. 'Then shall the end come.'" The principles of the holy gospel say to us—"Be ye *one*. Love one another: live in union, harmony, and peace together. Let the world see how ye love: love as brethren:" precepts which seem to require for their proper development a totally different state of things to that which would be produced among Christ's disciples by unqualified obedience on the part of all to his evangelical command.

Remembering, then, this peculiar condition of the circumstances in which the Church is placed, we find that her action partakes of two characteristics at one and the same time: one is expansion; the other is concentration:—and arguing from one to the other, it is not surprising it has been judged that to subdue the world effectually to Christ, the safest and most certain course would be to take possession of a portion at a time, concentrate upon it the labours of a sufficient number of ministers, and institute an adequate arrangement of ordinances and services, with a view to Christianise and save the whole community thus brought under ecclesiastical operations. That this was the object proposed, and these the means adopted, may be argued from the existence among us at the present day of that enormous fiction and profane absurdity by which a man, because he happens to have been born in a certain locality, and has been subjected in infancy to a certain rite, is called a Christian, and is legally dealt with and demands to be considered as such, however unchristian he may be in morals, in conduct, in temper, or in opinion. To some extent the concentration of the energies of the Church upon certain spots has been productive of local benefit; but it has been at the expense of the surrounding world; for as the principle of concentration prevailed, that of expansion gradually died out, until the Church became a mighty stationary corporation, brooding with leaden wings over the territory she occupied, striving in vain to conquer the evils within the range of her influence, and, failing in that, directing all her energies to check the growth of like evils in her own more sacred precincts,—in her councils, her assemblies, her ordinances, her communion, her members. In the end the organic action of the Church was more energetically brought to bear upon heresies within than upon the

moral darkness and desolation without; so that the evangelical command of Christ remained a dead letter, and the precept, "To love one another," became outraged, professedly in the name and for the love of the truth, wherever the Church existed in a corporate capacity.

But while the Church has ostensibly possessed two classes of motives for action—one having respect to her own purity, the other to the salvation of the world, (and it would not be difficult to show that both these are in the highest degree compatible with each other)—she has in reality, by ecclesiastical arrangements and necessities, become altogether denuded of the latter; and in the present day it is not the Church, as such, that rushes to the conflict with heathenism, betaking herself to the hills and the valleys, the far-off continents and islands, or even the fields and highways of her own neighbourhoods, with the gospel for perishing sinners, the bread of life for hungry souls: but it is private enterprise which aims at all this—private enterprise in the form of associations of private members of the Church, which carry on their operations under sufferance from the regular ecclesiastical authorities, with the sanction of some, the connivance only of others, and, strange to say, in spite of the opposition of many. The Church claims the vocation of being the depository of truth for the benefit of the world; but she has tacitly given it up to those who are willing to relieve her of the responsibility and the trouble of sending forth ambassadors to far-off lands, and busies herself chiefly, if not wholly, with the consolidation of her influence and interests in the limited fields she at present possesses.

Our remarks have tended to exhibit the means which are in operation to effect the grand object of the gospel, though, perhaps, not very lucidly or connectedly. The sum of them is this:—The law of the Church at first was expansion; now, whether right or wrong, it has come to be consolidation. The precept at first appears to have been addressed to individuals, and intended to take effect on and through them, as such; now it is beginning to be regarded as the business of confederated associations to assume the management of the evangelical enterprise. As a consequence, our settled Churches are relieved of the responsibilities attending the conduct of missions to the heathen; and those ministers who feel themselves called to go to the ends of the world with the gospel message, are saved from the necessity of going forth either without means or at their own charges. By this arrangement, whether good or bad, the Church is left to concentrate her energies upon her home work; the duty of carrying out Christ's command is virtually delegated to a voluntary committee without defined ecclesiastical status or powers; and by the provident foresight of that committee, the missionary is delivered beforehand from those inconveniences which the early apostles endured through the want of funds and certain means of subsistence.

Now, in theory, these circumstances seem calculated to supply, in time, the wants of the whole world. Home is provided for by the Church being left unimpaired in strength, in full possession of the field.

The Missionary Committees take charge of all the world besides, and watch diligently for every opening of usefulness. And the missionary goes not forth, like some of old, not knowing whither they went, but to an appointed destination, having his sphere marked out, his work defined, and his livelihood secured.

We have taken it for granted that this whole array of means is existent for the one great purpose of evangelising and Christianising the world. We do this naturally, because such was the character of the apostolic institute, and we are accustomed to look upon the present state of things as having descended to us through various stages from their hands: therefore we suppose ourselves to be engaged in the same work, with similar or improved means, and for the same purpose. If we look more narrowly at all the circumstances, however, we shall arrive at a somewhat different conclusion. The whole operations of the Christian community may more properly be classed as, first, conservative; and, second, aggressive—the conservative forming nine-tenths of the whole; this calculation being supposed to include that portion of the world which is nominally Christian, and to have respect to the actual proportion of labourers sent out from various sections of European Christian society into heathen lands.

The experience of fifteen centuries, if it prove nothing else, is surely sufficient to prove that the conservative, consolidating, and concentrative action of the Church never yet effected its object, granting that object to be, as before stated, the thorough conversion of an entire community, and its complete salvation from all manner of impurity and sin. Nay, the lesson which history, in all its phases, reads to us since the days of the seven Asiatic churches, is this:—Energetic aggression, or rather—to discard a term that seems to be too warlike and contentious for the meek spirit of the Gospel—zealous and active obedience to the command of Christ to go out and carry his Gospel to the people that know him not, is always successful; while the attempt to produce a perfect church, by means of settled ordinances, pure doctrines, solemn public worship, and the systematic labours of resident pastors, has always signally failed.

We trust we shall not be misunderstood. We do not affirm that settled churches are useless, or that they have effected no good. We are not blind to the manifold blessings they have conferred upon organised society, or to the inestimable facilities which the planting of a regular Christian church affords for establishing a high state of civilisation where barbarism previously existed. Our meaning is simply this: The *perfect* church theory necessarily includes the idea of entire conquest over everything inimical to its well-being and influence within the limits which its constitution prescribes; but as long as the area of its operations includes an un-Christian, unconverted population, and its membership comprises merely nominal professors, and insincere or hypocritical persons, it fails to accomplish the ostensible purposes of its organisation; and as it cannot be shown that any church that ever existed furnishes an instance of success to the extent required by the theory, while it is a notorious fact in ecclesiastical history

that the natural tendency of settled and established churches is to become formal, worldly, hyper-scrupulous about non-essentials, corrupt, superstitious, and persecuting, the conclusion is legitimate and inevitable, that merely conservative, consolidating, or concentrative action, has always been abortive—has failed to effect the object for which it has been adopted.

The reason may be, that where conservative action is in operation, and abuses creep in, the probability exists that such abuses will themselves in time be the objects of conservation, and that the very means adopted to establish the power and purity of the Church, may become the agents for perpetuating her corruptions, her errors, and her vices.

Now the question naturally arises—Is consolidation a proper object to be pursued by the Church? We must be content at present, however, with merely indicating this as a subject for inquiry, for our space will not permit an adequate representation of the leading thoughts that arise out of it. A few illustrative points can only be cited.

1. Christ's command, which lies at the base of the whole evangelical mission, is essentially diffusive and expansive in its bearings: it can only be regarded as conservative and consolidating by the reflex influences which it is calculated to exert.

2. If it had been intended that concentration and consolidation should be laws of the normal condition of the Church, we might expect to find some traces of directions from the mouth of the Redeemer mandatory to such a result. But this is not the case. The apostles were not even directed to proselytise the whole Jewish nation first, nor were they advised to make Jerusalem the centre of operations or the seat of government. And when there was a danger of that city being made a place of residence for the chief apostles, while the business especially appointed them was liable to be neglected for the sake of enjoying those advantages of Christian communion which the presence of a large number of converts in a great city placed within their power, the providence of God permitted the occurrence of a dreadful persecution, which scattered them abroad—first, "throughout all Judea and Samaria;" then some of them "travelled as far as Phenice, and Cyprus, and Antioch;" but even in this first season of scattering, the tendency to conservation was manifested in their exclusively "preaching the word to none but unto the Jews only."

3. The destruction of Jerusalem, and overthrow of the only religious polity ever moulded by the hand of God himself, deprived the early Christians of the opportunity to organise an universal system of church government, under the headship of a Jerusalem patriarch: but judging by the course of succeeding history, which brought into being the patriarchate of the east, and the popedom of the west, it is more than probable that the concentrating and consolidating tendencies of all human action would have made Jerusalem the seat of a more haughty, presumptuous, overbearing, gigantic spiritual despotism than any that ever yet appeared, because its claims to respect would naturally be greater and more plausible than those which could be pleaded in behalf of any Gentile city.

We must close with a few observations in immediate application of the question with which we started.

We have assumed that the church expends *nine-tenths* of her powers in conservative action: in other words, that it requires that vast proportion of her energies to maintain unimpaired and undiminished, in professedly Christian countries, her relative position with regard to the population. The other *one-tenth*, in the form of home and foreign missions, represents the extent to which the command of Christ, to go out into all the world, is obeyed, if our assumption be correct. The condition of the world at the present time declares, with a voice that will not be silenced, that this is not enough. Something more ought to be done; and if God's purpose is to receive a speedy accomplishment, something more *must* be done. Is it true that *this small island* of the Atlantic requires the constant services of an army of *fifty or sixty thousand* preachers to maintain its Christian character, and keep us from being swallowed up by the dreadful heathenism that is with difficulty confined to the stews and purlieus of our great cities; and are we expecting that *some two or three thousand* agents of the various missionary societies are sufficient to encounter the *hundreds of millions* of pagans, mahomedans, and idolaters that are scattered over *four continents*? Surely, if we are rejoicing over such a prospect as this, our *faith* is vastly greater than our *works*, with regard to the greater part of the world, and very much out of proportion relatively to the serious amount of effort deemed necessary to conserve Christianity at our own doors. If we deem the strong fabric of British Christianity, with its immense framework of ministers, ordinances, forms of government, and modes of functional action, scarcely adequate to the maintenance of the form of godliness in connection with our associative condition and operations, are we willing to permit this to be regarded as an index to the real opinion we entertain of the requirements of other parts of the world? And if so, are we prepared to say that it is necessary to send out to each heathen country a religious apparatus similar to our own, and commensurate, after the same rate, with the area and the population for which it is intended? The most rigidly precise and formal stickler for church order, and for the creation and due exercise of all ecclesiastical functions, will scarcely go to such a length; but would rather contend for the gradual development of a complete Church in all essential characteristics, under the fostering care and direction of the mother Church at home, by means of agents, to whom is committed the power and authority to put together an imitation apparatus as the proper platform for church operations.

Yet this is just the plan that has been pursued for many years. The churches founded abroad are miniature copies of those which exist at home; and too often, after a brief season of vigorous activity and growth, they have subsided into an exactly similar condition. They exist in a state of perpetual struggling for expansion, yet scarcely maintaining their relative proportions to the population around them. And in this way numbers of dead, or comparatively dead and lifeless churches, *perfect in all their parts*, have been raised, settled, and established in different

parts of the world, proving, against all cavil, that perfectness of structure is compatible with spiritual ineptitude and helplessness.

The question forces itself upon us—Is it not high time, or at least highly expedient, in this advanced period of the world's history, that some different method should be tried, if not apart from, yet in connection with the plans already in operation? The idea carried out in the present day is that of *planting*—planting churches, rearing systems; the idea given us by Christ is that of *sowing*—sowing seed, scattering the knowledge of the truth. What harm would follow if the church were to begin to take less thought and care for *planting*, and bestow more upon *sowing*? This would only be treading in the steps of our great Exemplar and Founder, from whom all authority and truth are derived, and whose message of grace, and peace, and reconciliation, is the good seed for which the field of the world is prepared. The sowing system was that pursued by the apostles; it was their successors who chiefly employed themselves in planting, and it is from them we have derived our contentions and our heresies, our varying creeds, and diverse modes of operation and government. Perhaps a return to the simple original practice, if attempted with vigour, and in humble dependence upon the promise, "Lo, I am with you alway," would be productive of the best results.

But how is this to be done? Let us see how it was done at first. Peter the fisherman, one of the first of the chosen twelve, Luke the physician, one of the earliest companions of the apostles, and Paul the tent-maker, the supplementary apostle and most learned of the whole order, are the readiest examples for reference. These, with or without funds, but certainly without any knowledge of a stated provision for their sustenance to be derived from any church or association in the land from which they went out, travelled into all parts sowing the good seed. The field before them was wide, and they endeavoured to reach as much of it as their opportunities, their strength, and this brief life would allow. They waited not to perfect systems, or choose plans; they deferred not for want of funds, or stores, or books, or conveyances. They went, singly, or in pairs, having no director but the unerring Spirit, no object but to spread glad news, no care but to please God and fulfil his high behest, and often no provision but the divine precept, "The labourer is worthy of his hire; take nothing for your journey—no scrip, no bread, no money;" and the divine promise, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And though the charter of their vocation gave them the right to have their necessities supplied by those to whom they preached, yet they did not disdain to minister to their own wants by resorting to manual occupations, when the people did not understand their duty and their privilege in this respect. Scattered by persecution, or driven by the Almighty Spirit, they had no alternative but to risk every possible contingency, encounter every obstacle, and endure all kinds of hardship, in order to obey the command of Christ.

Now, while we have the sunshine of prosperity apparently resting

upon the various forms of settled Christianity in this and some other parts of the world, it seems out of place almost to recommend a course of action for those districts connected with settled church operations; involving privation and self-abnegation to such an extent as must be supposed to have occurred in the primitive times: though even here it may be remarked, it is a question of some importance and applicability, how our own population can be otherwise reached. But no impropriety of this nature can be charged upon such a recommendation, with reference to those parts of the world into which the light of Christianity has either not reached at all, or has only been reflected through some distorting medium. However valuable organised operations may be, there is yet room and scope, and opportunity too, for attempts to reach those countries which are beyond the farthest bounds of civilisation by other modes. *Individual missionary enterprise* would in any year find facilities for penetrating some of the dark places of the earth, which could scarcely occur to the directors of a society sitting at home, though on the look-out, in the course of a century. Would it be utterly impossible for a Christian man, full of the Spirit of Christ, impelled by zeal for God, and burning love for souls, to find his way into the interior of that unknown land, Central Africa, supposing him to be dependent upon his own resources, and untrammelled by regulations and directions from any committee or incorporated association? We think not. We think it not unlikely that there is yet to be reaped from individual enterprise a harvest of success, a wealth of returns, that would well repay any seeming relinquishment of authority and encouragement of irregularity that might be supposed to be involved in the acknowledgment of labours not undertaken under ecclesiastical direction and arrangement.

The want of opportunity to enter the great island of Borneo (to instance a case) with an organised mission, and the means of independent subsistence, does not take away the responsibility from the Church, nor render less imperative its duty to attempt it; and it seems to us that the only course to adopt is either to encourage and prompt individual enterprise, or lay violent hands upon a man eligible for such a mission, give him the means of transport, land him with sufficient means for present subsistence, and leave the result to Providence. The latter course is not to be recommended: it might involve the Church in the guilt of being intermediately the cause of the death of its agents. But the former course is open to no exception, so long as the command of Christ is obligatory, and those who go are satisfied of their call to the evangelical vocation. The charge of the families of such men would properly devolve upon the Church at home, and would not be neglected.

But who in these days is imbued with the spirit of the ancient confessors and martyrs? Can any be found who, with nothing but the knowledge of some mechanical art as a means of livelihood, will be ready to go to the ends of the earth to make known the gospel to the heathen? Who is willing to be left alone and friendless among the fierce Malays, with the hope that his divine message will be sufficient to change

the lion into a lamb? Who is ready to become an inhabitant of the trackless Tartar desert for the love of Christ? Who will tread the burning sands of Ethiopia, or follow the footsteps of Dr. Barth to Timbuctoo, in order to preach the gospel where it has never been heard? Who will thread the interminable forests, and track the innumerable rivers and gullies of South America, to proclaim to scattered and debased tribes the liberty with which Christ makes his ransomed ones free? Who will dare to break through the wall of political and religious prejudice which for so many centuries has shut up the empire of Japan from the rest of the world? Who is prepared to spend his life among the snows of Siberia or Labrador, or among the untamed savages of Patagonia? In a word, who is ready to forsake "houses, and kindred, and lands," and, with the Bible in his hand, go where the Spirit leads, telling out its precious truths, and administering its divine consolation to the fallen and wretched, the ignorant and profane, the brutish and the unclean, the idolatrous and the blood-thirsty, wherever a spot may be found on God's earth that is burdened with their crimes, or cursed with their ignorance and superstitions? Our conviction is, that if such are not to be found now, God will soon permit a state of things to supervene that shall compel those who profess his name, to fulfil his purposes in giving to man his glorious gospel. It is no new thing in the earth for him to permit a lapsed and degenerated Christianity to be placed in the furnace of persecution, in order that the resplendency of his truth might be made visible to the world above the corruptions and vain superstitions that man has ever attempted to heap upon it. Nor is it a strange work with him to permit his servants to be pursued with fire and sword, in order to make them find their way among the nations and tribes that know him not. Such things may occur again; and if the Church neglects her duty to the heathen much longer, to so great an extent as to leave more than half the world untouched while she trifles about plans for filling the ecclesiastical exchequer, or waits for the completion of organised schemes, or dreads to move too quickly, lest Church order should be outraged, or connexional regulation over-stepped, who shall say that God will not again teach us terrible things with his judgments? for though *all Israel* should be consumed, yet God has declared, "As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 12, 21.

THE LAW OF CHRISTIAN BENEFICENCE.

(Continued from page 98.)

VIII. LAW OF APPROPRIATION.—We come now to the principal inquiry connected with our subject. We have seen in what way the Christian believer may acquire wealth, and with what lawfulness he may retain his right over it, when acquired. We now ask, what is he to do with his property? what are the uses to which it should be applied? How is he to employ whatever material possessions may be placed by providence in his power.

The common error is, to give a portion to God, and use the rest for ourselves.

This is done in two ways:—desultorily, or on some determinate plan. The former practice is, however, more frequent than the latter. Generally, for lack of a sound definite principle of action, that which we give to God is irregular and scanty. Our gifts are, for the most part, both small and casual. They are mere pittance, doled out from the midst of our superfluity; and that too, only when we are shamed by the example of others, or plied by their solicitations. Nay, even this little, thus extorted, is frequently parted with insolently, or with overweening self-complacency. There are thousands of professing Christians who would never give away a shilling, unless they were asked to do it; and what they do give is regarded by them as a personal favour conferred on the individual who receives it at their hands. It may be said of these persons, who indeed make up the major portion of the Christian community, that they are positively laying up *no* treasure in heaven through a right use of “the mammon of unrighteousness.” Not a fraction of their property, whether they keep, spend, or give it away, is so appropriated as to be rewardable “at that day.” It is all misapplied, and their final condemnation as unfaithful stewards will be complete and overwhelming.

Others there are, however, who apportion out a specific amount of their wealth to charitable purposes. Perhaps it is an unvarying weekly or annual sum; or perhaps it is a sum proportioned to their variable income, as a tenth or a fifth. These are more to be commended than the former class; yet we would show even to them a more excellent way! The defect in their plan is, that they are intentionally using only a part of their goods for God. They are using the remainder for themselves, as if a steward should have nine-tenths of his master's property for his own purposes, because he employed the remaining tenth for his lord's. This is, in truth, their avowed principle. Now, on the one hand, they have no right to devote to their own ends, simply as such, any part of their Lord's money, small or great; and on the other hand, they are laying up treasure in heaven with only a fraction of that precious talent, which might *all* be turned to this “good account at last.” And it should be remembered that God does not promise to reward his stewards at all on earth, but the return for their faithfulness is to be hereafter. “When ye *fail*, they shall receive you into everlasting habitations.”

The right principle to be established in the heart is *to use all for God*; to acknowledge it all to be His, and to employ it all according to His directions, so that we may at last be rewarded for whatever we either give, lay up, or spend. This principle, when supreme in the breast, extinguishes selfishness. It leads us to seek not our own—not what will please or profit ourselves—but what will please and glorify God. Whatever attention to ourselves, to our own health, improvement, and comfort, He requires that we diligently give, yet not for our own gratification, but from a sense of duty to Him, and a desire to serve Him. He has given us bodies with certain weaknesses and needs, as well as property. These bodies it is our duty to tend and nourish, not to macerate and destroy. The property granted to us, is to be used for this purpose, and because he so requires us to act; and if He should call us to it, we should be ready to give up both substance, liberty, and life, as a sacrifice for His name's sake.

First, then, a Christian is to supply his own personal wants out of what he has. But it is strictly true, that “man wants but little here below:” his real, natural needs are not numerous. To these the child of God should confine himself. He should not pander to fleshly appetites, nor create artificial luxurious cravings, nor form habits of expensive, though perhaps elegant, self-indulgence. All that a human body normally requires for health and vigour, and consequently for its highest enjoyment, is to be furnished to it. But such necessities are always best met by what is plain, moderate, and uncostly. Its food should be simple and ordinary, and taken temperately. Its clothing, though neat and becoming, should also be as plain and inexpensive as possible. Houses, both as to their size and furniture, should accord, not with the requirements of ambition or fashion, but with the needful and natural comforts of the inmates; yet, doubtless, they are allowed to vary them somewhat as to these particulars, according to that station of life in which it has pleased God to place them. The mind also has to be cultivated, and by some more than by others. Books may, therefore, be purchased and possessed, together with other valuable aids to im-

provement. But all this expenditure should be without extravagance or ostentation. There should be no mere idle collection of such valuables beyond the possessor's uses or needs. Large sums are often misappropriated by Christian families in costly furniture, paintings, books, &c., which are bought, not for any purposes of utility, but only for show, or for the gratification of fancy, or at best, of æsthetic taste. All this lavishness of the Lord's money will hereafter, we doubt not, be grievously repented of.

Relaxation is, in some cases, another item of lawful expense. But our very amusements, our tours of travelling, our seasons of friendly visiting, or our sea-side excursions, are all to be subjected to the same paramount law of duty. Such uses of money, if neither necessary for the body nor beneficial to the mind, but occasioned only by a restless love of novelty, or a desire to emulate our neighbours, are very sinful. They are mean and unjust appropriations to ourselves, for low and selfish ends, of what God had given us to employ for far other and nobler purposes.

We mention one other needful expenditure in the support of the ministry, and of all the ordinances and institutions of that church from which our own religious education, or that of such as are connected with us, is instrumentally derived. It is not a charity, as some imagine, but a *debt both of justice and honour* to do this. It is as much obligatory on us, in all honesty, as to support any other institution from which we reap an advantage. To furnish our quota to the maintenance of our own minister, or the support of our own chapel, whether we be rich or poor, is as integral a part of common morality as to pay the rent of the house we live in, or meet the claims of our physician, school-master, or attorney, or even to discharge the account of our grocer or draper. "Let him," whoever he is, "who is taught in the word, communicate in all good things to him that teacheth."—Gal. vi. 6.

What has been said will be sufficient to illustrate the position laid down, that the Christian's duty, in disbursing money, is to spend it, in every instance, for God's glory, and according to His will, as far as this can be ascertained. It will be seen at once how wrong it is to cherish the very prevalent spirit of the world, which leads persons to keep up as high a show of opulence as they possibly can, and to value themselves and others exactly in proportion to this their apparent standing in society. This passable show of "having something," is what is called "respectability,"—the thing to be admired and esteemed. Meanwhile, whether it be connected with virtue or vice, with godliness or impiety, is simply a question of vulgar impertinence, to be sneered at, not answered. All who have adopted this standard of worth, from the lowest artisan to the loftiest nobleman, account *themselves* respectable, together with such as are about on their own level, or who are above them in rank. The rest are the "*profanum vulgus*." If they are promoted in society, their principle goes with them;—their standard is raised. Old acquaintances are therefore shunned, and wealthier ones are sought. This disposition and mode of viewing mankind, are impossible to the real and matured saint. He sees its hollowness and injustice; he abjures it as an impious falsity, and determines, for his part, to "know no man after the flesh."

Secondly, there are individuals who are providentially placed in circumstances of responsible guardianship over others. Children or other near relatives are dependent on them for support. The young and feeble are to have their needs supplied through them, as their natural protectors. A Christian placed in such a position of solemn trust, will not commit himself to the impulses of mere natural affection with all its caprices and irregularities, but will act toward his charge under the control of the same principles, which regulate his strictly personal expenses. He will feel himself bound to find them food and covering sufficient, yet not luxurious. His children he will strive to furnish with a good and sound education, but without exorbitant and ostentatious cost, and suited to the position they are likely to occupy in the world. It is his duty, also, to place them as far as possible in circumstances which will enable them, by industry and honesty, to provide in due time for their own maintenance. It is not his duty to amass for them large and independent fortunes. He is not, by hard, self-denying toil, to rear them in idleness, and support them in profligacy, and at death leave them wherewith to revel in riotous pleasures, until they are cut

off prematurely by disease, and hasten to follow their misguided parents to their final account. There is no virtue, but the greatest vice, in fathers thus sacrificing first themselves to Pluto, and then their offspring to Bacchus or Venus. Let children be prepared, to the extent of the paternal means, for that position in society which seems to be marked out for them by Providence, and where they may be surrounded by the fewest temptations to wickedness, and the strongest incentives to righteousness. In all outlays for the good of his child, the parent must be guided by the same constant solicitude to act as God's agent only, and the same considerations of frugality and obvious utility, which are to regulate his disbursements upon himself.

These views are abundantly borne out by Scripture passages.—1. Tim. ii. 9, 10. That fondness for finery and variety in dress, which seems to be almost an innate propensity of every female mind, is here expressly condemned. It is natural for woman, ever flattered for her beauty, to make the most of that fascinating endowment. It is doubtless right for her to make herself as engaging as possible in the estimation of the opposite sex. But let this be accomplished, says the apostle, in effect, not with dazzling decorations, nor with expensive attire, which may consist with all that is unlovely and detestable in disposition, but with good works spontaneously flowing from all that is sympathising and generous in the heart. See also 1 Pet. iii. 3, 4; 1 Cor. vii. 30, 31; 1 Tim. vi. 6—9; 1 John ii. 15—17. In this last cited passage, the apostle classifies the temptations, which spring from a worldly source, as "the lust of the flesh," or sensuality in all its forms; "the lust of the eye," or covetousness in every degree; and "the pride of life," or ambition, fondness for praise, or renown, or "the honour that cometh of men." These worldly lusts are all to be vanquished by the Christian. He is to possess and act upon "the faith that overcometh the world." He errs, then, when he so acts as to gratify these lusts in himself or family. To ascertain and to perform his duty as such, is his only allowed and safe procedure; and in doing this, so far as the appropriation of property is concerned, he is in truth obeying the law of Christian beneficence; and in every purchase or gift, irrespective of this law, there is virtually an embezzlement of his Lord's money.

(To be concluded in our next.)

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—No. XIV.

NOTES AND REMINISCENCES OF A RECENT CONFLAGRATION IN YORKSHIRE.

"If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."—Luke xli. 39.

MANY are the vicissitudes of human life. This world is full of change. Mutability is the prominent characteristic of all sublunary things. As one moves about from place to place even in this island of ours, day by day abundantly witnesses to the fact that we cannot tell "what a day or an hour may bring forth." Often in the pursuit of my official duties I am reminded that "all flesh is grass;" that "the world passeth away, and the fashion thereof changeth;" and that "riches take to themselves wings and fly away." Here I meet with a man possessing vast wealth, who but a few years ago was a poor labouring man. Here I am pointed to one who for years was fawned upon and looked up to as a "little king," who is now glad to accept some small situation, upon the occupant of which but the other day he would have looked down with contempt. Truly "God putteth down one and setteth up another." Again, the Bible has declared, "Woe unto them that are wise in their own eyes, and prudent in their own sight;" and many a practical illustration of these great truths have I met with during the past year.

On reaching the town of ———, in Yorkshire, a short time since, and inquiring for a gentleman on whom I had been accustomed to call, I was informed that three days previously the whole of his extensive and lofty mill, with capacious warehouses attached, had been destroyed by fire. Several hundred work-people had thus been suddenly thrown out of employment, and

the event had produced a considerable degree of consternation throughout the whole district.

I was induced on the first opportunity to visit the scene of the conflagration. There were the ruins still smoking; lofty, blackened, and calcined walls were threatening to fall and crush the labourers employed below in removing the debris;—all, all had been destroyed. The destruction was indeed complete. Both the buildings and the valuable machinery, which only a few hours before had been alive with active labour, had fallen a sacrifice to the all-devouring and resistless element.

During the progress of the insatiable destroyer, the scene, I am told, was surpassingly grand. The mill was situated between two lofty hills, the sides of which descended gradually in sloping terraces to the very walls of the buildings, every inch of the space between them being perfectly filled up by the erections, while a little meandering stream ran through the works at the bottom of the singular and contracted valley.

From these hills, forming a huge natural amphitheatre, thousands upon thousands of spectators, of all ages and of every rank, sat or stood all that long night viewing the rapid onward progress of the victorious flames, bearing down all opposition, overcoming every obstacle, and rapidly eating up property of immense value, and laughing at the puny efforts of man to resist their march. Down below in the valley, crowded into that small space, were men of every rank from the M.P. to the humble drayman, labouring with praiseworthy efforts to snatch from destruction such portions of the finished goods and other property as could be got at, or working away at the numerous engines which had been brought from all available places—even miles distant—and placed in such positions as the singular arrangement of the spot would allow.

But a few hours, however, and spite of all exertions, the whole was a mass of ruins. There were several curious and interesting circumstances named to me by gentlemen in the neighbourhood as connected with the catastrophe, which I deemed worthy a place in my "note-book."

I was given to understand that the mills, which were very substantial and lofty—built of stone, and said to be fire-proof—belonged to an old gentleman, while the machinery, and other contents, were owned by some young men, who were his relatives. He had frequently been urged by prudent friends to insure his costly buildings, but could never be prevailed on to do so, always replying, "It was needless, for that *stones would not burn*." His relatives had insured the machinery and stock, but the valuable buildings remained uninsured; and when too late the old man learned that even "fire-proof buildings," so called, are sometimes destroyed, while the very stones, of whose incombustibility, he felt sure, have been so calcined that none of them will be available for building purposes again.

The wise man of old has written, "The prudent man foreseeth the evil, and hideth himself; but the foolish pass on, and are punished."

The building was said to be fire-proof, yet the rapidity with which the flames spread themselves over the entire extent of the building, was amazingly great, as though it had been purposely constructed to aid the progress of the element. This probably arose from two distinct circumstances. The several floors of the mills communicated with each other by the hoists, of which there were two; these probably acted like huge chimneys, causing an immense draught of air, and giving full scope to the fire: besides this, the attic, or top floor, was one immense room running over the whole building, and, of course, giving freedom to the spread of the fire, when once it had reached this elevated position through the hoists. Another circumstance that struck me forcibly was the illustration this case afforded of the fact, that long expenditure of labour and money to secure a given end, may all be thrown away by one hour's neglect of long pursued precautions. There is a kind of confidence pervading us, leading us too frequently to feel secure at the time present, especially if there is no danger apparent; and yet, when men feel the most secure, they may really be exposed to the greatest danger; and thus one of old has declared, "In the midst of life we are in death;" and again, "Let him that thinketh he standeth, take heed lest he fall." It often happens that after a long course of precautionary measures, which seem to have resulted in nothing of importance, from the fact that no

evidence of their need has been made apparent, a spirit of confidence creeps on us, and a carelessness arises out of it, leading but too often to peril; for it is very difficult to realise the fact that what has never occurred, yet may, notwithstanding, be at our doors at this particular instant, and that there is as much need of watching at any one minute as at any other, if watching be at all requisite.

In the case before us, a remarkable instance of this kind occurred. A night watchman had been regularly employed since the erection of these works some years ago, whose duty it was, subsequently to the closing of the mill, to go through every room on the premises, without a light, that any incipient fire might be detected, and then to keep watch during the night; this for years had been done, and no discovery had been made: a spirit of confidence consequently arose; and on the evening on which the fire occurred, the watchman arrived as usual—the work-people were dismissed, and one of the proprietors alone remained writing a letter, which had not been prepared in time to be posted with the ordinary correspondence of the firm. This letter he gave to the watchman to take into the town, and then left himself for his home in the country. The watchman took the keys and posted the letter, but did not immediately return. Meanwhile, some person passing the mill, noticed a light there; attention was drawn to it. It was evidently a fire in one of the upper rooms, but probably at that time not larger than that of a parlour grate. An attempt was made to get into the premises, but the watchman not having returned, a long time elapsed ere this was accomplished, and then the fire had gained rapidly, while the river being dammed up every evening at a higher part of the stream, no water could, for a while, be had; and thus time was lost, and all subsequent efforts proved fruitless.

What we have here noticed in temporal things, becomes still more solemn and important where the eternal interest of the soul is concerned, and has led our poet to exclaim—

"Whene'er my careless hands hang down,
Oh! let me see thy gathering frown,
And feel the danger nigh;
And, starting, cry from ruin's brink,
'Save, Jesus, or I yield, I sink;
Oh! save me, or I die.'"

J. H—G.

Biography.

MEMOIR OF MR. THOMAS OLIVER,
LATE OF NEW BASFORD, NEAR
NOTTINGHAM.

(Continued from page 137.)

WHEN Mr. Oliver settled in New Basford it possessed neither church, chapel, nor school-room. Its inhabitants were absorbed in machinery, building, and gain. Few among them professed to fear the Lord, and those who did had no means of grace among themselves. The domestic temple was the only one known, and no man seemed concerned to know whether any of his neighbours had it. Under these circumstances it was, together with broken health, shattered fortune, and family cares contributing their depressing influences, that, with the sanction of the Nottingham Leaders'

Meeting, he commenced meeting a class in his own house. The whole flock, for several weeks, comprised only his wife and her mother—a leader and two members! Well, they were three; they were embraced within the law of the covenant—"Where two or three are met together in my name, there am I in the midst of them." "The Master of assemblies" was there; they spake of his love, and called upon his name, and whilst they did it their "hearts burned within" them; they were refreshed and strengthened, and they "went on their way waxing stronger and stronger." The class-meeting became known—the leader endeavoured to find out serious people, and persons under conviction, whom he invited to

join; some did so—their number increased, gradually, but rapidly, until it numbered forty members.

The house, sanctified to religious uses by the class-meeting, was now opened for preaching, and obtained a congregation, small, indeed, at first, but progressively increasing, until the kitchen and parlour could no longer contain all who came together to hear the "word of life." From records kept by the writer of this memoir, he finds that he himself preached in one of the apartments on the evening of Sunday, December 26th, 1824, from Isa. lv. 1: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." For about two years were services held in this house, for Christian fellowship, prayer, and the ministry of the word; our departed brother going among the neighbours to invite their attendance, and sometimes, literally, from the "highways and hedges, compelling them to come in."

Accessions being made to the flock and congregation by the removal of a Wesleyan family or two from Nottingham to New Basford, as well as by conversions, the erection of a place in which to conduct public worship became indispensable. The necessity of the case, and a heartfelt concern for the interests of Sion, were a sufficient stimulant to our brother's zeal. No more rest could he have in his spirit until a house for the Lord was reared. Of silver and gold he had but little; of faith and love he had much. These moved his "willing feet" from door to door, and his persuasive lips, in pleading solicitation, to obtain contributions for the object upon which his heart was set—himself, at the same time, giving according to his ability. His efforts were crowned with success: a small plot of land was purchased, and a neat little chapel, sufficient for present circumstances, was built, which, according to Dunn's *Memoirs of Tatham and of Methodism in Nottingham* (page 216), was opened in September, 1825, "by the Rev. Wm. Oliver and the Rev. Wm. Parker," the superintendent of the circuit, and his junior colleague. "The latter," says Mr. Dunn,

"preached on Haggai ii. 19: 'From this day will I bless you.'"

The eminently useful revivalist minister, John Smith, had been appointed by the preceding Conference to the Nottingham circuit. He was a man just suited to the heart and soul of Mr. Oliver. Mr. Parker, too, at that time, was full of life and zeal. The superintendent was as remarkable for simplicity, equanimity, and good sense, as Mr. Smith was for activity and energy. Mr. Hanwell, the second preacher, was all warmth, love, and animation. Four men, so diverse in their temperament, and yet so happily harmonised and adapted to each other, have seldom been thrown together in the same sphere of ministerial duty. A blessed revival of the work of God broke out in the circuit, in which every place shared, and none more bountifully than New Basford. In Treffry's *Memoirs of the Rev. J. Smith* we have the following, among other extracts, from the correspondence of that extraordinary man:—"April 8. God is blessedly moving among the people in various parts of our circuit. More than one hundred and fifty were added to the society the last quarter, and upwards of two hundred and twenty are on trial. In two or three places the awakening influence of God seems to be general. The people are distressed in their houses without any outward means, doubtless in answer to prayer. At New Basford the people appear to be panic-struck; some of the most notoriously wicked characters have been converted to God. I gave fourteen notes of admittance to persons in one class at that place, a few weeks ago, all of whom professed to have found peace with God. We had a blessed time there last Thursday. The glory of God filled the place, and five obtained mercy. Many souls have been saved there every week, for some time past." (*Memoirs of Rev. J. Smith*, page 127.. *Fifth edition*.)

Such a work was heaven upon earth to such a spirit as that of the zealous and indefatigable Oliver. He threw his whole soul into it, travailed in birth with many spiritual children, and rejoiced over many set at liberty under his prayers. A goodly number of these persons became "his fellow-workers in the

Lord," forming a united band of faithful men, whose chief aim was to lead sinners to the Saviour, and to extend his kingdom among men. At one time his class was like "one of the schools of the prophets," there being as many as ten or twelve local preachers meeting with him. One of these, connected at present with another community, in which he has long maintained a Christian profession, writes, "It is twenty-nine years since I became acquainted with our departed brother. I never knew one like him in persevering care for souls. Take my own case as an illustration. As soon as I showed signs of repentance he took me to his class. He never let a day pass without seeing me two or three times, if I showed any inclination to slacken, or was discouraged. He would thus endeavour to keep me up to the mark. If I missed any mean of grace, scarcely an hour passed without his coming to look after me; and this tender care over me he extended for years."

The little chapel soon became well filled, and after awhile it was too strait for the congregation. Its enlargement was thus rendered as necessary as its first erection. This, therefore, was effected, and the re-opening services were held on Wednesday, July 16th, 1828, when the Rev. James Hollingworth preached in the afternoon and evening, on Luke xiv. 22, and Prov. xi. 30, two appropriate texts. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room," and "He that winneth souls is wise." The discourses delivered upon these words were excellent, especially that upon the latter text.

Several notices of New Basford within the period of the erection and first enlargement of the chapel occur in the memoirs of the blessed revivalist, Smith. Their appearance here will add to the interest and value of his memoir:—"In the course of the year 1825 a pretty little chapel was built at New Basford; and there were several events connected with the work of God in that place, sufficiently striking to demand insertion in these pages. The first exhibits faith resulting from effort. Mr. Smith called on a person who had been a Socinian. After some conversation, he com-

plained that he was unable to believe the doctrine of the divinity of our blessed Saviour. It was one of those blessed cases with which every minister is familiar, where argument would have availed nothing. 'We will pray about it,' said Mr. S., 'and if you will only *try to believe*, I will forfeit my head if God does not give you the power.' The result answered his anticipations. The man became there and then a true believer, and forthwith united himself to the society."—(pp. 131, 132).

"July 21, 1829. For many weeks I have been labouring hard, and I have stood it well. Many seals have been given to my ministry, and to the agonising prayers of God's people. Frequently four, five, six have been saved in an evening—several individuals in families. Last Sunday I was at Hockley, perhaps for the last time; numbers went away who could not get into the chapel. The mighty power of God was among us. It is said that not fewer than thirty were saved. Last night, I was at New Basford: such floods of heavenly influence I have seldom witnessed. Many were saved."—p. 167.

This was near the close of Mr. Smith's fourth year of ministerial labour in the Nottingham circuit: three years of full duty, and the fourth as a supernumerary, consequent on the breaking up of an iron constitution, and the reduction of a robust, muscular frame, by excessive and destructive agonising service in the work of soul-saving. In this arduous toil he was well sustained by like-minded labourers in some parts of the circuit; but at New Basford better than at any other country place. Our brother Oliver and his band of praying men rallied round him in the prayer-meetings after sermons, and, to use the preacher's expressive phraseology, "*stuck to the business*." Indeed they did this whoever preached. The writer of this account preached there on the evening of Sunday, September the 3rd, 1826, from Luke xiii. 24. "Strive to enter in at the strait gate," &c. An extraordinary degree of solemnity and divine power prevailed over the congregation, the greater part of whom remained at the subsequent prayer-meeting, which continued for more than an hour, during which six souls, backsliders and newly

smitten penitents, found peace with God, and went away rejoicing. At that time, and for some years afterwards, the local preachers deemed it a privilege to go thither. They could preach with more freedom, life, and power at New Basford, than at any other place in the circuit. They were borne up in their work, and carried through it by those blessed praying men, whose prayers and sympathy floated them along upon a tide of hallowed feeling, that no opposing influence could withstand.

"The Lord added to the church daily such as were saved," of whom many continued zealous, active, and useful to the end of life, and many continue such now. In the labours of the good work no one surpassed, probably none equalled, our departed brother. On the Lord's day he would rise soon after four o'clock in the morning, hold converse with his God and Saviour in secret, at five o'clock proceed to the band-meeting, at half-past six to the prayer-meeting, return home to breakfast; at eight o'clock conduct family worship, at half-past eight retire for private prayer, at nine meet a class; at half-past ten, before the establishment of morning preaching, visit the sick and the absentee members of his class—a work in which he occupied the whole morning. Having dined and rested, at half-past two he attended the preaching service, at five o'clock the special prayer meeting to implore the divine blessing on the more general services, at six public preaching again, then the prayer meeting following, until nine o'clock, or later when special cases rendered continuance in prayer necessary. Supper over at home, at ten o'clock, he held family prayer, and then retiring for the night, and pleading upon his knees for a blessing on the services and labours of the day, he was not unfrequently heard to exclaim, "Glory to God! though we are tired in the work, we are not tired of it." For twenty-nine years has the writer of this record been in the habit of preaching at New Basford, according to appointment and the call of circumstances, and he has no recollection of brother Oliver's absence from the prayer-meeting following the Sabbath evening service, except when he was away from home.

His prayers and other services were

not cool, careless, or formal, but earnest, ardent, and laborious; adapted to arrest and impress those who heard him, and often exhaustive to his own frame. Once he conceived the plan of personally visiting every house in the place, that he might converse on spiritual subjects with some one or more in each tenement, and engage in prayer wherever he might be allowed. In conjunction with a friend, this project was duly executed, notwithstanding some opposition. Backsliders and penitents were thus discovered, and a goodly number were brought under the means of grace, of whom some became burning and shining lights. That such a course should arouse hostility, and call forth the spirit of persecution, is not surprising. The devil will not be thus disturbed with impunity. Our brother, therefore, had to take lessons in patient endurance for Christ's sake, and for years after was he deridingly called by the profane, "The man of God."

The sick and afflicted among his neighbours always shared his sympathy, and excited his solicitude. He sought access to the suffering and dying, whether friend or foe; and if poverty added its anxieties and burdens to the afflicted, he promptly afforded relief. The soul's salvation, however, was his great object. All his energies were concentrated upon this. Every day, and at any hour, he was at the call of the sinner in distress, and especially of the sick or the dying. One of the happiest themes of conversation for him was the joyous cases of conversion and the triumphant deaths which he had witnessed, to the effecting of which, in many instances, he had been instrumentally contributory.

His efforts to promote the interests of religion and the good of souls were not limited to the place of his residence, nor to one or two modes of operation. As a trustee and steward of the chapel and of the society, during a great part of his religious life, he regularly attended the quarterly meeting of the circuit, taking a lively interest in all its proceedings, and expressing his views upon every question that led to discussion. If he differed in opinion from the itinerant ministers upon a question in debate, or deemed it his duty to oppose a measure which they advocated, as

would occasionally happen, he expressed his own views firmly and clearly, without hesitation or duplicity, never being guilty of the ineffable and dastardly meanness of saying one thing in their presence, and the contrary in their absence. His manly and unflinching honesty has sometimes subjected him to annoyance from men of little grace and less candour; but he had the satisfaction of having delivered his own conscience, and failed not to treat his opponents, as well as his friends, with the kindness which Christian love alone can inspire.

From the time that his house was consecrated as a sanctuary for souls, the blessing of a benignant Providence was poured upon him and his pursuits, so that he prospered in what he took in hand. Not, indeed, without pause or check; for there were occasions when his way seemed hedged up, and a new course had to be taken. But he looked for divine interference and guidance. He asked what he needed, and was delivered and guided, and repeatedly was he brought into a path in which he was made to prosper. The trade in which he was engaged was subject to many and serious stagnations, fluctuations, and revolutions, that wrecked the fortunes of some, and doomed multitudes to ruin and perpetual poverty. Amidst these changes his force of character, with the divine blessing, enabled him to surmount them all, and eventually to attain a high position as a manufacturing tradesman and merchant.

Augmented means and an extended sphere of action involved him in a correspondent increase of responsibility, temptation and duty. Few can understand the severity of trial and temptation to which those are subject who are engaged in a business dependent on taste and fashion, and exposed to keen competition. The character that can pass through such a test and come out unscathed is destined to shine with refulgent lustre in a brighter sphere. Envy may hurl its darts, and malignity spit its venom at the man who prospers in a course exposed to so great and varied peril; but beings of a nobler race look on with benevolent interest, and rejoice in the moral combat maintained and discipline endured by a faithful follower of Christ thus conflicting with the world.

[To be concluded in our next.]

OBITUARY.

DAVID HARRIS was a native of Hanover, but had been in England more than half a century, having resided, with but little intermission, in North Devon the greater part of that period. He was of a cheerful and sympathising spirit, and a regular attendant at the Independent Chapel, Barnstaple, more than forty years. His children were, through the instrumentality of a pious mother, early introduced to the advantages of the Sabbath-school, and a constant attendance upon the means of grace. Although for many years their father was not a partaker of the precious faith of the gospel, he was a model of industry and temperance, and was ever ready to direct them to their mother's brighter example, as worthy of their reverence and imitation.

Well does the writer of this notice remember how that mother's teachings held up the blessed Saviour before the eyes of the little ones; how their sensibilities were early awakened by the story of the cross; how her prayers seemed to place them day by day under the shadow of the Almighty One; and how, by her life and conversation, she seemed to work and act,—

"As ever in the great Taskmaster's eye."
That mother still survives, though the father is gone to his rest.

During the last six or seven years, Mr. H. became more intent on reading the Scriptures, and the worship of God, both in public and private. Circumstances had separated the family from their parents, and it was only at intervals of one or two years that they met. Upon such occasions the humble and broken-hearted prayers of the penitent and loving father went up before God for his children, with peculiar pathos and feeling; and his endearing words brought to mind scenes of early youth and affectionate solicitude long passed away. It was cheering to visit this home of true parental love.

For many months of the last winter Mr. H. was a great sufferer from disease of the chest and lungs; it was hoped, however, that the coming of spring would once more restore him for a season, as it had previously done. His hold upon life seemed strong, and his regular and temperate habits almost warranted the expectation of a renewal of strength.

About six weeks before his decease,

it was evident to those who were with him that the time of his departure drew near. His strength was exhausted; his poor frame was greatly reduced; and "the strong man was brought very low." It was only with great persuasion, however, that he could be induced to keep his bed. Then came the conviction that death was nigh, even to the very doors, and his mind was duly impressed with the solemnity of the coming event. Intense was his desire that prayer might be made for him. Young and old, acquaintances and friends, all who visited him, were asked to pray. Many touching proofs of his solicitude for pardon and peace with God are remembered by those who surrounded him. He was directed to the cross of Christ, and at the cross he found mercy and reconciliation, felt himself a sinner saved by grace, and with child-like simplicity and confidence, hung upon Jesus. About a week or ten days before his departure, a blessed change came over him. He told the minister of the congregation to which he had long been attached, that "Christ was his messenger to God," that God had heard his prayer, and now he could say, even in the prospect of immediate dissolution, "Father, not my will, but thine be done." After a short sleep one night, he said to a kind friend who was sitting up with him, "I have had a delightful dream. I thought I had mounted a great ladder, whose top went quite into heaven. There I was just ready to step in, but Jesus came to me and said, a little longer! a little longer! And now I am come down to wait a little longer, if it be the will of Christ." "Hezekiah," he said, upon another occasion, "wished to live fifteen years, but I do not wish to live fifteen days, or fifteen

minutes, unless it be the will of God: No longer my will, but thine, blessed Jesus! It has been too often my will, now let it be thine." He repeatedly prayed for and blessed his children. In reference to his eldest son, who was detained at home by urgent domestic claims, he said, "I should have liked to have seen David, but I know it is impossible now." When told that a little, boy was born, he prayed most earnestly, and almost with his dying lips, "that parents and child might be blessed of the Lord." When William, his youngest son (editor of the *LOCAL PREACHER'S MAGAZINE*), took a long journey to see him, he was deeply affected with his kindness and solicitude, and repeatedly said, "I knew that you would come if you could; but it was almost too much to expect. Such a distance, so expensive, and at such a time. No present would be so valuable as this. O, I am so glad. The Lord reward you, and bless both you and yours!" To his daughters, who alternately attended him in his last illness, he again and again expressed his earnest thanks for their care. After commending the aged and faithful partner of his life to the protection of God, and the affectionate love of his children, on Saturday, the 1st of April, 1854, in the 72nd year of his age, he sweetly sank into the arms of death, "*to be for ever with the Lord.*" His remains were borne to the grave, on the Thursday following, by a few old friends. Amid the solemn services of the church, the tears and sighs of affectionate remembrance were blended; while over his dust the words of faith and hope went up. "I heard a voice saying, Write blessed are the dead which die in the Lord; they rest from their labours, and their works do follow them."

Religious Experience and Incident.

RECOLLECTIONS OF A REVIVALIST.

NO. 1.—WASTE PLACES.

ISA. li. 3. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." This has long been a

favourite promise, in which I have sweet confidence—strong faith. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in;"—is another scripture text pointing to achievements which for years it has been my ambition to attain. I have an impression that the kingdom of

Christ would be extended more speedily among all, and established everywhere, if the churches were to alter their policy in many respects, and particularly in this—viz., instead of keeping the most efficient labourers in the centre of ground won, where the cause is comparatively strong, and sending weaker workers to battle at the outskirts, where the cause is weakest and the foes strongest,—if we were to send our mightiest men of war where the most wisdom, piety, and valour are needed, to push our invasion into the territories of the enemy, leaving conquered cities in the hands of others who might manage to retain that which they perhaps would never have been able to win. If this theory be correct, then it is plain that to some extent our evangelising efforts have been conducted wrong: and it may help, among other things, to account for so little success accomplished by our enormous money expenditure. I commend these suggestions to the attention of pious thinkers. My views of the scriptures, mentioned above, lead me to love and glory in street and cottage, and country place, and market place preachings.

I once found myself, by invitation, in a quarterly meeting among brethren in whose regions I had occasionally laboured. I was interested in the proceedings, and was silently watching the progress of business, meditating on various subjects suggested by persons and things as they presented themselves to notice on that occasion. The chairman called "places," and, amidst respectful attention, commenced reading them off as they occurred on the plan. Nothing was said of particular moment until he came to C—. This name he pronounced with inquisitive emphasis, and profound silence followed. After some time spent in expressively inquiring glances at each other, the history of that place was given about as follows:—C— is a small village, in an agricultural district, in which a few members resided; they could only have house-preaching, being without better accommodation. Things had latterly got into a very discouraging position; the preachers having frequently neglected their appointments, the people had lost confidence: and for some time past they had sometimes had a congregation but no preacher, and then a preacher, but next to no congregation. Various hindrances had reduced the little society to despair. And, after a short consultation, it was concluded, at their own request, that C— should be dropped from the plan. The secretary had raised his hand to draw the obliterating line through the devoted name. I rushed to my feet, and, apologising hastily for intruding my re-

monstrance, interceded for the little one, declared my faith in the word, called to mind some of the exceeding precious promises, offered encouragements to try again, suggested improvements, and, exhorting to determined efforts, concluded with assurances of success after all.

Several of the brethren repeated, that all had been done that could; and, after another survey, none saw hope enough to continue C—, and it was again decided that it must go down. A second time I argued against giving up one inch of territory where we had unfolded the banner of the Cross, pleaded for faith in God, entreated them to add to their faith courage, and try it at least another quarter, and restore it by better efforts than before. Before I had done, a preacher proposed that it should be so kept on, and that I should be sent there to try if I could do as I had encouraged them. This was half jest and half earnest, and in a tone of intimidation, which was intended to settle the question. The chairman looked at me smiling, and said, "Well, Mr. —, what shall we say to that? Shall we keep it on, and send you?" Pausing for a moment—for I felt my position somewhat unpleasant—I replied, "I should hardly like it to take that form, for it will neither look nor feel well. But by all means let the place be continued." "But," said the chairman, "if we do try it a little longer, will you go?" Said I, for I was far from shrinking from any enterprise to which I had exhorted others, "I have engaged to help you on your next plan; and, as you know, I never choose places, but always keep the appointment the plan gives me." This was considered satisfactory. C— was spared.

Some time afterwards, while in another part of the vineyard, a plan for the circuit reached me by post; and, on looking for my number, I found I was indeed set down for C—. Then it was that I felt my position most painfully. Never, perhaps, did I feel more humbled, more anxious, more tremulous. Afraid lest I had got into an improper position, I felt for a time tempted to regret what I had done; and I cried, "O Lord, forgive the presumption of thy servant, and condescend to visit that people, and prepare thy servant to do valiantly."

"Where many mightier have been slain,
Unsaved by Thee, I fall."

But calling to mind the promises, surveying the power and love of Jehovah, and feeling something of the mingled indignation, zeal, and faith that fired the heart of David when he heard the vauntings of the giant Philistine against the

cause and people of God, I determined, in the name of Israel's Helper, to fight the foe. Deeply conscious that the battle is the Lord's, and that "without me ye can do nothing," but at the same time sustained by the recollection, that it is "not by might, nor by power, but by my spirit, saith the Lord of Hosts," that he can make a worm to thresh the mountains, I cast myself at his feet, and, feeling a persuasion that he would take the worm and use him to promote his glory, I cried, "I can do all things through Christ, which strengtheneth me." Oft did I go to the throne of grace with C— on my lips and its interests on my heart; and when at any time I felt sweet access, and the Spirit seemed to whisper "What is it that I shall do for thee?" I at once said, "Revive thy work in C—." I did not forget the sovereignty of God, nor that it is his sovereign pleasure to give the kingdoms to his Son, that he holdeth the hearts of all men, and that "a little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time;" that "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree;" that man's extremity is often God's opportunity, for "when the enemy cometh, in as a flood, the Spirit of the Lord shall lift up a standard against him;" that "he will not quench the smoking flax, nor break the bruised reed;" but that "unto him that hath no might he increaseth strength."

As the time drew nigh, my interest and my intercessions increased. One day I felt strongly impressed to take a fellow-labourer with me. I wrote to the secretary, and asked if I might engage an assistant. I received in reply encouragement to do just as I saw best—the affair was left in my hands. I now felt my responsibility greater than before. It seemed to me as if the fidelity and veracity of my God and my Bible, my own wisdom and honour, and the interest of our cause at C—, were all involved in this effort. I knew a pious and zealously devoted class leader, with whom I had often been yoked in spiritual labours; one whom I would rather have in such an assault than a host of some. Doubtful whether I should succeed, I sought him at his home, asked how he was situated, and if he would go across the country as I proposed? He at once exclaimed, "Praise the Lord! Why, sir," said he, "I married my wife from that very neighbourhood, and have been promised for years to visit among them." A few words sufficed for our arrangement, and one Saturday evening found us on our way to C—.

After a ride by rail, and a smart walk of some four miles, we arrived at the village. I was an entire stranger, going among them, as Abraham went out, not knowing whither he went, but having strong faith in God. It was in the month of July, and the weather was delightfully fine. I walked through the village to reconnoitre, and felt that scripture sweetly impressed on my soul, "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." I found the population scanty, and no signs of the agitation needed, and which I expected. I was somewhat amused, and a little encouraged, when I found a manuscript miniature placard posted up on a barn-door, announcing our visit and services, &c., for the following day. By inquiry I ascertained the forces, resources, &c., of this little hill of Zion, and found things discouraging enough. But—

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

I fixed my eye on that, to the exclusion of all evidences to the contrary, and "hoped against hope."

Early next morning (Sunday) we found ourselves in a class meeting (belonging to another section of the church), a company of men venerable with age, poor villagers, but pious patriarchs, though with unadulterated rusticity of manners. And as we "spoke one to another," taking sweet counsel how to defeat the devil, and exhorted each other to hold fast and to press on and make our salvation sure—oh, it was indeed good to be there—a season of grace and sweet delight! My friend led the meeting; and having occasion to encourage one whose experience was dark and full of gloom, he illustrated the Christian's pilgrimage by a reference to our yesterday's railway ride; and telling of the tunnel, dark and rumbling with strange noises, and full of frightful surmises, into which we ran, he compared it to the servant of the Lord, "walking in darkness, and having no light." But by and by we shot out again into broad day, and felt "how sweet a thing it is for the eyes to behold the sun," more gratefully for the contrast. "So," said he, "the Christian has to walk sometimes in the wilderness, and wade through deep waters; but let him stay himself upon the Lord, 'yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;' 'I will never leave thee, I will never forsake thee;' 'sorrow may endure for a night, but joy shall come in the morning;' and Hallelujah: the day dawneth.

Only hold fast, keep your seat, and though the train has taken you into a tunnel, it will just now bring you right out again, singing—

"The opening heavens around me shine,
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers I am his."

Glory be to God! He drew divinely near as we thus contemplated his character, and compared our experiences, and stirred up each other's minds by way of remembrance; and, as the tears flowed warm and fast from almost every eye, and our hearts beat faster in confiding love, I was constrained to cry, "Lord, let this be the next experience of C—!" and all the people answered, "Amen."

When the meeting ended they crowded around us, blessing us, and inquiring who we were, whence we came, where we were going, and what to do? We answered—"Come to seek and to save the lost in C—, that our stay was limited, and that we wanted help for the day." They at once and warmly pledged themselves to consort with us for the help of the Lord. "Glory be to God!" said I, "I see the secret of evangelical alliance; we are all one in the love of Christ Jesus."

Preaching time approached, and at the eleventh hour, unsolicited and contrary to all expectation, the landlord at the principal inn sent word that, without fee or reward, he would lend his large lodge-room for the preachings. The brethren looked at each other, marvelling. My soul shouted, "Hallelujah! the Lord God Omnipotent reigneth!" Not without some scruples, we made our way into the yard of the inn, and found a large room over a tier of stables, &c. I thought of the rites of consecration, and remembered that "To the pure all things are pure;" "It is sanctified by the word of God and prayer;" "Where two or three are gathered together in my name, there am I in the midst." I thought of our associations and the company by whom we were surrounded, and called to mind the example of the Saviour, who preached wherever he found an audience, and who ate with publicans and sinners, often in their own houses. I thought of the stables under us, and wept when I remembered the stable and the manger-cradle of Bethlehem—the scene of the advent of the Redeemer. Before we had done singing the first hymn, the power of the Lord came down, and glory shone around. We wept and sang until all seemed to stand together in heavenly places. That morning's service was a time to be remembered.

After dinner we agitated the whole

region, and assembled for service in the open air, on the top of a fine pasture field. The people flocked together freely, and, when gathered and settled, it was a sublime scene. We had commanded the little ones to sit down on the grass, and these formed the inmost circle around the preacher; next to these, a few benches served for seats for the infirm and females, and outside stood the hale portion of our immediate audience; scattered far away stood others, who seemed as if they ought, but dared not, to venture nearer. Some of the cattle grazing in the meadow came nigh the assembly, and lay down to ruminate peaceably in the sunshine, while further off still in the field others industriously browsed the sweet herbage. At a short distance rose a sloping hill, intersected with fine woodlands and patches of waving corn, all in summer bloom; and over all hung the azure canopy—a clear, unclouded, sky. Gentle breezes, as of zephyr's wings, fanned our faces and made us pleasantly cool. Such was the scene spread over and around me, as I stood on the cottage table—my platform pulpit—to proclaim to those villagers the word of the Lord. I thought of sleepy formal congregations in some of the British churches, who were suffering the street, and highway and byway population to perish through lack of knowledge; and, as I surveyed the motley group around me, I felt, as said the earnest Whitfield, "There is no pulpit like a green hill, and no sounding-board like the open canopy of heaven." He

"Who makes the grass the hills adorn,
And clothes the smiling fields with corn,"

made it very good for us to be there. Reverent attention, the tear glistening in the eye, and the suppressed murmur of intense interest, showed that the King was in our camp as we preached salvation for all through the blood of the Lamb.

We held our evening service in the "Lodge-room," which was crowded to perspiration—a multitude outside not being able to get in. The love of God, the ingratitude of the sinner, the holiness of the law, the sinfulness of sin, the awful retribution of eternity, the imminent danger of the sinful soul, the certainty of the penalty, and the solemn and searching inquiry "What wilt thou say when he shall punish thee?" fell like fire among dry stubble, or a hammer breaking the rock in pieces, and during the meeting many were the saved of the Lord. For hours the place was densely filled; if some went away others pressed into their places, and at the mercy-seat were seen women with little ones in their arms, and others in their printed calico

dresses, with handkerchiefs tied on their heads instead of bonnets. Strong men also came, and bowed themselves down, confessing their sins and crying out for mercy unto the Lord. My friend and yoke-fellow was one of the principal instructors at the penitent benches; he toiled till the perspiration stood in large drops on his brow, and trickled in streams down his temples. Several times he rose from his knees, as if he felt relieved because his work was done, when he had led the seeking sinner to a peace-conveying sight of the Saviour; but as often did others come and cry, "What must I do to be saved?" He laboured like a martyr; once he leaned back, and, fixing his eyes expressively on me as I pulled another corner of the net, he shook his head wearily, as much as to say—"I am finished—fairly at the end of my strength; I can't possibly move." Others, too, were tiring. I shouted, "Men of Israel, help!" "Work while it is day;" "Be not weary in well-doing;" "They that wait on the Lord shall renew their strength!" Just then an aged man, groaning deeply, made his way to the benches, and, dashing himself down, cried pitifully for mercy. That cry thrilled our souls. He had been a great drunkard, and shouts of joy, weeping, sighs, emphatic ejaculations, and deep intonations of fervent prayers, made it much like the laying of the foundation of the second temple in Jerusalem—where "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off." Glory be to God! the whole region was aroused. The brethren seemed refreshed like giants with new wine, and we began again. "Hallelujah!" cried one, "we are beating the enemy on his

own ground; these are the very benches on which men sit to drink and smoke, and here we are asking and obtaining salvation through the blood of the Lamb. Into this place hath the Lord turned a torrent of 'the river of the water of life, the streams whereof make glad the city of our God.'"

Another, overpowered by the heat of the room, put off his coat, saying "That men did so often to fight their fellows, and he would do it to fight the devil, and rescue the captive prey." And, glory be to God! are we not warranted to work as hard for the bread that endureth unto eternal life as we do for that which perisheth? Among the rest, a man and a woman, the servants of a gentleman—a churchman, who cherished a violent prejudice against the Wesleyans—were there, and gave their hearts to God, and went home rejoicing. We did not disperse till a late hour, and then retired, singing of victory by the Omnipotent Arm. A man whose head was whitening with age, came and said to me, "Well, Sir, I have known this village more than sixty years, and I never before saw so many assembled at once in C— as I have seen to-day."

We left early next morning, commending them to the grace of God. Preachers and people thanked God, and took courage, and began anew. The bread cast upon the water was seen after many days. Since then, when many miles away, I received a kind letter from the secretary of that circuit, giving an account of their quarter day, and, after reporting encouragement, &c., he added, and drew a line under the words to emphasise them, "C—, first place on the plan; it has never looked behind it since!"

The waste place was comforted, the ruins restored, the breach repaired, C— was continued, and the desert became like the garden of the Lord. The promises at the head of this article were verified and enjoyed; and, whenever I call up these recollections, I feel that we may venture to "HAVE FAITH IN GOD."

Science and Literature.

Astronomy.

NOTICES FOR MAY, 1854.

BY G. C.

"Praise unto God! whose single will and might
Upreads the boundless roof of day and night,
With suns and stars, and gorgeous cloud-
wreaths hung;
The diadem'd veil which hides the Eternal's throne,
The glorious pavement of a world unknown,
By angels trodden and by mortals sung.

"Praise unto God! whose wisdom placed me here,
A lowly dweller on this lovely sphere,
This temporary home to mortals given;
Which holds its silent and unerring way
Among the innumerable worlds that stray,
Shining and burning through the halls of
heaven!

Who sent me hither to prepare
By living faith, humility, and love,
For that transcendent life of purity above."

Pamca.

"God, whom the wisest men acknow-

ledge to be a power uneffable, and virtue infinite, a light by abundant clarity invisible, an understanding which itself can only comprehend, was and is pleased to make himself known by the work of the world, in the wonderful magnitude whereof (all which he embraceth, filleth, and sustaineth) we behold the image of that glory which cannot be measured, and withal that one and universal nature which cannot be defined. In the glorious lights of heaven we perceive a shadow of his divine countenance; in his merciful provision for all that live, his manifold goodness; and, lastly, in creating and making existent the world universal by the absolute art of his own word, his power and almightiness: which power, light, virtue, wisdom, and goodness, being all but attributes of one simple essence, and one God, we in all admire and in part discern, *per speculum creaturarum*; that is, in the disposition, order, and variety of celestial and terrestrial bodies—terrestrial in their strange and manifold diversities; celestial in their beauty and magnitude—which, in their continued and contrary motions, are neither repugnant, intermixed, nor confounded. By these potent effects we approach to the knowledge of the Omnipotent Cause, and, by these motions, their Almighty Mover.”—*Opening Passage of Sir Walter Raleigh's History of the World.*

The Sun rises on the 1st, at thirty-five minutes past four, and sets at twenty-one minutes after seven; on the 14th, he rises at twelve minutes after four, and sets at nineteen minutes before eight; on the 15th, our planet is more than ninety-six millions of miles from the sun, being 708,300 miles more than on the 15th of April; on the 21st, the sun passes out of the sign Taurus into Gemini, or the Twins; on the 26th, there will be an annular eclipse of the sun, invisible in this country, but visible in Greenland, North America, and the North Pacific. On the 31st, the sun will rise at eight minutes before four, and set at three minutes after eight. His altitude, when on the meridian, increases seven degrees during the month, being 62 degrees above the horizon on the 31st; and the day is then one hour and twenty-five minutes longer than on the 1st.

The Moon, four days old, on the 1st sets at about half-past eleven at night; rises on the 7th a few minutes before one in the afternoon, and sets at fifty-two minutes past two next morning; she is full on the 12th, and is partially eclipsed on the same day, though invisible to us. On the 14th, she rises at forty-one minutes past ten at night, and is a little after five next morning; she is new on the 26th, on which day the

sun is eclipsed; and her beautiful crescent sets on the 28th, at three minutes past ten in the evening.

Mercury cannot be conveniently observed during May. He rises half an hour before the sun on the 1st, but this period gradually decreases until the last day, when he rises at the same time as the sun.

Venus is a morning star, and rises on the 1st one hour and twenty-one minutes before the sun, and, on the 31st, one hour and thirty-two minutes. She rises due east on the 10th, being then upon the equator.

Mars is still in Leo, and is moving away from Regulus, in whose neighbourhood he has sojourned more than a month: by the last day he will be half-way from that bright star to Beta Virginis, the second brightest star in Virgo. He sets on the 1st, at eight minutes before three in the morning; on the 15th, at two minutes before two; and, on the last day, at six minutes past one.

Jupiter is a morning star at the beginning of the month, rising at twelve minutes past one on the morning of the 1st. On the 15th, he rises at eighteen minutes past midnight; and, on the 31st, at eleven minutes past eleven.

Saturn begins now to set too early for advantageous observation—on the 1st, at ten minutes past nine, and, on the 24th, at the same time as the sun.

Uranus is in Aries, and sets with the sun on the 2nd.

The positions of the various constellations which form the signs of the zodiac may be ascertained with sufficient accuracy for common purposes by watching the progress of the moon attentively throughout any month in the year. Their order is reckoned from west to east; or, to a person standing with his face to the south, from right to left. From the 1st of May to the 3rd, the Moon is in Gemini, and will pass the bright stars Castor and Pollux; from the 3rd to the 5th, she is in Cancer; from the 5th to the 8th, in Leo, passing Regulus, the lowest of a group of six stars arranged nearly in the shape of a sickle; from the 8th to the 11th, in Virgo, the principal star of which is Spica, about twelve degrees south of the equator; from the 11th to the 13th, in Libra; on the 13th, in Scorpio, passing above Antares, a star of the first magnitude; on the same day she enters Ophiuchus, or the Serpent Bearer, and on the 15th passes into Sagittarius; on the 17th, she is in Capricornus; from the 18th to the 20th, in Aquarius; from the 20th to the 23rd, alternately in Pisces and Cetus; on the 24th and 25th, in Aries; from the 25th to the 28th, in Taurus, passing near Aldebaran and the Pleiades; from the

23th to the 31st, again in Gemini, and, on the 31st, re-entering Cancer;—thus, during the month, traversing all the signs through which the sun moves in the course of a year; and passing all the planets in succession—Mars in Leo on the 6th; Jupiter on the 17th in Capricornus; Venus on the 22nd in Pisces; Uranus on the 25th in Aries; and Mercury and Saturn on the 26th in Taurus.

Natural History.

NOTICES FOR MAY, 1854.

BY S. HERMAN.

"Come, gentle May!
Come with thy robe of flowers,
Come with thy sun and sky, thy clouds and showers;

Come, and bring forth unto the eye of day,
From their imprisoning and mysterious night,
The buds of many hues, the children of thy light.

"Come, vocal May!
Come with thy train, that high
On some fresh branch pour out their melody;
Or, caroling thy praise the livelong day,
Sit perch'd in some lone glen, on echo calling,
'Mid murmuring woods and musical waters falling.

"Yet let me, sweetest May!
Let thy fond votaries see,
As fade thy beauties, all the vanity
Of this world's pomp; then teach, that though decay

In his short winter bury beauty's frame,
In fairer worlds the soul shall break his sway,
Another spring shall bloom, eternal and the same."

LAWRENCE.

How pleasant is the month of May, perhaps the most pleasant in the year! The air is soft and refreshing, scented with the balmy fragrance of unnumbered flowers and opening buds. Almost every part of vegetable nature in our land is in vigorous growth, affording blooming hopes of perfection and a teeming harvest. Our ears are saluted with a perfect concert of music in the groves and woodlands, and all nature appears to rejoice; showers and sunshine rapidly succeed each other, and furnish the rapidly springing shoots with renewed vigour.

Moles now run with rapidity along their tortuous mines; the females begin to select suitable places for their nests, and, wherever these are situated, the hillocks thrown up are much larger than usual. The water-shrew may now be observed diving in every muddy pool in search of its food.

Fishes are very active. Those chiefly caught and brought to market now are, the salmon, turbot, mackerel, mullet, pike, and the doree;—by some, the latter has been thought to be the species from whose mouth Peter took the tribute-money; this, however, can only be conjecture.

Birds.—Most of our summer songsters

will have arrived before the middle of the month, and many young birds are now fully fledged—amongst which may be noticed, young red-breasts, sparrows, hedge-sparrows, chaffinches, blackbirds, thrushes, starlings, crows, and jackdaws. Others are nesting—as the land-rail, the churn-owl, flycatcher, turtle-dove, green linnet, nightingale, bullfinch, goldfinch, swallows, kingfishers, stonechats, and many others. The love-songs of nearly all will cease towards the end, and are succeeded by anxious parental calls.

Insects burst from eggs and chrysalids in myriads; the air teems with life and pleasure. Dragon-flies leave the water, where they spent their early days as grubs, and flit rapidly across the landscape, shining in the sunbeams like burnished gold. Mail-covered beetles buzz lazily as they pass through the sultry air, or dart with rapidity across our pathway like fiery meteors. The rose-chaffer, one of our handsomest species, now frequents the rose-bushes in our gardens. The glow-worm begins to hold out its lamp on dry banks every fine night. Spiders weave their webs on every spray. Bees of many varieties may be seen everywhere, either collecting honey for their mossy nests or for the cottagers' hives; the solitary species are many of them seen to advantage; the upholsterer-bee cuts the rose-tree leaves to line its curious nest; the carpenter-bee bores into gate-posts, clears away the sawdust, and then forms its nest within the aperture; mason-bees may be seen gathering gravel on the roads, with which to build their habitations against warm walls; and myriads of dancing knats and flies frolic under every warm hedge and bank.

Toads, frogs, and efts, change from their tadpole (bull-head) state to their perfect forms. The two first leave the water ditches and pools, and secrete themselves in grass to escape the notice of their natural enemies—ducks and other aquatic birds. Snakes cast their sloughs, and vipers and harmless slow-worms bask in the sunshine.

Worms of large kinds appear every dewy morning, and the Gordian thread-worm (*Gordius aquaticus*) oscillates merrily in every slow-running stream. Snails and slugs trace their slimy courses to seek and taste the luxuries of the garden during the moist atmosphere of the night, secure from their natural enemies—ducks.

Of plants, there are at this period of the year the greatest variety in flower. In gardens—the peony, iris, ranunculus, gentianella, ox-lip, guelder-rose, laburnum, scarlet thorn, rhododendron, and

azalea. In fields—harebells, stitch-worts, herb robert, and many others. In meadows—cuckoo-flowers, germander, speedwell, scorpion-grass, yellow-rattle, and a great variety of orchids. In marshes—the butter-wort, loose strife, sweet gale, and others. In rivers—white water-lilies, yellow water-lilies, water ranunculus, and the flowering rush.

"Oh God, of good the unfathomed sea!
Who would not give his heart to thee?
Who would not love thee with his might,
Oh Jesus, lover of mankind!
Who would not with his heart and mind,
With all his strength, to thee unite?"

VEGETATION A PROOF OF THE BENEFICENCE OF THE CREATOR.

DIFFICULT as it is to fully answer the question, "What is a plant?" yet the varied forms of vegetation are familiar to every one capable of looking upon them; and to a thinking mind they strikingly exhibit the beneficence of a gracious Creator. If we turn our attention to the ocean or to our rivers, there we observe countless myriads of leathery straps, bladders, and threads, some so minute as to be invisible to the naked eye, and others of all dimensions, until they attain to an immense size; but all alike are of a very simple construction. For what great and wise purpose these have been placed where they are by their Creator, we can do little more than conjecture. If we look towards the land, or examine the rippling streamlets which gently glide by our cottage homes, we see every part richly clothed with indubitable proofs of an infinite goodness. Every stagnant pool and slowly running stream teems with the thread-like green filaments of the spherulet (*protosphaeria simplex*), and the thread-reef (*protonema simplex*), with numerous others of a similar construction. Muddy and undrained ground, moistened stones, walls on which the sun never shines, and old garden-walks in moist shady places, soon become covered with a red or green jelly-like slime; these are, for the most part, brittle-worts, the lowest grade of vegetable existences, distinguishable as plants only from the presence in them of starch, which is purely a vegetable product; some are known as "stars of heaven" (*nostoc caeruleum*), gory dew (*palmella cruenta*), and red snow (*protococcus nivalis*); others crawl over the walls of mines and caverns, and in several instances, as in *rhizomorpha subcorticalis*, *subterranea*, and *phosphorea*, they illuminate the dreary chambers with their dazzling phosphorescent light, like the pale moon-beams; and, falling in long festoons from the damp roofs, they render the gloomy underground regions gay as an enchanted palace.

Rocks, houses, and old walls, in every kind of situation, are stained with coats of various colours, varying from blue-grey to rich and gaudy yellow and red, as also are the stems and branches of trees; these are various species of lichens, as the shield-edge (*parmelia parietina*), the bearded moss, or Jupiter's beard (*usnea, barba Jovis*), the cypress powder moss (*evernia prunastri*), and a host of others equally interesting.

Viewing vegetation as a great whole, how important a position does it occupy in the world. As trees and shrubs, how beautifully do they furnish the landscape; as flowering plants, how rich and varied their tints; as elaborators and diffusers of fragrance, how cheering and health-invigorating their perfumes; and their products, how numerous and invaluable. We use them as food, as medicine, in our manufactures, and for a multitude of other domestic purposes.

Perhaps "few persons have walked the streets of London without remarking that of late years those streets are, in places at least, kept peculiarly neat and clean by the stiff fibres of a new material for making brushes and brooms; those of the machines, as well as those employed by hand. These are not made of whale-bone, as is generally supposed, but of the coarse fibre of a species of palm (*attalea funifera*), which grows abundantly in Brazil, and is imported to Europe extensively from Para, tied up in bundles of several feet in length, and sold under the native name of *pinçaba*. The fruit, or nuts, are another article of commerce, long brought into England under the name of Coquilla nuts, and extensively used for various kinds of turnery-work, especially in making the handles of bell-pulls, umbrellas, &c.; for the shell (or putamen) is of great thickness, excessively hard, beautifully mottled with dark and light brown, and capable of taking a high polish. Healthy young plants of this palm are in the Royal Gardens at Kew, although it is rarely met with in private collections. The genus belongs to the cocoa-nut group, and the plant was first called by Gertner *cocos lapidea*, afterwards by Targioni Tozzetti, *lithocarpus cocciformis*, having reference in both cases to the very hard, almost stony nature of the fruit. The stem is said to attain a height of from twenty to thirty feet, and the leaves or fronds rise to fifteen or twenty feet above that."

Amongst the variety of vegetable fibres used in the manufacture of cordage, and for weaving into the finest fabrics, by different nations of the earth, which were exhibited at the world's great fair in Hyde Park, during the summer of 1851, how few were known to us except

• Hooker's Jour. Bot.

by report. The Oadal ropes, used so extensively in Indian shipping, are made from the fibres of *sterculia villosa*. "This genus belongs to a family (*sterculiaceæ*), which abounds in tenacious bark. This, however, is never manufactured into cloth; its use in India is confined to ropes, which, when well prepared, are equal in strength to the best 'coir.' The tree is very common in Eastern India, and the ropes are readily made; for the bark, or rather all the layers, can be stripped off from the bottom to the top of the stem with the greatest facility, and fine pliable ropes may be obtained from the inner layers of the bark, whilst the outer yield coarse ropes. The ropes are very strong and lasting, and are little injured by wet. They are used by all the elephant-hunters in the jungle."*

The Wynaad flax is the produce of *sterculia guttata*. "The bark of this tree the Malabars convert into a flaxy substance, of which the natives of the lower coasts of Wynaad contrive to make a sort of clothing. The tree is felled, the branches lopped off, and the trunk cut into pieces of six feet long, a perpendicular incision

* Hooker's Jour. Bot.

† Ibid.

‡ Ibid.

§ Ibid.

being made in each piece; the bark is opened and taken off whole, chopped, washed, and dried in the sun. By these means, and without further process, it becomes fit for the purposes of clothing."†

The Chinese grass cloth is obtained from a species of nettle called *bahmeria nivea*. "A very beautiful fabric is manufactured from the fibre of this plant, first imported here in the form of handkerchiefs, and more lately to a considerable extent, as superior to any other kind of fabric for shirts."‡

And another species of nettle, called *bahmeria puya*, furnishes both flax and cordage. "The fibres of this species have been long and extensively used in India for various purposes; and, when properly dressed, it is said to be quite equal to the best European flax, while it makes better sail-cloth than any other vegetable fibre produced in India. Rope formed of it has been tested in the arsenal and government dock-yards, and found perfectly equal to any and all purposes for which cordage made of Russian hemp has hitherto been employed."§

Miscellaneous.

THE CHURCHES AND THE PEOPLE OF THE UNITED KINGDOM.

THE Rev. Wm. Magill, of Cork, has issued a small but powerfully-written tract, on behalf of the Missions of the Presbyterian Church in Ireland, to the Roman Catholic population in the western part of that intensely Popish country. Copies of the tract having been posted to individuals in England, mention of it was made in a letter addressed to a member of Dr. Hamilton's church in London, who is a native of Ireland. This gave birth to the correspondence following:—

London, 23rd January, 1854.

MY DEAR SIR,—I think by the same post as that by which you received the "Plea for Irish Missions," I had one too. There is not much difficulty in making out a case for the west of Ireland, when ignorance and destitution enter into the calculation.

The Missions of the Irish Presbyterian Church have been progressing steadily. Its agents have, I think, always been careful not to over-estimate their success. Ireland is an encouraging field for missionary labour. There is a religious feeling deep down in the Irish character; so that, when the mind is liberated, they

are always ready to listen attentively to the religious teacher. In this they differ widely from the lower classes in England. Here there is either a total indifference or a positive aversion.

Since I have had an opportunity of observing what is the feeling which exists amongst the various classes in this country on the subject of religion, I have always had more hope of seeing the Roman Catholics of Ireland converted to Protestantism, than of seeing the lower classes in England effectually reached by religious truth; and it remains a mystery, which the Church of Christ has got to solve, how it may be most effectually done. Never, I am convinced, so long as the Church (I am now speaking of all denominations) stands upon her dignity, and waits until these millions of *totally indifferent* men and women come into the churches and chapels. There is a way in which the church may profitably mix with the world, by going out into the highways and hedges, and compelling its votaries to come in.

You may not think me orthodox; but really give me one Paul rather than a dozen "parsons."

Believe me, my dear Sir,
Yours very sincerely,

REPLY.

—, January 24, 1854.

MR DEAR SIR,—Your views, as expressed in your favour of yesterday, do not materially differ from mine. I believe with you that the lower class of Irish is more accessible to religious truth than the lower class of English, in the present day. The great calamity in Ireland is the hold of superstition and spiritual despotism upon the popular mind. The great calamity in England is the hold of infidelity and sensuality have upon the masses.

I have read Mr. Magill's tract. It is powerfully written, and will, I hope, be productive of much good. But the great want of the Church is that which you mention—personal labour by individual believers, visiting the people at their own homes, and, whether they will hear or whether they will forbear, warning them of the wrath to come, "holding forth the word of life" at the same time, that they may be saved. "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." Does one in a hundred regard this? I fear not. I dare not affirm that one in a thousand does fully regard it. Who denies himself? Who has ceased to consult his own ease, and profit, and honour? "All men seek their own, not the things of Jesus Christ." And if, in Paul's day, there was "no man like-minded" with Timothy, willing to spend and be spent, as he and Paul were, for Jesus alone, what wonder that scarcely one in a city is so now? Who takes up his cross, and does it daily (habitually)? Who does? We think it a great matter to bear the cross with any degree of patience and meekness when it is laid upon us, but who takes it up? And who is there that simply follows Jesus? I know not where to find the man that does this. In most things, I fear, we follow the world; we go with the multitude; we swim with the stream. At best we do but follow our church, our denomination, our party, or, it may be, our own particular friends or leaders,—those whom we specially admire, and in whom we place most confidence.

And who has nerve to do otherwise? Who can endure the reproach of his own church or denomination? Who can bear to have his name cast out as evil, or to be accounted "a fool," for Christ's sake? Who can? Can I? Can you? Do we? Do any of our friends? When? Where? In what? How? Do these questions admit of any other than a negative answer? Alas for us! we are feeble, sickly, faint, and cowardly.

We have about as much of the spirit of our Master as Peter had when he trembled at the voice of a servant-maid, and swore he did not know him.

Well, does the case admit of any remedy? Let us try. Let us not be afraid either of the devil or of his servants. Let us, at least, reprove sin when it is perpetrated before our eyes. Let us get among the ignorant, and try to dart light among them. We shall accomplish but little, and meet with many discouragements at best. Never mind; come what may, we shall do a little good, and probably more than we shall ever know here. I must close.

I am affectionately yours,

An extract from Mr. Magill's tract will be an appropriate addition to this correspondence:—

"A distinguished French Protestant used to say, 'Everything is possible; I wonder at nothing.' But there is one thing at which we wonder very much, and that is—the power of the Irish priest. 'Send your starving boy to the farm-school,' said the teacher to a poor woman. 'I cannot; the priest told me, if I would, he would fix me to the road like a tree.' 'You fear the priest more than God?' 'I do.' 'Come to my school,' said the missionary to a poor naked boy, whose wan cheek and clear sunken eye proclaimed the ravages of famine, 'and you will be educated, taught about Jesus, clothed, and fed.' 'No, I will not; you would take me to hell.' 'Will you place your children under my care?' said the same missionary to a working blacksmith. 'I cannot; I am dependent; a word from the altar would settle me in time and eternity.' Oh! it is heart-rending to see the crowds of children hovering round the doors of our schools, anxious to enjoy their advantages, but dare not for fear of the priest. His iron nature offers no alternative, even to starving wretchedness, but the mass or the curse. We read of the Queen of Navarre exclaiming, 'Rather than go to mass, if I had my kingdom and my son in my hands, I would cast them into the depths of the sea.' When shall our people be free? When shall their salvation come out of Zion?"—Page 14.

"We come into contact with a Popery peculiarly alive. Never before was its hierarchy so zealous, so educated, so powerful. The religious orders, increased beyond all precedent, employ all the resources of the Papacy in retaining and confirming the lower classes in their errors and obduracy. Yielding to the influence of the times, Rome is sending out her doctors to lecture on science and

history: she is guiding the movements of moral reform, and, through cheap libraries, young men's societies, and benevolent institutes, she seeks to possess the young with her principles and her spirit. Chapels, in the gorgeous grandeur of mediæval architecture, rise as if by magic. She is borrowing from music its most glorious melodies to lend charms to her sensuous worship. Her poor contribute ten thousand a year to send Popery to the heathen. Irish priests are found in every country, propagating her tenets, or sealing them with their blood. Yet truth has deserted her; 'truth threatens her, truth chases her, truth fills her with fear, truth shall overthrow her.'

"Irish Papists are spreading over every parish in Britain. They squat in great numbers in your large cities. They import Popery, poverty, crime, and the priest. They baffle the vigilance of your laws, swell the calendar of your crimes, and double your taxation. They are beginning to tell powerfully on the external aspects of your Protestantism. They will soon be strong enough to grapple with your liberties. Get at the centres whence these predatory hordes migrate, with your Bibles, your training, and love. Self-defence demands this; and so does Jesus."—Pages 17-19. "*The Morning Cometh! A Plea for the Assembly's Irish Mission.*" By the Rev. Wm. Magill, Cork. Printed by M'Cormick and Robie, Belfast. 1853.

LAY MINISTRATIONS.

[The following is the substance of a speech delivered by brother Faulkner at the meeting of the Liverpool Branch, and inserted at the urgent request of the members and friends.]

There are some who, in the very teeth of the declaration of the great apostle of the Gentiles, hesitate not to pronounce lay ministers incompetent, unauthorised intruders into the sacred office; and charge us with exercising ourselves in great matters, and in things which are too high for us. This language springs either from ignorance or from unwarrantable prejudice, and is most commonly founded upon the supposition, that a lay ministry is not an integral part of the Church, but an unsightly excrescence, without divine warrant superinduced thereon. But this is an error, which has been fostered and industriously propagated by those who ought to have known better. A lay ministry is nothing new in the Church; it is not a thing of yesterday: on the contrary, it is coeval with the commencement of the Church, yea more ancient than any other form of ministry. The only ministers in the Church of God for

two thousand five hundred years, were laymen. All the pious patriarchs, both before and after the flood, were, like Noah, preachers of righteousness; and we know that Noah was no ecclesiastic, but a shipwright, and afterwards a plain, simple husbandman. Abraham, Isaac, and Jacob, with a host of others of precisely the same occupation, were all occasionally engaged as ministers of religion, at the express command, and under the immediate sanction, of the great Head of the Church himself. And when the Almighty saw fit to separate the tribe of Levi from the rest of their brethren, as a distinct class of church officers, did he abrogate the ancient custom by which laymen officiated as ministers of religion? By no means; laymen were still at liberty, both publicly and privately, to expound the doctrines and enforce the precepts of religion; and this laymen continued to do without let or hindrance, so long as the Jewish dispensation lasted. It was true Joshua, when a young man, was a stickler for ecclesiastical authority and order. Hence, when Eldad and Medai, two laymen, began to prophesy in the camp, he hurried to Moses and said, "My lord Moses, forbid them." But Moses knew better than to silence those who were engaged in an employment so laudable, and of so much utility; therefore he said unto him, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." This seems to have settled the controversy at once and for ever, so far as Judaism was concerned. When the Jews were settled in the land to which God was then directing their march, they erected a vast number of places of worship, which they called synagogues; and in these synagogues, those laymen who possessed the ability and felt the inclination, were at liberty to speak to their fellow men, edification and comfort. Nor was this privilege denied to any whose character and talents were such as to qualify them for publicly engaging in this important work; hence, our Lord, who was of the tribe of Judah, of which tribe Moses said nothing concerning priesthood, found ready access to the synagogues, and was allowed to exercise his ministry there as often as he thought proper. After him the apostle Paul, who was of the tribe of Benjamin, consequently no priest, frequently availed himself of the privilege, and was sometimes invited by the ruler of the synagogue to address the people. Now, from these facts it is quite manifest that the Church recognised and employed a lay ministry for more than four thousand years.

But when the religion of our Lord

Jesus Christ superseded the religion of Moses, was there not a complete change in the priesthood? Certainly. But that change affected none but the priests themselves; and the law which was changed only removed the priesthood from Aaron, and invested Christ Jesus with the insignia of that high office, and constituted *Him* the one supreme and only High Priest of our profession. Lay ministers were not priests in the proper and peculiar acceptation of the term; their office was of another kind. The priests, properly and strictly so called, were for the most part employed in performing the manual and servile parts of religion. Their business was to attend upon carnal ordinances, and to do the drudgery of the sanctuary; whereas the business of the lay minister was of a far more abstract, recondite, and spiritual nature. It consisted in preaching, in publicly addressing their fellow men upon the subject of personal religion, or, as the ruler of the synagogue phrases it, in "giving a word of exhortation to the people." Nay, they were frequently employed to recall both *priests* and *people* to their duty. The prophets, who were from time to time commissioned to show God's people their transgressions, were for the most part lay preachers, and wrought beside their fellow ploughmen and herdmen; consequently the change of the priesthood, and of the law which concerned the priesthood, did not alter their position in the least. On the contrary, the effect of that change, so far as they were concerned, was to enlarge the sphere of their operations, and to enhance the value and importance of their labours. That change opened to them a wider field, and furnished them with a far more brilliant and heart-stirring theme. Hence we learn from the sacred record that lay preachers constituted a rather prominent class among the first ministers of Christianity. Indeed, the whole body of those holy, self-denying, industrious propagators of our holy religion, exhibited in their conduct far more the laical character than do the recognised ecclesiastics of our day; for we have good reason to suppose that, while employed in proclaiming the unsearchable riches of Christ, they found it convenient, because somewhat necessary, to labour at their respective callings. It is more than probable that silver and gold they had none, but such as they derived from the labour of their own hands; and, consequently, the most illustrious among them differed in no respect, so far as external appearances are concerned, from lay preachers. But the questions with which we have to do just now are simply these:—Were there lay ministers, pro-

perly and strictly so called, in the apostolic Church? and were those men recognised by the apostles as ministers of Christ? These must be answered in the affirmative, unless we are determined to stultify ourselves by ignoring the only authentic history we have of the Church at this period. That lay ministers, in considerable numbers, were associated with the apostles in the propagation of the gospel, is a fact that will not admit of dispute. And hence we read of one Apollos, an eloquent man and mighty in the Scriptures; and from the abrupt and unceremonious manner in which he is introduced to our notice, it is quite evident that he could be nothing more than a lay preacher. It is true some ecclesiastical writers tell us that he ultimately became a bishop. That may be. The only wonder is, that these ecclesiastical writers, in order to save appearances, have not construed him into an apostle, or something more; but, layman as he unquestionably was, he was a most able minister of the New Testament; and, in the estimation of many, rivalled, in this respect, the prince of the apostles himself. This, however, had no other effect upon the mind of the great apostle than to lead him to co-operate most heartily with his talented lay brother; for whenever he had occasion to refer to Apollos, it was in terms of the highest respect; and, contrary to the practice of some parties, he invariably treated him in every sense as a brother minister. I have mentioned Apollos because he was a man of mark, and quite equal, so far as preaching abilities were concerned, to the most talented of the apostles themselves. But Apollos was not the only lay preacher among the primitive Christians; for, to pass over a host of others, if we turn to the church at Ephesus, we shall find a number of officers whom the sacred historian, in his own language, designates *Presbyters*, but whom our translators call elders,—for what reason I know not, except it is to give the simple and unlettered, who always constitute the mass of society, to understand that they were aged men, consequently, ministers *par excellence*. Now to these men St. Paul addressed one of the most powerful, touching, and important valedictory orations that ever fell from the lips of man. And his concluding remarks show clearly that the men then before him were laymen—men who, while they took the oversight of the Church which Christ had purchased with his own blood, were engaged, like the rest of their brethren, in secular avocations. The apostle gave them plainly to understand that their office as preachers and overseers of the Church was never

designed to raise them above that condition. His language, after having commended them to God and the word of his grace, was, "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you in *all* things," that is, "I have set you an example, that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Now, I maintain that the apostle never would have addressed these remarks to men who were in the habit of wearing their best coats every day, and who considered it quite out of place, if not beneath their dignity, to soil their fingers with manual toil. Such language is applicable to those, and to those only, who are dependent for the maintenance of themselves and families upon the labour of their own hands. What! and were the presbyters and bishops of the primitive Christians labourers, mechanics, shipwrights, artisans, and such like? Yes; and those occupations they followed at the very time when they were designated presbyters and bishops. The Christian world is not sufficiently ripe to adopt this opinion, and work out its real consequences. But, be this as it may, my brethren, the present local preachers, like their predecessors, profess to be servants of the Church—ministers of Christ—preachers of the everlasting gospel; and I believe their pretensions are well founded, and are sustained by precedents innumerable, and of very long standing. The Church, in her very best days, employed them in no inconsiderable numbers. Inspired apostles gave them the sanction of their authority, and acknowledged them as fellow helpers; and the Almighty has stamped their labours with the broad seal of his approbation. I shall not say anything on the present occasion respecting that divine, inward, spiritual call, which they have in common with all others, to take upon themselves this office and ministry, because that call can only be known to, and fully realised by, those to whom it is addressed.

But, it may be asked, do not many sections of the Church refuse to avail themselves of the labours of an unpaid ministry? and did not the Church in general, soon after the apostles' days, repudiate all such aid? We readily acknowledge the fact. But hereby hangs a tale, from which the Church long since ought to have learned many a useful and important lesson. Lay ministers were superseded, at least in one important section of the Church, a section which embraced

within her ample pale nearly the whole of the civilised world. And what followed? I do not ask what was the consequence; but what followed? Why, the Church, while under the care of the apostles and their lay coadjutors, flourished in considerable purity, and appeared likely, in a short time, to realise all that had been predicted respecting her greatness, utility, and glory; but when the apostles were removed, and the lay ministers silenced, she soon began to manifest signs of corruption and decay, her fine gold became tarnished, her wine mixed with water. And she proceeded from bad to worse, till the light which was within her became darkness; and a long, black, dreary, cheerless night followed. But how came it to pass that the lay preachers were set aside and repudiated by the Church? There must have been some reason, either apparent or real, for a proceeding so strange and so suicidal as this. Let us just turn our attention to the lessons which history is calculated to teach with reference to this matter. Those who claimed to be the lawful possessors of all ecclesiastical rule and spiritual authority, were bent upon the aggrandisement of their own order; resolved by any means, while they fattened upon the revenues of the Church, to elevate themselves far above the reach of ordinary mortals. I am not now speaking of modern times, but of ages long gone by, and of men who have long since ceased their fantastic tricks before high heaven. A comparison of the past with the present might probably afford us some assistance in arriving at a just conclusion with respect to present tendencies. But as I am anxious to avoid giving utterance to any statement which might by possibility be construed into an attempt to exalt one class of church officers at the expense of another, I shall leave you to institute the comparison, and to draw your own conclusions. I can, however, easily conceive that the lay preachers of that day were very soon discovered to constitute the only real obstacle to the accomplishment of those schemes which then began to be concocted for the purpose of establishing a hierarchy which should possess supreme power, and exercise unlimited authority over the whole Church; and because they stood in the way of this, they must be removed. The means resorted to for this purpose were only too successful; and thus the Church, through the adroit management of her rulers, was prevailed upon to dispense with the labours of her unpaid ministry. And what did she gain by it? Why, a most gigantic and oppressive superstition. We have some reason to suppose, that had the Church

ostered and encouraged a lay ministry, she never could have suffered in the way and to the extent which she did suffer. That terrible apostasy never could have attained the dimensions which it did attain. The knowledge and experience of lay ministers qualified them to detect corruption in its incipient stages, and their numbers, and perfectly independent position, would have emboldened them to resist it. There would then have been a war of principles; and truth must have been brought at the fitting time into collision with error; and although the struggle might have been sharp, yet it could not have been protracted for any long period, because it is mighty, and must prevail. Under such circumstances, the ambitious schemes of Hildebrand, however cunning, never could have succeeded; because the moment their real nature had become apparent, ten thousand lay ministers would have risen up,

animated by the spirit of Luther, and would have given the wily encroachers upon the rights of Christ to understand that they would never be suffered thus to enslave the Church and the world. The fountain of divine truth might at times have been rendered turbid by the restless ambition of designing men, but a lay ministry would have rallied round, removed its impurities, and restored it again to its pristine condition. Now, if this is a correct view, it follows that lay ministers, from the nature of their studies, taken in connection with the source from which they derived their maintenance, must be better qualified to conserve the real interests of the Church than any other class of men; and the primitive Church, had she been wise, would have cherished them as her best and surest friends, who would not have deserted her in the hour of her need.

(To be concluded in our next.)

Notes on Public Affairs.

BEFORE these pages meet the public eye, the nation will have been called upon to devote a day to humiliation and prayer before God, in contemplation of the awful struggle into which we are entering with the colossal power of northern Europe. The humble confession of our sins, and earnest supplication for mercy, and also for the Divine blessing upon the efforts of the nation to obtain a righteous adjustment of the great matters at issue in the contest, are very properly urged upon the inhabitants of these realms by the proclamation of our beloved Queen; and no Christian can, whatever may be his opinions upon the character and objects of the war, not offer a sound reason why these excellent recommendations should not be followed up, both in the letter and in the spirit. We trust, ere these remarks are read, the general observance of the day will have proved that the nation understands its duty in this respect, and that not a few will have prayed, not only for themselves, their families, their national and civil connections, but also for their *enemies*,—the enemies with whom the Government has thought it necessary, whether rightly or wrongly, to go to war.

We love to cherish the idea, that the noble acts of the nature of this proclamation of a day of humiliation, tend to connect us as a nation with the movements and purposes of Divine Providence, and, in fact, amount to a national recognition of the supreme government

of God in the earth. In the estimation of sensible men, this is not without its value; and if it be a natural concomitant of the union of Church and State, it is one of the few good things which counterbalance, in some degree, the manifold evils that flow from that questionable expedient.

Some philanthropic men, and many ministers, are urging that collections should be made in all places of public worship on the fast-day, for the benefit of the wives and families of the men whom the exigencies of war are carrying to distant lands. It is to be hoped that no squeamish scruples on the part even of those who condemn war, in every form and for any purpose, will prevent this suggestion being carried out wherever it is practicable. The object need not be lost sight of, should the day itself be suffered to pass without the adoption of so praiseworthy a measure. It is sure to come up again and again in the course of the war, and in a shape to bespeak greater sympathy, and demand more prompt and systematic relief. Many whom we speak of now as "wives and children," will inevitably become "widows and orphans;" and if towards these we would act as our Saviour did in the days of his flesh—not inquiring too minutely into the means, or the sins and crimes, by which the objects of his compassion were brought to need his help—we shall, with all our hearts, fulfil the old Methodistical rule in "doing good;" "trample under foot that

doctrine of devils, not to do good unless our hearts are free to it." There is no Scriptural warrant for refusing relief and comfort to the needy, the bereaved, and the distressed "in mind, body, or estate."

The remark is trite enough, that the best things are liable to abuse. Yet some abuses when they first strike the eye, produce a sort of surprise, that indicates something akin to ignorance on our part of the natural results of human weakness left to work out for itself the good purposes which a religious association may aim to promote. We were somewhat startled on a recent Lord's-day, on crossing London Bridge, to observe several boys clad in uniform similar to that of the Ragged School blacking-boys, busily exercising their peculiar avocations upon the shoes and boots of the dusty wayside passengers of that crowded thoroughfare. The conductors of Ragged Schools are of course not responsible for the conduct of all to whom they afford help and instruction; nor is the vocation of street-shoeblack to be confined to those only who pass through the excellent institutions under their management; otherwise some reflection might be cast upon their generous and disinterested labours. It is but another exemplification of the truth, that abuses tread swiftly in the wake of all good movements. Might not some more distinguishing peculiarity be adopted to mark those youths who are really plying their business under the auspices of the Ragged School Union?

More than a hundred years ago, Mr. Wesley, a simple presbyter of the Church of England, hurriedly took a long journey to London, in order to put a stop to the irregular and unauthorised exercise of the functions of the Christian ministry by that good man Thomas Maxfield. The bigotry naturally superinduced by Mr. Wesley's early associations and exclusive training, was highly offended; but his predetermined intentions yielded to the remonstrances and prudent counsel of his venerable mother; and, consequently, Thomas Maxfield had many successors, who enjoyed both the approval and the confidence of the father of Methodism. It is a curious exemplification of the course human affairs often take, that in the present day we sometimes find the successors of Thomas Maxfield assuming the very position from which Mr. Wesley's mother forced him to retreat; while they occasionally succeed, either through accident or by dint of application, in securing to themselves a consideration to which their lineage, it may be thought, little entitles them. To this, abstractedly, there can-

not be much objection. If honours are to be rendered, let those have them to whom, by position or merit, they belong. The successors of the martyrs became rulers of the world, co-ordinately with the children of their oppressors. There is nothing, therefore, so very surprising, though it be an event worthy to be noticed, in the fact that the name of a plain Methodist preacher—one of the legitimate successors of Thomas Maxfield—has been seen during the last few weeks, posted side by side with that of one of the bishops of the Established Church, at the doors of several of the churches in the metropolis.

The historical facts recorded in the Bible have, during the last few years, received so many confirmations, and have been so amply illustrated by the discoveries of Mr. Layard, Col. Rawlinson, and others in Babylon, Nineveh, Arabia, and Egypt, that sceptics of all classes are now nearly reduced to the necessity of confining their objections to the doctrines of that blessed book. Its narratives and facts are daily becoming verified to an extent that far exceeds the hopes and expectations that have been entertained by believers in its truth.

At the same time, some of those statements of ancient heathen authors which it has been most difficult to reconcile with the biblical history are being proved to be little better than myths. For instance, the *Athenæum* for April 15, contains a letter from Col. Rawlinson, in which he conveys the important information, that upon a statue of the god Nebo, recently disinterred from one of the palaces of Nimrud, there is inscribed "a legend of twelve lines, which states that the figure in question was executed by a certain sculptor of Calah, and dedicated by him to his lord, Phal-lu-kah, king of Assyria, and to his lady, Sammuramit, queen of the palace," this Phal-lu-kah being identical with the *Pul* of Scripture, and Sammuramit with the *Semiramis* of Greek-Assyrian annals. Col. Rawlinson shows from this inscription, collated with statements found in ancient historians, the probability that the Greek story of Ninus and Semiramis is a pure fable, founded upon the fact, that the last king of the upper line of Nineveh married a Babylonian princess named Atossa, who took the Semitic name of Semiramis, on becoming queen of Assyria. Thus the assumption of the old classical legend, that Ninus was the founder of Nineveh turns out to be fabrication, while the most ancient statement made by Moses, a full thousand years before authentic Greek history commences, that "out of that land

(Shinar) went forth Asshur, and builded Nineveh, and Calah, and Resen between Nineveh and Calah," remains untouched above the mass of eastern legend and Greek myth, that modern researches are slowly but surely clearing out of sight. Not the least extraordinary recent event is the discovery of the actual remains of the burnt cities of the plain, Sodom and Gomorrha—not under the waters of the Dead Sea, according to the tenor of comparatively modern legends, but upon its shores, and surrounded by convincing evidences of the peculiar character of the means by which they were destroyed, and among the rest, vast masses of salt. The desert of Sinai, too,

is yielding up its treasures of testimony to the events which holy Scripture declares occurred in that locality: long lines of inscriptions having been found on the surfaces of the rocks in the immediate neighbourhood of the resting places of the Israelites; which it is believed were graven there during their forty years' wanderings—probably under the inspection or by the connivance of Moses himself, and within a very brief period of the date at which the law was given amidst the dreadful thunders of Mount Sinai. Thus the evidences of the truth of the only authentic history of man in the earliest ages are accumulating on every hand. x.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

We had hoped to have been able to lay before our brethren a programme of the completed arrangements for the aggregate meeting, but find that it is not possible in the present number. The labour and difficulties connected with the work can scarcely be imagined by residents in the country. Preparation for such a gathering in any town in the provinces is easy compared with the immense effort it requires in the metropolis. But the committee are vigorously at work, and branch committees, both of ladies and gentlemen, have been formed in several parts of London, for the purpose of securing accommodation.

St. Martin's Hall, St. Martin's-lane, has been taken for the business and public meetings. We know that this will be matter of regret with some who would have been pleased to have revived the associations connected with the first meeting in Freemasons' Hall; and we confess that it would have been gratifying to us to have found ourselves once more with our brethren in that building. But it is matter of rejoicing that God is not confined to temples made with hands; and we hope that the hallowed influence which was experienced in the one place may be realised in the other.

Questions respecting Centenary Hall, and the Conference Chapels, &c., will be best answered at the meeting. We cannot gratify the curiosity of our correspondents.

Nor can we determine the question as to whether or not the officers elected at the last aggregate meeting will be considered as having served their term of office, seeing that the rules speak of their election annually.

Several correspondents have referred in terms of commendation to the letter which appeared in the April number from our worthy correspondent of Aylesbury. Not a few appear inclined to give it a decided preference to the recommendations of the "Birmingham Committee." It will be seen, however, that other projects are to be laid before the aggregate meeting. We commend the matter to the serious attention of every branch, and trust that, while they cherish a longing desire to do the largest possible amount of good, they will be especially anxious to secure the stability of the association.

It will be the business of the general committee carefully to consider every scheme that may be brought before them; and, while we do not claim for them the character of *infallible*, we trust that their recommendations will be treated with the respect which is due to their painstaking deliberations, and that no merely impulsive generosity will be permitted to set them aside. Were it not that we know how tenacious some of our brethren are of any one exercising what they call "undue influence over the minds of others," we should have been free to utter our own opinions, but we defer to their objection, and forbear. The subjoined list of motions has been sent to us by the acting secretary; some of them involve questions of importance, which will demand attention. Others might be dismissed with a smile,—only that their discussion will consume precious time, and, it is to be feared, call forth remarks that may not end in smiles.

Much calmness, prudence, and forbearance will be required. May the

Lord give us all "the spirit of power, of love, and of a sound mind!"

NOTICES OF MOTION FOR THE JUNE
AGGREGATE MEETING, 1854.

1. That the acting Secretary, being the servant of the association, be in future appointed by the Aggregate Meeting.

2. That the President, the Treasurer, the Secretary, the Editor, and the Committee shall be elected annually at the Aggregate Meeting. The votes in every instance to be taken by ballot.

3. That if for six consecutive months the expenditure shall have exceeded the income, the Committee shall be empowered to reduce the allowance proportionably to all classes of claimants.

4. That the Funeral Allowance be reduced from eight to six pounds.

5. That the word "honorary" be omitted in Rule 5.

6. That at the death of every free member for whom claim shall be made on the funds, a levy of one penny each member be made throughout the association, to meet the demand.

FUNERAL ALLOWANCES AND MEMBERS'
CONTRIBUTIONS.

Albion Crescent, Northampton,
April 10th, 1854.

DEAR SIR,—I can assure you that no person feels more earnestly than I do for the success of the "Local Preachers' Mutual-Aid Association." I love the institution, and would ever be willing to support any and every motion that I thought would tend to promote its interests, but at the same time, I remember this society was established for the purpose of affording relief to my aged, distressed, and afflicted brethren—and many of their hearts rejoiced when their names were enrolled among its members; before, poverty, starvation, the union, and death stared them in the face, and they could not help sometimes looking forward to the future, and as they thus looked, the tear would roll down their cheeks when they thought of the union, and separation from the aged partners of their joys and sorrows; but now, their minds are relieved,—there is a ray of hope shedding its light upon them—their brethren sympathise and feel for them, and are determined it shall never be said, that Brother So-and-so, a Wesleyan Local Preacher, after serving the church in its ministry some thirty, forty, or fifty years, ended his days in a union! No, sir! that shall never be; the local brethren say No! Our churches say No! And I believe the time will soon come when the members of our beloved Methodism generally will say No, and

will come forward nobly to the assistance of this institution.

And, sir, is their ray of light to be darkened? is anxious care again to take possession of that breast, which since the formation of this association has been tranquil? God forbid! But will this not be the case if some of the suggestions of the Birmingham committee be adopted? Cannot some other plans be carried into effect to relieve the funds? I believe there can, and if the association would only try one or two suggestions I would throw out, for one twelve months, I am sure they would find the benefit resulting therefrom.

The first suggestion is a levy of one penny at the death of a member,—at the last aggregate meeting the numbers reported were 2,829.* On the death of a member this levy of one penny would produce £11 15s. 9d., being £3 15s. 9d. more than the amount required.

The number of claimants for funeral allowance were 29, and at £3 each, would amount to £224. The levy of one penny on this number would amount to £312 3s. 6d.; so, instead of drawing upon the general fund for £311 as we did last year, there would be a balance of £1 3s. 6d. paid into it, besides meeting the claims for funeral allowances to members' wives. This would add to the yearly payment of each member 2s. 4d. for the year instead of 4s., as proposed by the Birmingham committee, which I am sure the majority of them can ill afford.

The next suggestion is, there are many of us that are placed by the providence of God, in some little better circumstances than others of our brethren; let such of us therefore contribute the same as honorary members, viz., 5s. 3d. per quarter; and at any time, should we not be in a position to continue that payment, we can fall back upon the regular member's subscription of 3s. For the future, should Providence continue to smile upon me, I will do so, and shall begin at once to act upon this principle; and I am sure there are many others who would do the same.

I am sorry I have thus intruded upon your valuable time and space, but I am sure if my brethren would only adopt these two suggestions immense benefit would be derived, and our aged and venerable fathers might still have their 4s. per week, which ought not to be reduced, nor the members' subscriptions raised another shilling per quarter.

Let us all unite more warmly than

* This number includes honorary members not being local preachers. They could not be expected to give the pence. Our correspondent must deduct 30l from last year's return, and rectify his calculation accordingly.

ever, individually and collectively, in helping on this godlike cause.

I remain,

My dear Sir, yours sincerely,

WILLIAM SMITH.

Bearward Street, Northampton,
April 18th, 1854.

DEAR BROTHER,—Feeling deeply interested in the "Local Preacher's Mutual-Aid Association," from the first moment I became acquainted with its projectors; and being anxious for its prosperity, I beg permission to suggest what I am fully persuaded will be one great means of furthering the good cause and keeping up its funds. That is, at the death of every free member, for whom claim shall be made on the funds, a levy of one penny each member to be made throughout the Association, to meet the demand. With the present number of members, the levy would realise about £12,* so that after the funeral claim is defrayed there would be an overplus to the funds of £4. I cannot for a moment believe that there is one of our brethren that can or will object to the projected scheme, the demand being so small and the benefit so apparent.

I therefore beg leave to give notice of a motion to that effect, to be laid before the forthcoming Aggregate Meeting. You will remember that I made the attempt once before, but this time it is by the unanimous request of the Northampton Branch.

We shall feel obliged by your giving this letter publicity in the *May Magazine*, in order that the minds of the brethren throughout the Association may be prepared; and I trust they will see the importance of its adoption.

I am, dear brother, yours in the benevolent cause,

JAMES HILL, Branch Sec.

GRATITUDE FOR BENEFITS.

New Buckingham, Feb., 6th, 1854.

I can only again thank you most sincerely for your kindness in answering my request; my husband has sent a receipt for 15s., but could not speak to the date which that sum included, as we do not exactly know it.

I informed my son that you had received the 9s.; his wife is still living, but her death is hourly expected, and blessed be God, death to her has no terrors; she is a great sufferer, but soon, through infinite mercy, all will be over; and his loss, we doubt not, will be her eternal gain.

*Our brother falls into the same error as the correspondent in the previous letter. This, however, does not affect the principle.

We unite to pray, that the blessing of the Lord may rest upon you, and all who are engaged in promoting the interests of the Association, which is the means of doing good to so many of the aged and needy ambassadors of Christ: but for it, we should have been for a long time past the inhabitants of the union-house; thanks be unto the Lord and to his servants, we yet have a home of our own, and are at liberty to go where we please. My husband presents his kind regards, and I beg to subscribe myself yours, greatly obliged,

Swaffham Circuit.

F. R.

OBITUARY NOTICE.

MY DEAR BROTHER HARRIS,—Having attended our deceased brother James Lonsdale during his illness, and having an opportunity of ascertaining his state of mind, I have great pleasure in being able to state, that on the most pointed questions being put to him in reference to his acceptance with God, he unhesitatingly and joyously replied in the affirmative, and appeared not to have the least doubt of having an abundant entrance into the kingdom administered unto him. The testimony he has left behind will be a sufficient counterbalance to the grief his friends and the church may experience in his death; and without fear or misgiving I can testify, that our loss has issued in his eternal gain.

Chesterfield, April 5.

A. W.

DIED.

January 9, 1854. Daniel Woolmer, or the Downham Circuit, aged 61. Claim £8. His end was peace. He had been on the Sick Fund 20 weeks.

February 28, 1854. William Shepherd, of the Ilkestone Circuit, aged 68. Claim £4, having previously received £4 at his wife's death.

March 27, 1854. James Lonsdale, of Chesterfield, aged 48. Claim £8. He had been on the Sick Fund 4 weeks.

March 28, 1854. George Chater, of the Daventry Circuit, aged 77. Claim £4. He had been on the Annuitant Fund 161 weeks.

March 19, 1854. Ann Rayson, of the Swaffham Circuit, aged 39. Claim £4. Her end was peaceful.

March 14, 1854. Susanna Liver, of the Lancaster Circuit, aged 56. Claim £4. Her end was peaceful and happy, as her life was exemplary and devoted.

REMITTANCES RECEIVED BY THE TREASURER TO APRIL 20TH, 1854:—Holmfirth, £4 11; Swaffham, £3 8s; Brigg, £2 8s.; Settle, £1 16s.; Leighton Buzzard, £6; Lancaster, £4 13s.; St. Helen's, £1 16s.; Ilkestone, £7 10s. 3d.; Leeds, £5 12s. 6d.;

Great Grimsby, 10s.; Easingwold, £1 4s.; Oldham, £1 4s.; Ashton-under-Lyne, £2 13s.; Hinckley, £4 16s. 6d.; Wellington, £2 11s.; Monmouth, £3 15s. 6d.; Loughborough, £1 19s.; Grantham, £1 7s.; Tadcaster, £1 16s. 6d.; Stockton, £1 13s.; Nottingham, £3 6s.; Axminster, 3s.; Kingston, £1 4s.; Halifax, £2 2s.; Oundle, £1 1s.; Tavistock, £3 6s.; Newport (Mon.), £4 16s. 9d.; Andover, £1 1s.; Peterborough, £1 19s.; Burnley, £2 11s.; Stourport, £4 14s. 7d.; Barnard Castle, £2 13s.; Thame, £1 7s.; North Walsham, £2 2s.; Congleton, £4 11s.; Towcester, £2 5s.; Frome, £3 17s.; Runcorn, £2 8s.; Penzance, £4 18s. 6d.; Worcester, £1 8s.; Cheadle, £1 10s.; Weymouth, £1 10s.; Wolverhampton, £3 1s.; Garstang, £1 7s.; Mansfield, £2 14s. 10d.; Cromford, £5 17s.; Coventry, £1 14s.; Lincoln, £1 4s.; Sowerby Bridge, £2 8s.; Addingham, £2 12s.; St. Agnes, £1 4s.; Dursley, £1 10s. 6d.; Downham, £4 3s. 4d.; Bristol, £2 5s.; Hexham, £3 7s.; Wrexham, £1 7s.; Sunderland, £3 6s.; Abergavenny, £1 16s.; Sheerness, £1 9s.; Wakefield, £1 19s.; Daventry, £4 16s.; Bakewell, £1 10s.; Windsor, 12s.; Southwark and Lambeth, £18 18s. 6d.; Dudley, £2 9s. 2d.; Stockport, £2 8s.; Driffield, £3 3s.; York, £3 15s.; Barnstaple, £4 13s.; Malton, £2 8s.; Merthyr Tydvil, £3 8s. 9d.; Bradford, £4 18s.; Liverpool, £4 16s. 6d.

DOYATIONS, HONORARY SUBSCRIPTIONS,
ETC., RECEIVED BY THE TREASURER,
TO APRIL 20TH, 1854:—

	£	s.	d.
Proceeds of Tea Meeting at Leighton Buzzard	5	0	0
Mr. Thos. Read, 2nd donation, Great Grimsby	0	10	0
A Friend, Donation, Ashton-under-Lyne	0	1	0
Collections at Ilkstone, £1 7s. 6d.; do. Kimberley, 18s. 9d.; do. at Cotmanhay, 7s.	2	13	3
Mr. Goodwin, H.M., Hinckley Circuit	1	0	0
A Friend, Donation, do.	0	4	0
Collected by Bro. H. Pritchard, Monmouth Circuit	2	11	6
Mr. Josiah Carr, H.M., Leeds, £1 1s.; Mr. Longbottom, Jun., do, 5s.; a Friend, do., 2s. 6d. By Collecting Cards, Newport (Mon.), £2 5s.; Mr. W. Rigsby, H.M., 2 grs., 10s. 6d.; Mr. H. Collier, H.M., 1 gr., 5s. 8d.	3	0	9
Mr. T. Owen, H.M., Stourport Circuit	1	0	0
Proceeds of Tea Meeting at Kidderminster, do.	0	6	1
Mr. Littlefair, H.M., Barnard Castle Circuit	1	0	0
Mr. T. Poole, H.M., Frome Circuit, £1; Miss Mary Davis, Donation, do., 10s.; Mrs. H. Shore, Donation, do., 5s.	1	15	0
Proceeds of Tea Meeting at Relubbus, Penzance Circuit	0	14	6
Mr. Joseph Carbishley, H.M., Cheadle Circuit	1	1	0
Thos. Hackett, Esq., H.M., Crom-			

	£	s.	d.
ford, £1 1s.; J. Sanders, Esq., H.M., do., £1 1s.	2	2	0
Mr. John Court, Donation, Sheerness Circuit	0	5	0
By Public Collection at Stoke, Downham Circuit, 16s. 1d.; Mr. J. Springfield, Hon. Contributor, Stoke, 10s.; collected by Miss M. A. Flatman, Downham, 9s. 8d.	1	15	4
Mr. Lees, Donation, Porynton, Cheshire	0	5	0
Mr. Bradley, Donation, Stockport Circuit	0	10	0
Proceeds of Tea and Public Meeting, Southwark, £9 15s.; Mrs. F. Cordrey, H.M., £1 1s.; Mr. Bridget, H.M., £1; Mrs. J. K. Hardy, H.M., £1 1s.; Mr. S. Broad, H.M., £1 1s.; Mr. G. Broad, H.M., £1 1s.; Mr. W. Morren, H.M., £1 1s.; Mr. F. F. Williams, Hon. Contributor, 10s. 6d.; Mr. Augustus Smith, Hn. Contributor, 10s. 6d.	17	1	0
A Female Friend, Shepton Mallet Circuit, £5; a female Friend, do., 5s.	5	5	0
Donations per Bro. Kirby, Driffield Circuit, £1; per Bro. Baker, do., 5s.; per Bro. Edmonson, 11s. 3d.	1	16	3
Mr. P. Widdlake, H.M., Barnstaple, £1 1s.; Mr. G. Balsden, H.M., do., £1 1s.; Mr. A. Packer, H.M., do., £1 1s.	3	3	0
Liverpool, for October Quarter, 1853:—Per Bro. Riley—Mr. Smith, 2s. 6d.; per Bro. Ellison—Mr. Jas. Hutchinson, 10s.; Mr. Tyson, 5s.; Mr. Fisk, Jun., H. M., £1; Mr. Mactaggart, 10s. Mr. Keringham, 10s.	2	17	6
Do. January Quarter:—Per Bros. Hubbert and Bootle—Mr. Thos. T. Thorpe, 5s.; Mr. Janion, 10s.; Mr. R. Ryley, 5s.; Mr. C. Cheshire, 5s.; Mr. G. Bennett, 2s. 6d.; Mr. Robt. Thorpe, 10s.; Mr. T. Eilbeck, 2s. 6d.; Mrs. Farrall, 5s.	2	5	0
Do. per Bro. Townley—A Friend, a Member of the Church of England	5	0	0
Per Bro. Chalkley—Mrs. Chalkley, H.M., £1 1s.; Mr. Kirk, Jun., H.M., £1; Mr. E. Tuton, H.M., £1 1s.; Mr. S. Quilliam, H.M., £1 1s.	4	3	0
Per Miss Faulkner—Mr. Humphreys, 10s.; Mr. Alison, 5s.	0	15	0
Thos. Lloyd, Esq., H.M., £1; Mrs. Lloyd, H.M., £1; Mr. F. Old Swan, 5s.; sundry small sums, 5s. 6d.; Bro. Faulkner, 5s.; Bro. Townley, 5s.; Bro. Burrows, 5s.; Bro. Ellison, 5s.	3	10	6

NOTE.—This list is published that the Donations, Honorary Members, Tea Meetings, Chapel Collections, &c., may appear separately, though they are included in the list of amounts received by the Treasurer from the various Circuits.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JUNE, 1854.

Essays, Scripture Illustrations, &c.

THE CRESCENT AND THE CROSS.

MANY centuries have elapsed since the possession of the holy places of the land of Palestine was made the cause of deadly strife between the followers of Mohammed, and the nations calling themselves Christian. At the commencement of this struggle under the Byzantine emperors, the religion of the Christians was far more debased and degraded, from its assimilation to ancient heathenism, than was that of the believers in Islam. Their condition, for the most part, was one of grinding tyranny and oppression. The nations of Western Europe too, who were afterwards summoned to the rescue of the Holy Land by the cries of distress uttered by the Eastern Christians, were at that period groaning under the mortifications of the feudal system, and the armies of the cross were recruited just as the bands of the son of Jesse were increased in the olden time. "Every one that was in debt, and every one that was discontented came unto him," as to a place of refuge and defence. The popes afterwards proclaimed, by the connivance of the petty monarchs of Europe, freedom from debt and punishment in this world, and salvation in the next, to all who took part in the various enterprises for the relief of the holy sepulchre. The Eastern Christians, however, were a base and bigoted race, as the Godfreys, the Tancreds, and the Richards found to their cost. The Emperor Alexis, alarmed at the influx of the chivalry of western Europe, stirred up the various tribes of the Danube to intercept their progress, and when, from the indomitable valour as well as immense numbers of the crusaders, this treachery failed to secure its end in the extermination of his allies and fellow Christians, he deserted the banner, and disgraced the name he bore, by a secret compact with the infidel; thus by intrigue and open hostility, disconcerting the plans, and wrecking the fortunes of the boldest spirits in the crusading armies.

One after another, disgusted at the villany and cowardice of the Greeks, the crusading leaders returned to Europe to curse their folly, and introduce into their territories vices and habits to which their hardy nobles and subjects had before been entire strangers. A crusader returned from the Holy Land was generally a villain of the deepest dye. His simple faith and rude belief in sacred things had lost their fervour, or altogether disappeared amid the glaring superstitions and enormities of the Eastern Christians, and having so long lived as a privileged marauder in other lands under the banner of the cross, he was little disposed to observe the laws of his own, either at the behest of the king, or the entreaties of the people. He had set out possessed of a determination to despoil the Saracens, and rescue the Holy Land; he returned to practise robbery and plunder upon an enlarged scale in his own. The very bonds of society were loosened. Thrones and dynasties were shaken to their foundation by the violence and lawlessness of these godless and savage men; and the red cross was everywhere a sign of terror and oppression alike to church and state.

Meanwhile the Holy Land, as the priesthood designated the scene of the Saviour's life and death, remained in the possession of the followers of the prophet of Mecca; Jerusalem, which upon the decline of the Roman Empire in the east had fallen into the hands of the victorious Saracens, under the caliphate of Omar, one of the successors of Mohammed, had been rescued from their power mainly by the fanatical valour of the nations of western Europe, but had again become a prey to the spoiler in the person of the valiant and sagacious Saladin, against whom the enervated and superstitious Eastern Christians could offer but the semblance of resistance. He was opposed, however, and that successfully, by Richard Cœur de Leon of England, and Philip Augustus of France, in the 12th century, and a right of visitation to the so-called Holy Places, was granted by solemn treaty to the Greek and Latin Churches, at a period when Northern Europe was steeped in the profoundest ignorance and barbarism.

In 955, Olga, the queen of Russia, sailed from Kiow to Constantinople, and received baptism, together with her attendants; but it was not until the reign of her grandson, Wolodomir, or Vladimir, that Christianity had any hold upon the affections of the Russian people. In 961, this potentate, then Duke of Russia, married Anna, sister of the emperor Basil; and by her zealous importunity was prevailed on to embrace Christianity. Twenty-six years after (in 987) he was baptised, and from that period Russia has considered herself a daughter of the Greek Church. It is through this connection with Basil that the title of Czar, or Cæsar is assumed by the Russian autocrat. It was still more recent, even as late as Peter the Great, that the Russian emperor assumed the protectorate and leadership of the Greek Church, in opposition to the ecclesiastical authority of the patriarch of Constantinople. There are but few of the Asiatic Greeks who acknowledge this protectorate or popeship of the Czar; and even in Europe, were the Sultan now driven from his

dominions by the arms of Russia, the assertion of this supremacy would be the signal for a religious war between the various sects of the Greek Church. Suffice it to say, that, excepting the Ionians and the inhabitants of Greece proper, nowhere among the Greek population of Europe or Asia are the pretensions of the Czar acknowledged.

Meantime, it may be worth while to inquire, What is this Greek religion, for which we are by some expected to wink at the gross injustice and wrong sought to be perpetrated by Russia, for her own aggrandisement, upon our ancient ally? Let us look at it as exhibited upon the great festivals of the Church in that Jerusalem where the very name of Christian has been made a by-word of reproach and scorn by the conduct of the Greeks. "Dogs!" and "Sons of Dogs!" are the epithets by which these degenerate Greeks have for ages been saluted amid the scenes and at the very ceremonies connected with the most sacred recollections of their religion and its divine Author. One has only to read any modern traveller's account of his visit to these Holy Places, during Lent or at Easter, to blush for the name of Christian, and cease to wonder at the contempt and ignominy so long heaped upon our nominal fellow disciples. In Jerusalem, and throughout Judea, wherever there is a Church it is the subject of some contemptible legend; and there is established a wholesale manufactory of idols, in the shape of amulets, charms, rosaries, and crosses. Even at the lowly resting place of the Man of Nazareth, the infamous jugglery of the Greek fire, and the mad frenzy of the Greek superstitions, are enacted year after year, amid the execrations and blasphemies of the Turks, who despise and loathe the devotees of such a faith.

The following is a description, by a celebrated recent traveller, of one of these festivals of the Greek Church, namely Easter, or Palm Sunday, at the most sacred of these holy places:—"The court-yard of the Church of the Holy Sepulchre was more crowded than I had ever yet seen it, literally swarming with venders of amulets, crucifixes, and holy ornaments; and within the church were tables of oranges, figs, dates, &c.; the Arab baker was walking about with a large tray on his head, selling his bread, and at each of the altars was a sort of shop, in which the Greeks were making and selling chaplets and wreaths of palm leaves. It was altogether a lively image of the scene when Christ went into the temple, and cast out them that bought and sold, and overthrew the tables of the money changers. The Greek chapel was crowded, the monks were arranging the people in procession, distributing banners, for which the young Greeks were scrambling; in one place was a monk, with a standard in his hand, which had just been handed down from above; with his back against the wall, he was knocking and kicking among a crowd of young Greeks, struggling to obtain it for the procession. The Arab soldiers, as if they knew what was coming, when the Greeks began addressed them with loud shouts of "Yellah! yellah!"—"Come on! Come on!" A large banner was stationed at the door of the sepulchre, and the

rush of pilgrims to prostrate themselves before it and to touch it with their palm branches, was tremendous. A tall young Greek, with a large turban on his head, while his left hand supported the banner, was laying about him with his right, as if he were really defending the sepulchre itself from the hands of the infidels. The procession advanced under a loud chant, preceded by a body of Turkish officers to clear the way; then came the priests, wearing their richest dresses, their mitres and caps, richly ornamented with precious stones, and carrying aloft their sacred banners, and one of them sprinkling holy water. Wherever he came the rush was terrible; the Greeks became excited to a sort of frenzy, in their eagerness to catch a drop; and one strapping fellow, bursting through the ranks, thrust his face over my shoulders, and bawled out "Papa, Papa," in such an agonising voice, that the papa aimed at him a copious discharge, of which my face received the principal benefit. When the largest banner was brought round, the struggle to touch it with the palm branches was inconceivable. A Turkish officer had, until this time, covered me with his body, and by dint of shouting, kicking, and striking furiously about him, saved me till the procession passed by; but after this the rush became dreadful. I could feel my ribs yielding under the pressure, and was really alarmed; when a sudden and mighty surge of the struggling mass hurried me into the stock and trade of a merchant of dates and oranges. Instead of picking up his goods, the fellow grappled at me; but I got out of his clutches as well as I could, and, setting up for myself, kicked, thumped, and scuffled, until I made my way to the door;—and this was my last visit to the Holy Sepulchre."

Such are the shrines and such the scenes which desecrate the *holy* land, and bring the religion of Christ into contempt and derision. The rulers of that land cannot but look with disgust upon such mummeries, and, as a natural consequence of such infatuation and frenzy as this, they have ever treated the Eastern Christians as infidels and idolaters. Yet these are the very Holy Places, and such the performances which the Czar of Russia desires to conserve and perpetuate. Nay, more; it is for these devotees and their co-religionists, that he would establish in the territories of an independent monarch a right of interference and protection, such as never was granted by one potentate to another, except in consequence of some terrible overthrow, and as a mark of degrading inferiority and helplessness. Moreover, these Greek Christians, as they are termed, amount to three-fourths of the Sultan's subjects in Europe, and to consent to the protectorate of the Czar would be to allow of a virtual division of his kingdom, giving the larger share to the intruder. This demand is about as reasonable as if the Emperor of Austria were to insist upon the patronage and management of the Catholics of Ireland. Yet the Czar of Russia treats the resistance of the Sultan as an insult to his religious creed, and makes it the ostensible cause of a war, the real object of which is the overthrow of the Turkish power in Europe; and

this war, induced solely by the vaulting ambition of this already over-gorged semi-barbarian, he ventures in the face of Europe to represent as undertaken for the triumph of the cross against the crescent; and by issuing blasphemous manifestoes, has striven to excite in his ignorant and imbruted serfs and their equally enslaved owners, a sort of religious furor for the propagation of the true faith. His armies have seized various principalities of the Turkish dominions; he has crossed the Pruth, the boundary line of the two empires, threatens Constantinople, burns the fleets, and bombards the fortresses of his weak, and, as he fondly hoped, defenceless and unbefriended neighbour; and would fain have persuaded the nations of Western Europe to look calmly on until the Greek cross should wave triumphantly over the waters of the Bosphorus, and the comparatively liberal Turkish Government become supplanted by the black eagle of the autocrat of all the Russias.

It is a common-place expression to say that "we live in strange times;" but it surely is a wondrous concatenation of events that could have linked together the two nations who have been rivals and enemies for centuries in defence of the great principles of truth and justice, as threatened with outrage in the person of the Sultan of Turkey, once the common enemy of Christian nations. It surely is a matter of marvel to find the representative of the most degraded and superstitious form of Christianity, the chief of ancient and idolatrous Scythia, claiming a right to lord it over the seat of the Byzantine Cæsars and give the tone at once to the worship and politics of the inhabitants of the provinces of the Turko-Greek Empire; and it becomes us not only as Britons, but as Christians, to inquire what the effect of these demands and pretensions will be, if successful, and what humanity and Christianity would gain by the exchange of Scythian for Mohammedan rule? Happily there are antecedents in reference to both these empires to which we may refer, and which will help us to a tolerable conclusion; and to this task we will now address ourselves.

The followers of Mahomet, and especially that portion of them now known as the Turks in Europe, have generally been represented as a treacherous and cruel race, without pity or remorse in their hatred of the Christians with whom they come into collision, intolerant to the last degree, and usurping territories once occupied by industrious, enlightened, and highly-civilised peoples, whom they had all but rooted from the soil of countries which now present an aspect of wretchedness and desolation without a parallel. This, to say the least, is gross exaggeration. Recent accounts assert that three-fourths of the population of Turkey are Greek. True, their religion would hardly find acceptance in western Europe, and is associated with rites and superstitions, the origin of which is lost in a remote and heathen antiquity; still they are all claimed by the Russian Emperor, "Papa Nicholas," as belonging to the original orthodox Greek Church. For centuries they have been tolerated by the Ottoman rulers of the land, though condemned to be the drudges and menials of their

conquerors, after the true Eastern type. Yet, having chosen the alternative of the tribute rather than the Koran or the sword, they have lived on and increased, often filling places of trust, and acquiring considerable wealth and importance.*

Recently their condition has been greatly improved. Wherever they consent to submit to the laws of the Ottoman empire, and to serve in the armies of the Sultan, they are to be placed precisely on a footing with the Mussulmans, and suffer no loss for their religion's sake. Even if enrolled in the regular army, no practices repugnant to their consciences are to be enforced; they are to be in all respects tolerated, and protected as one of the sects of the empire. That this decree of the Sultan has received practical demonstration, and is of every day use and prevalence, may be gathered from the recent announcements of that distinguished religious and philanthropic nobleman, the Earl of Shaftesbury. He represents the government of the Sultan as in the highest degree liberal and forbearing in matters of religion; describes a state of society in which converts are increasing, and churches springing up, through the instrumentality of the American, and other Protestant missionaries, with unexampled rapidity. Books, tracts, and printing presses, are in great request; and he prognosticates a future, for the various tribes under the dominion of the Sultan, rich with promise for the triumphs of the gospel.

This is quite in keeping with the history of the Mohammedan rule elsewhere. The Mussulman asserts his supremacy, but he is not intolerant of the religion of others. Nay, he is comparatively liberal and forbearing towards the consciences of his tributaries. It was thus in Spain, under the Moors. The Jews, ay, and the Christians also, were treated with forbearance and courtesy, when they proved themselves worthy. It was thus in Transylvania, in the seventeenth century. It was the same in Hungary, even while the emperors of Austria and the archbishops of the orthodox faith were persecuting and burning the reformers; first depriving them of their civil rights, and then condemning them to the gibbet or the stake. The Turks, during their temporary dominion over that country, held no man accountable for his religious opinions, but again, and again, restored the pastors to their flocks, and the people to their ruined and desolate homes.

Let us contrast their conduct in this respect with the Christianity of the orthodox Emperor of all the Russias. Upon his accession to the throne of his brother Alexander, the Bible Society, which the latter had patronised, was broken up, and its agents ordered to desist from propagating the scriptures. Every copy in the vernacular Russ was withdrawn from circulation, and at the present day, not one would be permitted to enter the empire. Moreover, all differences of creed or formula were put down with a strong hand. The Emperor constituted himself the head of the Greek Church, and the persecutor of all who differed from it in doctrine or ritual; the only permitted departure from the ritual pre-

* See Layard's Discoveries. Second Edition.

scribed by the old and debased hierarchy, was that which enjoined the worship of their great father the Emperor; and it is said, upon the best authority, that one half of the malice and fury engendered against the Sultan, arises from the fact that he will not wink at or assist in the terrible persecution waged by the Greek clergy against those who have received, from western missionaries, a better creed and a more enlightened faith than the Czar professes. Nothing is to be tolerated in Russia, save the worship of God after the Greek fashion, (through intermediate pictures, bones, and relics of dead saints), and the adoration of the Emperor, the new pope of the system.

Of the two policies, as it respects human liberty and the rights of conscience, the old Mohammedan is more tolerant of, and increasingly yielding to, the genuine principles of true Christianity, than is the Russo-Greek superstition, with its persecuting edicts, and the all absorbing ambition of its high priest, the Czar. We have purposely excluded all questions of mere worldly interest from this inquiry, and have taken the high ground of human advancement, and the progress of liberty as our stand point. We have said nothing of the restrictive and vexatious commercial policy of Russia, and the ultra-liberal and unrestricted code of Turkey; nothing even about the principles of right and justice, those great and eternal land-marks of religion and morality. Nor have we even referred to the breach of that law of God which demands the obedience alike of emperor and subjects—"Thou shalt not covet any thing that is thy neighbour's," which directly condemns the conduct of Russia, and rebukes to silence every plea of retaliation. "Envy thou not the oppressor, and choose thou none of his ways, for the oppressor is an abomination to the Lord." We put it upon the simple ground of probabilities as to which of the two authorities are most likely to subserve the cause of truth and justice—to favour or retard the progress of the human race? Not that we love the Turk, or that we hate the Russian. Our "finding" is simply that the latter is every where, and has been at all times the enemy of freedom; the sworn foe of liberty; the extinguisher of Polish and Hungarian nationality; the subverter of their reformed churches; the persecutor of the ancient seed of Israel; the upholder, by violence and power, of a debased and detestable corruption of Christianity; the lord and willing instrument of a proud, bigoted, yet ignorant and besotted priesthood; the military autocrat of an empire whose mightiest nobles are but the wealthiest of his serfs, and who wields a terrible power, not for the exaltation, but for the degradation of the millions beneath his sway.

To connive at the extension of this power is to shut out the fairest lands of the East from the light of an advancing civilisation; to hinder the circulation of the bible in their cities; to seal the minds and hearts of the nations against the gospel of truth and love. It is to assert that Russia shall, and England shall not, be permitted to diffuse her principles, her policy, her literature, her ideas of truth and justice among

the already improving population of Turkey. It is to change the Eastern part of the Mediterranean into a Russian sea; to taboo Turkey in Europe from the commerce of the world; to open the seaboard of France and Italy to swarms of northern barbarians; to bring us into neighbourhood with the argument of the knout and the mines of Siberia; to threaten our free institutions with the contiguity of hordes of military savages; and to expose our deliberative assemblies to the interruption, as in Hungary and Vienna, of hired stabbers, and the ruffianly violence of semi-barbarous soldiers. And what are the advantages which Russia can offer in exchange for the neutrality of England and France in regard to her plans of aggression? She would have ceded Egypt; but this would bring her nearer India. India, with its every village and temple open to the voice and influence of the Protestant missionary, would have the chance of exchanging the mild sway of Victoria for the autocratic rule of Nicholas, and the dark superstitions of the Greek church. France, despised meanwhile, was to have been cajoled; Italy and Germany were to be bribed or crushed; and then it was hoped the reign of despotism would triumph from the Volga and the Danube to the shores of the Mediterranean and the Atlantic, and the era of progress in Europe brought to an untimely end.

This is the issue to be tried in the unjust and aggressive war with Turkey, begun under the contemptible pretence of protecting the Czar's co-religionists in the East. Who shall say where it will end?

France and England are already engaged in actual hostilities with Russia; the dreadful alarum of war has sounded on the shores of the Baltic and the Black Sea. On either side of the Danube armies are hovering, watching the opportunity to engage in mortal combat; and mayhap, as we write, thousands of human beings are being hurried into eternity to gratify the ambition of one man.

Meanwhile the fuel is rapidly accumulating that may enwrap Europe in the flames of war. Austria and Prussia pretend to have interests other than those shared by France and England, and yet not identical with those of the Czar. It is more than suspected that the German powers, with their usual duplicity, are waiting the course of events, ere they decide between the Western Potentates and the Northern Autocrat. If Austria eventually sides with Russia, what is to prevent France from overturning her power in Italy, or England from subsidising Hungary, and again awakening the scarcely extinguished hopes of the patriots of Poland? Be it remembered, that the two latter countries are Protestant, and both have deadly quarrels for outraged liberty and religion to settle with Russia and Austria. Prussia occupies a portion midway between these despotic governments, and is allied to Russia by family connection; but Prussia is Lutheran, and though bent upon self-aggrandisement, can never so far forget the lessons of old Fritz, the founder of her monarchy, as to side with Austria and Russia against England and France! To embrace this policy were to choose retrogression and ignominy. To prophecy of its

success is to assume that the dial of history will go backwards for a hundred years. "There is a God that ruleth in the heavens and judgeth righteously." We are no believers in the doctrine of retrogression. It is the right that conquers.

England has a mission to fulfil in reference to these semi-barbaric states, which she can accomplish and Russia cannot. Hers is the march of enlightenment, of civilisation—the spread of Bibles and missionaries—the diffusion of liberty and knowledge—the triumph of law and justice—the regeneration of peoples and institutions—the establishment of peace by the enforcement of the principles of the Prince of Peace. In His hands are the issues of this great quarrel. England has no selfish end to answer in embracing it. Her purpose is to show that there is yet a power in the earth before whom the tyrant, however mighty and boastful, must quail; and God being her helper, she will yet free the East from the iron rule of the Czar, nay, more, open up his vast territories to the spread of truth, and the onward march of civil and religious freedom:—a blessing of which their present ruler has shamefully denuded his subjects, but which yet shall be their portion; for the days draw nigh when "the earth shall be filled with the knowledge of God, as the waters cover the face of the mighty deep."

"GOOD TIMES."

"GOOD TIMES!"—What emotions does this phrase awaken in the hearts of our brethren;—what associations—what meetings—what love-feasts—what revival scenes—what class-meetings; and what hours of sweet and sacred intercourse are brought to mind! and how is it that all our times are not good ones? It was once a generally received opinion that electricity could only be produced by certain means, and upon certain occasions; but this notion has been for ever exploded, and now it has become one of the most controllable agents employed in the service, and for the happiness of the human family; and it only awaits the employment of the right appliances. Is it not even so with all our times? Keep the heart warm by faith and prayer, and the bad times will be only a matter of bygone history. We are only half believers, or we should never meet and part without recording the blessedness of the times. The humble, sincere, believing prayer was never yet unanswered, and never will be. Take the world into the class-room—the prayer-meeting—the sanctuary—the public meeting—the closet—or the gathering of a few Christian friends; and no wonder if we sigh and mourn over the badness of the times; but take a warm, sincere, humble and fervent spirit with you, and the good times are yours.

"My lad," said the departing saint, Father Faithful, to his only unconverted son, "I am going. The hour is come, and you are not decided—not in society—not in harness—not in the work—not in the cause; and as soon as I am gone to glory, Satan will tell you—'John, this old man's religion was in vain; the old man's prayers were never answered. It is all a delusion; give it up.' Never, my lad. Not heard!—not answered! It is false; and every prayer I have presented in faith, and in the name of Jesus for you, will be answered—I know they will—I believe they will. God has put them all into his bottle, and when I am gone, He will pour them out. He *will*, my son; and you shall know and feel that he is a God hearing, and a God answering, prayer." And the venerable saint died triumphant in the faith; for the Lord did hear his prayer, and made him faithful unto death.

Having been invited over to the old farm-house—the scene of this incident—to meet a few Christian friends, and to spend a social hour of Christian intercourse,

an old friend, companion, and fellow-labourer of our "Father Faithful," addressed the family party in the few following, but impressive words:—"Friends," said the venerable man, "I have often, very often, been privileged with a similar meeting in this happy home. Here I have met those who are gone before, and I hope now soon to meet with them again. I believe I shall; and you, my friends, will meet us too. Many a time in this house, and in the enjoyment of your society, has my cup of happiness run over, but I never felt before what I feel to-day. My heart is full. I want words, but only tears will come. To-day I recollect the sayings of my friend, and to-day I witness the results of his surpassing confidence in God. 'John, my lad,' he said, to his only unconverted son, 'the Lord has put all my prayers into his bottle; but He will pour them out when I am dead and gone.' And, bless the Lord, He has answered the old man's prayers. The last member of the family, I find, is now decided for God to live and die. Every member of the family is now converted and happy, and, I trust, useful in the Saviour's cause. My heart is so full I can speak no more, but I could almost wish to be gone. 'Now, Lord, lettest thou thy servant depart in peace!'"

Reader, after many years, the contents of the bottle were remembered by God; and not only is every member of the family a member of the Church of Christ, but children's children are rising up to call Him blessed; for, recently, five or six members of the same family, and other friends here, obtained peace in believing, and we trust that not one hoof of all their tribes will be left behind. If ever we had a good time, it was then and there, for whilst one of the brethren engaged in prayer, it seemed as if all present at that sacred moment made an entire surrender to the Lord.

Reader, have you still children unconverted? are you tempted to give up, and pray no more? do your children still linger? Another Sabbath, and not saved! another prayer meeting, and not saved! another warning, and not saved! another and another added to the Church, but my child not saved! another hour's intercession, and not saved! Do you say, "I am hastening to the grave, and my child is not saved? Shall I give up in hopeless and helpless despair?" *Never*, my friend! a thousand times never! Think of "Father Faithful." Pray on—believe on—hope on—and the Lord will remember the tears and prayers in His bottle, and the objects of your agonising solicitude shall yet rejoice in the great salvation.

W. E. V.

THE LAW OF CHRISTIAN BENEFICENCE.

(Concluded from page 175.)

WE have before seen that there are circumstances in which a man is required, within certain limits, to provide for future contingencies of sickness and old age.

Now, suppose all these things attended to, and there is a surplus of money or goods in the Christian's possession, what is to be done with it? That there may be, and ought to be, such a surplus, however small, in the case of almost every individual, there can be no doubt. Very, very poor indeed is that person who, when he has made prudent use of what he has to the full extent of the requirements we have specified in the course of this essay, has really nothing over. We speak, of course, of God's children, whom He delights to favour with the ability of giving to a good cause, though it be but scantily. But, whether little or much, let it *all* be used for what are commonly called charitable purposes—let it *all* be used in supporting the institutions and forwarding the efforts of Christian benevolence. The absolute amount thus available, as well as the proportion of it relative to the whole income, will vary with different individuals, and at different times with the same individual; but we are fully persuaded that, take the Christian Church as a whole, its contributions to charitable purposes ought to be five hundred, or perhaps a thousand times more than they are. We have known persons with an income of sixty or seventy pounds a year, whose duty it was to give away at least half of it regularly. This,

their income, was secure for life; all who had natural claims on them were respectably maintaining themselves, and they owned to hoarding up about one-half of what they received annually. They were in old age, and unalterably fixed as to their mode of living. Our principle is, that they ought to have been doing direct good with *all* that they were yearly laying by. Some have an income of one hundred pounds a year, who ought to employ one-half or one-fourth of it in beneficence. There are wealthy persons whose annual resources amount to several thousands, or perhaps hundreds of thousands of pounds, with whom it should be habitually a point of conscience to devote nine-tenths or even nineteen-twentieths, or even more than that, to the great schemes of evangelical good-doing. One whom we have known, old, and of simple habits, had a surplus property of about £5,000 in the bank, for which no interest at all was received. Every shilling of that sum ought to have been expended for Christ long before the case came to our knowledge.

It is well for a Christian frequently to examine his position, and the righteous claims upon him—to ascertain, not how little, but how much he may give. Such a sum let him lay aside weekly, or monthly, or quarterly, for liberal uses. Those whose incomes are always about the same, will soon be able to fix a proper proportion to be so devoted. *This will rarely be less than one-tenth.* They will conscientiously take care at least to equal this self-prescribed amount in their givings; and if they can manage to step a little beyond it, all the more thankful will they be.

Many are the advantages of this plan. He who follows it will have the satisfaction, in self-reflection, of knowing that he is a man of principle, and not of mere impulse. It will prompt his activity, by setting him on the task of seeking methods of suitable disbursement, when the exchequer of his charity is rapidly filling. It will foster in his bosom the spirit of liberality, and make him feel thankful, not annoyed, when solicited for a subscription to a benevolent fund. He will take it as a favour to be called upon by a collector on behalf of some great Christian institution. A visit of this kind saves him the trouble of looking out for objects of his charitable regard. If our Christian societies were composed of individuals like the one we are supposing, it would be a joy and an honour to belong to that class of labourers, who are almost indispensable to the church, but whose official visits are too often extremely unwelcome, and their reception most chillingly ungracious.

Jacob promised to render to the Lord one-tenth of his possessions; and the ancient Pharisees thus consecrated one-fifth. This, however, is no law for us. We need not be so restricted. Our righteousness is to exceed theirs,—and that in the point now under discussion, as well as in every other.

See Prov. iii. 28, and xi. 25; Heb. xiii. 16; Rom. xii. 13; 1 Pet. iv. 9; Gal. vi. 6; Ex. xxxv. 29; and 1 Chron. xxix. 8—9. All gifts should be more or less directly connected with the promotion of Christ's glory, and the extension of His kingdom.—Ps. lxxii. 15; Isa. lx. 9; Matt. ii. 11.

Still the question remains undetermined, "In what precise manner are we to dispose of our liberality?" Much must be left to an individual's own judgment and discretion. The objects among which he has to choose may be divided into two classes:—

1. Those which directly connect themselves with the extension of the Saviour's kingdom—as, the support of gospel preachers, at home and abroad, where those among whom they labour do not maintain them; the circulation of the Scriptures among the poor, and of religious tracts generally; the erection of chapels, schools, &c. &c.

2. Those whose design is to relieve the physical sufferings of men, and to ameliorate their temporal condition—such as, alms to the indigent, homes for the orphan, medicines for the invalid, &c. In all charities of this class, Christians are bound to attend first to their fellow disciples of Christ. We are to do good to all, but especially to those that are of the household of faith.

IX. RECAPITULATION.—God, as Creator, is the sole, absolute Proprietor and Master of the earth, and of all which it contains. He entrusts to his people severally as He will, varying portions or allotments of material possessions. Such assign-

ments they are to make use of, entirely and exclusively, according to His directions, and for His declared purposes. They are first to supply, plainly and temperately, the real needs of their own bodies, and provide for that culture of their own minds appropriate to their condition in life. The same blessings they are to secure, as far as possible, for their families, and all directly dependent upon them. They are to support, as largely as they can, the ministration of God's word and ordinances in the church to which, from conscientious principles, they have attached themselves. They are also at liberty, prudently and moderately, to provide for probable future distress, whether of calamity, sickness, or age. *The rest of their property, whatever it may be in value*, is to be directly employed for promoting the progress of the gospel, and relieving the physical necessities of the needy; but this latter, with the ulterior end in view of furthering evangelical successes. By habitually and conscientiously attending to these requisitions of their Great and Supreme Lord, believers fulfil their trust, and may expect approval and reward at the last for every sum which they either give, spend, or retain.

X. INFERENCES AND CONCLUDING SUGGESTIONS.—We are enabled now to see the true nature of covetousness, whether existing among the rich or the poor. It is a disease of the heart, and consists in a desire for this world's good, to be consumed for private ends, and according to a man's own caprices or inclinations. It is essential selfishness, and its law is the reverse of that of beneficence. It manifests itself—

1. As *greediness* to acquire.
2. As *stinginess* in keeping; and
3. As *self-seeking* in all allowed expenditure, which may, however, in extent, amount to profligate extravagance.

Such a spirit is to be execrated and shunned for several reasons.

1. It is the very antipodes of the gospel, and the object of God's most express anathemas.
2. It is a self-corrosive passion, and one utterly destructive of inward piety and peace.
3. It is pernicious and dissolvent to society. Its tendency is to sever all the bonds of union among men, and make of every individual an isolated and unfeeling polypus, the centre of its own whirlpool, by which it blindly and eagerly seeks to draw everything to itself, and into its own vortex.
4. It is totally unlike our high exemplar, Christ.
5. It is the sure despoiler of our heaven, being an invariable characteristic of that wisdom which is from beneath, and which is earthly, sensual, and devilish.

We see also from our investigation the secret of happiness and tranquillity, so far as a triumph over the grosser idolatries of the world is concerned. A Christian man, whether poor or rich, is satisfied. He has not made his own fortune: God has appointed him his portion. Nothing that he has is his own: all is his heavenly Father's, who bestows on him just what He sees best. For him to possess little, is for his responsibility to be small: for his little to become much, is a corresponding enhancement of his responsibility, and a deepening of his solicitude to meet its requirements. He considers that a man is accepted, or condemned, "according to that he hath, and not according to that he hath not." Thus are envy and petulancy, the great disturbers of human felicity, extirpated, and the happy, humble child of God experiences that godliness which, with contentment, is great gain.

We see also the true nature of Christian benevolence—that it is an excellency of the heart, and may belong in equal perfection to the prince and to the peasant. It consists in the steady purpose and endeavour to use all earthly things for God. To the cultivation of this crowning, this all-embracing virtue, professing Christians should be urged:—

1. By the word of Scripture—its commands, sanctions, and promises. The whole Bible is an eulogy on benevolence, enforced by this astounding example, "God so loved the world, that He gave his only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life."

2. By the inward and inseparable blessedness of this disposition, and its

direct powerful tendency to foster and improve personal piety, "He that dwelleth in love, dwelleth in God."

3. By the example of Christ, "Let the same mind be in you which was also in Christ Jesus," who, "though He was rich, yet for your sakes became poor, that ye, through His poverty, might be rich." "Hereby perceive we the love of God, because He laid down his life for us; and we ought to lay down our lives for the brethren."

4. By the urgencies of the world's needs. At home are thousands of famished poor, waiting for us to relieve them; of wretched outcasts, waiting for us to reclaim them; and of melancholy benighted labourers, waiting for us to teach and cheer them. Abroad are millions of heathens or Mohammedans, in whom the worm of conscience ceaselessly gnaws, and the fire of fierce passions, or agonising fear, quenchlessly burns. And all they wait for is, that we should send them the glad tidings of peace, which we have ourselves received through the glorious gospel of the blessed God. In truth, there is a ceaseless groaning from the whole race of man, which ascendeth up into the ears of the Lord God of Sabaoth. Deep and dreadful is the universal wretchedness. The angel of relief has come down amongst us, and her name is "Christian Love." A troop of virgins follow her, but many, alas! are feeble, and many faint. Arise, ye virgins, daughters of the Jerusalem that is from above! go forth with your white-robed queen, and breathe consolation into the ears of the dying world, and pour the healing balm into its deadly wounds!

5. By the prospect of the heavenly reward. Read what is written in Mutt. xxv., and ponder well that amazing declaration, "And the king shall answer and say unto them, Verily I say unto you, forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—XV.

VOICES OF THE DEAD, OR HALF AN HOUR IN BEVERLEY MINSTER.

THE little town of Beverley, in Yorkshire, contains several churches. Two of them are peculiarly interesting studies for the antiquarian and archæologist, as possessing features and beauties in church architecture rarely met with. Another of the episcopal buildings secured my personal interest and attention, from the fact, that it was originally erected for a Wesleyan Chapel, and although not now connected with that section of the Church, yet, the gospel is there preached in its fulness and purity.

One of the other churches alluded to is the **MAGNIFICENT MINSTER**, a noble pile of building, kept in a most excellent state of repair, both internally and externally; and, what is still more gratifying, in this beautiful "Cathedral-like structure," sinners are faithfully warned to flee from the wrath to come, and the way to the kingdom through Jesus Christ is continually pointed out to its numerous worshippers, by one who "loves the gospel," which it is his delight to proclaim to others.

It happened recently, that having half an hour unemployed, I strolled into the grave-yard attached to the minster, and, noticing that its doors were open, I entered the sacred and ancient building.

There is something particularly striking at all times in casting a glance around and along the aisles of a stately edifice like this, especially so when, in contemplative mood, one stands there alone in all the solitary quiet of the solemn place, remembering the sacred purposes for which the building has been reared; regretting that error and superstition had so much to do with ornamenting our isle with monuments of the past, such as that before my eyes; now and anon rejoicing, yet "*with trembling*," that the true light which enlightens the world has now been so generally diffused over our happy land.

As I stood beneath the graceful and lofty arches supporting the roof, my mind reverted to the various changes which this building had witnessed. I thought how many, both of priests and worshippers, who had for centuries past been wont, in their successive generations, to assemble here, now lay at my feet,

or were mingling with their parent earth in the grave-yard outside, fulfilling the divine law, "Dust thou art, and unto dust shalt thou return."

I cast a glance around upon the walls: they were ornamented (I will not say adorned) with most singular and strangely grotesque figures, carved in the stone-work of the pillars and arches. Most elaborate was the workmanship; but the uncouth and unseemly character of the figures for a moment caused a flash of thought to run through my brain—"Am I in a heathen temple?" But it was only a moment, and I recollected that Popery, under all its forms and variations, delighted in such things as these, in

"————— that twilight time,
When skyborn Truth, by priestly hands arrayed
In vulgar vestments of the motley mime,
Played conjuror in 'dim religious' shade,—
And peasant thrall, by bell and book dismayed,
Glanced tremblingly on corbel, niche, and pane,
Where imp, saint, angel, knight with battle-blade,
Griffin, bat, owlet, more befooled the swain,
Till, when the incense fumed, round swam his 'wilder'd brain."

I walked up to the great western door, which is most profusely ornamented with gorgeous carved images of saints and oxen, angels and devils, strangely mixed up and combined.

Two things are certain, I thought:—money in great abundance must have been lavished upon the original decoration of this temple; and mind of no ordinary calibre must have been engaged, with hands and fingers set in motion by many "cunning workmen." But long, long since, all these have passed away, while yet their productions are preserved to speak to each succeeding age,—“Such is man!” and “Such art thou!”—whispering to the soul, “Be ye also ready.”

Leaving the startling effigies upon the walls and doors, I turned to glance at a few of the tablets hung upon the sides of the transept. Here, thought I, one may learn somewhat of those who, having “as an hireling fulfilled their day,” have gone to “that bourne whence no traveller returns.”

Here is a tablet having something uncommon in its appearance. Bold and simple in its lettering, it reads,—

“Your late Pastor, T. M., being dead, yet speaketh.—Be daily and devout in private, and if opportunity serve, in public prayer, frequently receive the Holy Communion with humble, penitent, faithful, charitable, and thankful hearts. Live soberly, righteously, and godly. Fear God and keep his commandments. The peace of God be with you all in Christ Jesus.—Amen. Died February 1st, 1760, aged 84.”

Another tablet, more recent, records certainly a singular coincidence, of which it is not wonderful a *parent* should take notice, and wish to preserve a memento. It is,—

“Francis, son of Francis and Mary Iveson, who was born Good Friday, 31st of March, 1820; and died, Good Friday, April 1st, 1826, aged 5 years. A CHILD OF GREAT PROMISE.”

Another tablet, near the above, records the death of a gentleman and lady, husband and wife, of whom the husband died 1830, aged 24; the wife died 1832, aged 23. Thus we see how death, sooner or later, visits all. The aged pilgrim may long be permitted to labour in “*the Lord's vineyard*,” but at length he must pay the debt of nature, and leave his people to be taught by others. The husband leaves his weeping wife behind, while yet in the flower of his age; the widow follows her husband, to be reunited in the world of spirits; and the little child precedes its parents, to be for ever with the *Lord*.

Peeping into the choir, I saw the ancient and singularly constructed oak seats said to have been used by the monks and friars of former days, and so curiously poised, that, should any poor wight during the performance of his devotions chance to be overcome with sleep, the result of watching, or long-protracted sermons, or too full a stomach, or any other cause, he would inevitably fall and make known his frailty.

Leaving the inside of the minster I take a parting glance at the tower. The rays of the morning sun fall upon a sun-dial on its southern side, announcing the hour of eight. Beneath the dial are inscribed these words, “Now, or WHEN?”

My business calls me hence ; the silent monitor warns me not to delay, and awakens this reflection,—“ *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*”

J. H—G.

ON AIDS AND HINDRANCES TO THE MINISTRY.

IN speaking with all humility of aids and hindrances to the ministry, my remarks will be restricted to a few of those which, in the present day, appear too much neglected.

I. AIDS.—1. *Intimate knowledge of human nature, and deep sympathy with it.* These are classed together because they are in a great measure inseparable.

It is not the recluse, the hermit, the monk, or the misanthrope, who knows his own kind most intimately. It is not the busy, money-loving man of the world ; nor the fastidious favourite of fortune ; nor the monarch who looks at the world through the many-coloured glasses of state policy and cabinet council ; nor the statesman who deals with men suspiciously and cunningly ; nor the philosopher who melts the human being into a sort of prism, by which he presents to us the peculiar colouring of his own thoughts ; nor the divine who judges merely according to the institutes of an ecclesiastical polity, or uninspired rules of faith, or his own intellectual and moral stature ;—it is not, I say, any one of these that is in a position to solve the important problem, “What is man ?” Consequently, we find that such one-sided, half-educated minds, are incapable of that practical sympathy with their own human nature, without which, nothing that is truly good can be done,—nothing that is morally grand, accomplished. I conceive it to be an indisputable axiom, that intimate experimental knowledge of human nature is essential to deep sympathy with it. It is said of Christ, “He knew what was in man ;” and although this knowledge necessarily involved the revelation of man’s utter corruption of nature, and ruin of hope, we find the deep, unutterable sympathies of the Son of man, rising higher and higher with the gradual development of his manhood, until they became an ocean, whose depth angels could not fathom, and whose far-reaching waters found their only boundary in his divinity. The holy watchers of the upper sanctuary are never weary of looking into that human heart which said, “O that thou hadst known, even in this thy day, the things which belong to thy peace !”

There must be a knowledge of man *as he is*, and a sympathy with man *as he lives*, preparatory to an effectual transmission of instruction from one mind to another. Conclusions drawn from very limited, or desultory, or careless observation of human nature, cannot but be miserably incorrect, and extensively injurious in their tendency. We have read of disappointed swains, who, because they found one damsel treacherous, denounced the fair sex altogether. Scarcely more wise are those who, mixing only with people of one class or party, narrow down their views of mankind to that one standard, and obstinately confine themselves to it. True, man is the same being wherever we find him : the children of Adam are the same in all ages. But their developments as human beings are as various as their features. Conversation with, and observation of, our equals in mental stature and social position, is exceedingly important, and may be called the middle stratum of observation ; but unless we mix also with those above and beneath us, two extensive strata will remain unexplored.

The late Justice Talfourd, when giving his last address, urged the duty of sympathy upon the grand jury in a manner well worthy of a British judge ; and the general principle which he so ably inculcated is obligatory in a special manner upon ministers of the gospel, and is undoubtedly indispensable to their success. Many of the crimes with which the calendar was swollen, might, he said, be traced to intemperance, “the greatest English vice ;” but that would not account for them all. “I cannot help thinking,” he proceeded, “that it” (the state of the calendar) “may in no small degree be attributed to that separation between class and class which is the great curse of British society, and for which we all, in our respective spheres, are, in some degree, more or less responsible.

It is so much a part of our English character, that

I fear we all of us keep too much aloof from those dependent upon us, and they are thus too much encouraged to look upon us with suspicion. Even to our servants we think that we have done our duty in our sphere, when we have performed our contracts with them—when we have paid them the wages we contracted to pay them—when we have treated them with that civility which our habits and feelings induce us to render—and when we curb our temper, and refrain from any violent expression towards them. And yet, how painful the thought, that we have men and women growing up around us, ministering to our comforts, supplying our wants, and continual inmates of our dwellings, with whose affections and tempers we are as little acquainted as if they were the inhabitants of some other sphere! This feeling arises from a species, from a kind of reserve which is perhaps peculiar to the English character, and which greatly tends to prevent that mingling of class with class,—that reciprocation of kind words and gentle affections,—those gracious admonitions and kind inquiries, which, often more than any book education, tend to the cultivation of the affections of the heart, and the elevation of the character of those of whom we are the trustees. And if I were asked, what is the great want of English society, I would say, that it is the mingling of class with class; I would say, in one word, that that want is the want of sympathy."

There is too much reason to fear that the three or five years of college-training which our richer students enjoy, tends, in many cases, to the formation of an ecclesiastical caste, simply because the student's sympathies are, for so long a period, confined to men of his own or a higher stamp, and who cultivate the same peculiar habits. Men of a dainty and reserved temperament are not likely to be of much use in the world. If they are called to labour in an agricultural district, they are apt to look upon the poor of the people as "straw-yard savages," with whom it is impossible to associate. And if a manufacturing district be the field, the anti-classic rattle of machinery appals their nerves, and the hard-featured life of "the lower orders" repels, instead of inviting, their sympathies.

It is needless to say that the young man who aspires to the work of the ministry should frequent, as much as possible, the Sabbath-school. A single-hearted disciple will find it an academy of immense practical importance. Let him also visit the sick—console the bereaved—listen to the aged, &c. &c., for these are things which, by the blessing of God, open wide man's nature, its necessities, and its capabilities; throw fresh light continually upon the written word, fresh wisdom on the thirsty soul, and foster a growing aptitude to give and to receive instruction.

2. *Constant and progressive realisation.*—At first we are all babes in Christ. The child looks up again and again into its parent's face, and learns to see: the believer looks continually to Jesus by faith, and realises. Like a new-born infant, his faculties, as a new creature, have yet to acquire strength by exercise—usefulness by use. As his faith in things unseen and eternal becomes more solemnly earnest in character, and more frequent in act, his experience becomes more richly realising. His perceptions of the relations which spiritual things and persons bear to each other, are, like the infant's perceptions of physical relations, acquired gradually. Compared with the realisations of the future state, our present ones are, indeed, like seeing through a glass darkly; yet we read, "In thy light shall we see light." The light of God's countenance reaching us through his mediating Son, the light of his Spirit beaming within us, and the light of his word descending upon everything within and without us, shall enable us to realise, even in the present life, clear outlines of truth. Our imperfect glasses will not enable us to fill up the pictures thus vividly drawn upon our minds, but the first principles of our religious knowledge are actual realisations which will require no alteration, though they will receive continual additions when the unclouded sun of eternity bursts upon us in all his grandeur. We cannot by searching find out God; wherever a finite being takes his stand, there will be infinities above and infinities beneath him, eternities behind and eternities before him, which he will never be able to fathom or to traverse; there is only ONE who absolutely inhabiteth an undivided eternity; but although finite intelligences can never see all things as

God sees them, the truths they *do* realise cannot be the less truthful. "We have received the spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak (as truth realised), not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual."—1 Cor. ii. 12, 13. The apostle prays that the Ephesians "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which indeed surpasseth knowledge," as to its mystery, magnitude, and details: he would have them obtain as clear a miniature idea of that infinite thing, the love of Christ, as possible, and obtain it by a rich ever-growing experience of its powerful redemptory influences. This is realisation. Paul counted all things but loss for the excellency of this kind of knowledge. It is the knowledge of experience: faith and love are followed by experience, and experience is followed by realisation. This is what Christ speaks of when he says, "Ye shall know the truth, and the truth shall make you free." Ye shall be free from the ignorance and impurity that would otherwise remain within you, and from the doubt and misery resulting from these. This principle shall be at once the solace of your pilgrimage, and the instrument of constantly increasing activity and usefulness. It will prepare you for entering the rostrum, the school, the sick chamber, as nothing else can. It will throw a charm over a dry routine of business or of study, and will enable you, whatever your station or occupation, to make your lives, your persons, your destiny, sublime.

Of course industry is essential to its existence. Its pure flame at once produces, and is fed by industry. He who would realise must not *sleep*. He who clearly realises *cannot* sleep. The believer, who is following on to know the Lord, must not encourage a dreamy listlessness—a wandering of thought—a fickleness of purpose—a change of pursuit. He must carefully avoid attaching an undue importance to any system theological, philosophical, or speculative, of man's device. He must worship no great names belonging to erring mortals like himself. He must habituate himself to the contemplation of God's dealings with man as a *whole*, not always confining his attention to one method of divine manifestation, nor invariably restricting his thoughts to one section of the divine government.

3. *Christian manhood*.—Closely connected with the habit of realisation is that Christian manhood which it produces. The religion of Christ is not a barren appeal to the intellect, but produces, by the spiritual diet it imparts, the sinews and muscles—the very bones and marrow of the "new creature." There must be a constant appropriation of the bread and water of life to our necessities, and an uninterrupted assimilation of both to our spiritual persons, if we would maintain our health and strength, and make our well-being and well-doing keep pace with the constant increase of our privileges and duties as children of God.

The "man of God," especially, should be a person of great strength and energy, and his character should be one of comely proportions. It is an unseemly thing for a minister to be a mere babe in Christ: intellectually and morally, he should be a man of goodly stature, and should manifest an unmistakable development of the graces of the Spirit. He should be *firm*; neither driven to and fro by every wind of doctrine, nor drawn away from the one great centre of heart-attraction. He should be *consistent*; a pure epistle of Christ; an epistle undisfigured by foul blotches of ignorance, pride, and prejudice; a clear example of the power of God unto salvation; a glowing illustration of the light, and life, and love, freely offered in the gospel, and so fully imparted by the reconciled Father through his well-beloved Son.

God is looking down upon his Church as aforetime: how many ministers does he behold whose souls plainly bear his image—whose characters clearly resemble *his*—whose lives are akin to the life of the Man who knew no sin? Does he behold a strong family likeness when he compares his ministering children with the greatest apostle of their profession? Are all of them come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ?—(Eph. iv. 13.)

Oh! Paul, greatly beloved, greatly honoured, on earth—in heaven—with

what righteous indignation would thy soul burn if half our self-will were whisped in thine ears! Purchased with an infinite ransom—bound, body, soul, and spirit, with the threefold cord of divine love—drawn ever and ever upwards by the winning ties of filial obligation—allured to the path of holiness by the sweet voice of the Spirit, and to the field of conflict by the bloodmarked footprints of their forerunner:—there are yet many teachers who practise not their teaching—who live as though they heard not their guide—saw not this way of holiness and this scene of warfare—felt not these bonds of affection—remembered not that sacrificial ransom!

4. *The imitation of Christ as a Teacher.*—Notice (1.) the *general character* of Christ's teaching. It was *plain*: its arguments, comparisons, contrasts, narratives, parables, &c., clear as the day, bearing directly and forcibly upon the subject under consideration, so as to throw fresh light upon it with every new illustration. It was *full*: not consisting merely of doctrine, not made up solely of moral maxims, not relating simply to experimental religion, not an unmixed proclamation of facts, but a rich stream of truth, in which doctrine and duty, experience and fact, were blended. It was at once *faithful*, and *richly fraught with brotherly kindness*—proclaiming, "Woe unto you, Scribes and Pharisees, hypocrites;" and saying, "Let not your heart be troubled."

Disciple! cast away that fear of man which brings a snare, and fear not to tell the proud, learned, and gifted rejectors of Messiah, "Ye are of your father the devil, and the works of your father ye will do." At the same time, carry ye "evil surmisings" into the pulpit; get rid of them all in the closet. Say to yourself, "I am my brother's *keeper*, not his *jailer*; he is to be kept, not under lock and key, but under the attraction of love; he is to be bound to me by that irresistible tie without which all pretensions to sympathy are groundless.

Christ's teaching was always *imbued with the influences of the Spirit*. The spirit of truth dwelt in him, and gave to his words divine sanction and authority. He "spoke as one having authority;" he came among us a well-instructed ambassador of the King of kings, for God's covenant with man, and God's government of man, were made known unto him by the Spirit. This gives us a key to the fact, that his hearers could not avoid conviction under his discourses. The Spirit of the Lord rested upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.—Isa. xi. 2. How great is our privilege, in that we obtain, through his intercession, an unction from the Holy One!

Christ's teaching was *perfectly adapted to the human beings whom he designed to instruct*. He addressed himself to the entire man, as commanding the attention of every faculty. The great revelations he made, the sublime truths which he delighted to illustrate, were urged with such winning simplicity—such irresistible clearness of argument—such lovely poetic illustrations—such fervency of affection—such zeal for God, that the understanding, the imagination, the heart, and the conscience of his audience at once *saw, admired, and felt*, whether the Teacher himself was loved or not.

(2.) His *preparation* for teaching. Ask the hoary mountains of Galilee, on whose tops he knelt, the secluded valleys where he walked in solemn solitude and held intercourse with the Father, how he prepared his sermons? Ask the trembling stars that hung over him, and lit unknowingly their Creator's path while he ascended again and again the Mount of Olives, or turned aside into the garden of Gethsemane to meditate on things unseen and eternal—ask the sweet lilies and pleasant herbs of Palestine over whose flowers and leaflets he botanised—ask the little children, whose hearts he won with a smile, whose budding faculties and dispositions he saw with mingled pain and pleasure, and whose brows often thrilled beneath the pressure of his gentle hand—ask the hypocritical Pharisee and the dark-souled Sadducee, whose consciences quailed beneath his searching eye—ask "the Psalms, the Law, and the Prophets," with which he was so familiar, and to which he constantly referred his disciples.

(3.) The *times* of his teaching. Our Lord was accustomed to teach in the synagogue on the Sabbath-day; but that was not all, nor was it the most important part of his ministry. He perfectly exemplified that heaven-taught method of teaching comprehended in the following command:—"Thou shalt

talk of them (my commandments) when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 7. He never declined speaking of the kingdom of heaven—never shrank from glorifying his Father, for fear of being charged with fanaticism—but so taught that he could say, before he left the world, "I have finished the work thou gavest me to do."

(4.) The *practical zeal* of his teaching. He lived perfectly, unwaveringly, and to the full extent of his human powers of body, soul, and spirit, according to the truths he taught. Hence, by the right of his perfect manhood, and not only by the right of his supreme Godhead, he was in very deed "The Truth"—the scholar who grew in wisdom untainted by error—the man whose character presented a perfect image of the invisible God. O let us seek grace to become more and more like him!

(To be concluded in our next.)

Biography.

MEMOIR OF MR. THOMAS OLIVER,
LATE OF NEW BASFORD, NEAR
NOTTINGHAM.*

(Concluded from page 181.)

MUNICIPAL claims, as well as ecclesiastical and mercantile, added to the cares and labours of Mr. Oliver. Of liberal views in politics, and independent mind, having triumphantly passed through a legal contest with a leviathan monopoliser of patents, in which the whole trade was deeply interested, and all sympathised with him and his partner, as representing the trade at large against claims not founded in justice, he was soon afterwards elected a member of the Town Council; and when he had served his three years' term of office, became a candidate for representing another ward, and was returned. This office he sustained at the time of his death. In every situation, his endeavour was to promote what he believed to be sound views, good and useful measures, and especially the interests of religion.

The progress of events brought him into contact with Christians of other denominations, all of whom he esteemed in proportion as he discovered among them the Christian mind and spirit. His heart was truly Catholic. When invited, therefore, to join the Evangelical Alliance, he at once acceded, and subscribed to its funds, continuing in membership as long as it continued in local organisation. Its dissolution resulted solely from the differences that broke out in its own body, and in two Baptist churches, which rendered the holding

of united amicable meetings an impracticability. His love, however, was not indiscriminating. Towards Socinians and Papists, he could feel no cordiality, and he professed none. Personally, indeed, he would treat them with courtesy; but their principles he abhorred, especially and emphatically those of the Papists. Hence, having heard Father Gavazzi lecture at Birmingham, soon after that eminent orator's appearance in this country, he used his influence to get him to Nottingham. After the lapse of a few months, his desire was gratified; the gifted monk came, and delivered three lectures, at the close of the last of which, Mr. Oliver rose and moved a vote of thanks, in a speech deemed by several who heard it, to be the most eloquent and effective of any that he ever delivered.

His talents were not at all of the showy kind. To the graces of style, he made no pretence whatever. His speech and his person were alike plain, but manly; earnest, but honest; unadorned, but unmistakable. Tall in figure, distinctive in features, measured in gait, and somewhat peculiar in attitude, he could always arrest attention; and, having done this, he could hold it for his purpose, by a plain, brief, straight-forward outpouring of good sense—right to the point in hand, and then have done with it.

For many years, he was the main pillar of Methodism in New Basford. The chapel, the society, the funds, and all the institutions of the body, both local and connexional, required and

* In a former part of this Memoir, at page 178, near the bottom of first column, for Rev. Wm. Oliver" read "Rev. Wm. Aver."

had his over-sight. Prior to the agitation of 1834-5, he had many able and zealous colleagues, but at that distressing period, nearly the whole society was cut off by the possessor of "the keys" for the time being; and the cause there, was a mere wreck for many years afterwards. It had revived in some degree, when the troubles of 1849 broke out to check it and throw it back again. In all probability, had it not been for Mr. Oliver, Methodism never would have rallied again there. But, amidst all the troubles that arose, he felt the vast importance of maintaining a place for the plain, simple, heartfelt preaching of a free, full, and present salvation to all. Several other denominations have erected chapels there, and recently, one has been raised by the Primitive Methodists; but not one of them could be a religious home to him. The one that he had helped to build, and more than once to enlarge, was as his ecclesiastical fire-side, and his heart was in it.

Repeated improvements, as well as two or three enlargements, were effected at intervals; and, some years ago, he started a subscription for the purchase of a small æolophon to lead the singing, which was placed in the singers' gallery, near the pulpit, and played by his youngest daughter. Last year, only, he obtained an instrument of more power, which now supercedes the other. Everything that seemed to him requisite to render the house of God complete, had been accomplished when he was called away. There stands the chapel, with its pulpit, pews, free-sittings, gallery, stove, organ, and vestry, in the midst of a desirable burial-ground, of dry sand and rock, in which his mortal remains now rest, waiting "the voice of the archangel and the trump of God."

His house has long been the home of preachers, both local and itinerant, to all of whom, he gave a hearty welcome, and afforded a generous hospitality. It was manifestly his delight to see them comfortable and happy under his roof. He enjoyed their society and conversation, accounting it a privilege to show kindness to the servants, for the sake of the Master, and "esteeming them highly in love for their work's sake."

His love to Methodism was intense, yet discriminative, rather as a system of soul-saving means and appliances,

than as an ecclesiastical platform and machinery. Whilst he abhorred the spirit and policy that sacrificed thousands of valuable local elders, and tens of thousands of members, without apparent pity and remorse, he still clung with all the ardour of love to a Connexion that had been the means of rescuing hundreds of thousands from sin, and landing them in the heavenly Jerusalem. In hope of contributing towards staying the plague, and restoring to leaders'-meetings the authority they exercised locally, at the time that he was a member of the Nottingham leaders'-meeting, he attended the meeting held at Birmingham, in December, 1851, and signed the declaration drawn up on that occasion. He was thoroughly imbued with the mediation spirit, and would have rejoiced to witness, and especially to promote, a reconciliation between the hostile parties. But seeing no symptoms of concession on the part of the Conference upon the most vital points in dispute, he abandoned all hope of such a modification of the constitution of Methodism as would restore membership to the custody of local elders, or leaders'-meetings, exclaiming, emphatically, "I see the Connexion is not ripe for it."

To the "Local Preachers' Mutual-Aid Association" he became a warm and firm friend. The Nottingham branch was not formed until the 1st day of October, 1851, and, in the month of November, the first annual tea meeting in support of it was held in the Assembly Rooms—the use of a Wesleyan school-room in which to hold the meeting having been refused by the trustees of both chapels in the town, under the presidency of both superintendents of the two Nottingham circuits. He sympathised with our benevolent object, contributed to our tea meeting, and sanctioned it by his presence. The second annual meeting he assisted in the same way, advocated the cause, and gave in his name as an honorary member. To the third annual meeting, he contributed as before, but was not in sufficient health to enable him personally to attend. His second year's subscription of a guinea was most cheerfully paid on the 5th day of January last, just three weeks before his removal to the mansions of light.

The Missionary Society, Tract So-

ciety, Benevolent Society, Sunday-schools, and other similar institutions, both in his own religious denomination, and other bodies, shared in his sympathy and aid. He loved to be in the midst of religious, moral, and benevolent activity, and to occupy himself in works of piety and mercy. Remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," he realised the blessedness pronounced on the "cheerful giver," and exemplified the proverb, "There is that scattereth and yet increaseth;" giving of that which he had, and receiving an abundant reward.

Connected as he was with the town by the double bond of religion and business, his position in Methodism became one of greater prominence and influence in the councils and proceedings of the circuit as a whole, than any other individual not belonging to the town society could, in the nature of things, acquire. His removal is consequently felt as a loss, not only to the society of New Basford, but also to the Nottingham South Circuit. Services so valuable and long-continued as his, cannot be rendered by many persons: and, now he is gone, his value is felt as it could not be whilst he was yet occupying the sphere that had for so many years been habitual to him. He headed the people in all spiritual and ecclesiastical duties at the place of his residence, and, on all anniversary and festive occasions, kept open house to the friends of Wesleyan Methodism. To see others happy, made him happy, and whoever would help him to carry on the work of God in a godly manner, was welcome to his home and heart.

That he had his own predilections and aversions,—sympathies and antipathies,—attractions and repulsions, in relation both to persons and principles, is undeniable. And who has not? Men of an apathetic nature, if there are such, are incapables, to be pitied rather than admired. If, however, he erred in judgment in any case, he erred conscientiously; for his endeavour was to form his opinions, and shape his conduct, by a scripturally enlightened conscience; and though he did sometimes differ from others, and *may* have sometimes differed *with* others, he did not bear malice, but entertained good-will towards all.

His opportunities and means for mental cultivation were necessarily limited. Feeling, however, the value and importance of knowledge, he devoted what time he could abstract from business and other duties, to the reading of useful books, and so extended the boundaries of his information,—which enabled him to enjoy the society of well-informed men, and to appreciate an intellectual discourse or lecture, whether in natural science or in theology. He was sensible of the great value of sound education, and, consequently, co-operated with others in promoting such means as were deemed likely to improve the character of education in this country, and to render it more general.

The state of his health subsequently to the illness he had immediately after he removed to New Basford, was generally good, until within about a couple of years of his decease. During the latter period he suffered severely from functional derangement of the liver, which resisted the most skilful medical treatment. His family and friends observed with deep concern the alteration taking place in his appearance. But the symptoms of his disease did not assume an alarming aspect until a short time before its fatal termination. And the alarm those symptoms occasioned was to others, not to himself; for he was not afraid to die. On the contrary, he rejoiced at the thought of death, as being the precursor to everlasting life. Not that he supposed his end to be so near as it proved to be; but his joy sprang out of a deep, habitual, abiding faith and hope: for he lived upon Christ, and knew that to die would be gain.

His family marked the increasing spiritual tone of his mind for several months before his departure. In conducting domestic worship, he was sometimes so affected in prayer as to be unable to proceed until the pent-up emotions of his heart had gushed out in a solemn pause of direct and silent address to heaven. He would then proceed with extreme tenderness and affection to plead with God for those who were present, who could not resist the impression that the Lord was preparing him for something by special baptisms of his grace.

Shortly before his last illness he awoke from a dream that so impressed

his own mind, as to induce him to rise and go round to the different members of his family, and relate it to them before they were up. "I thought," said he, "that I was in the streets of the heavenly Jerusalem, gazing with delight on its beauties and wonders—I met David Percy (a deceased local preacher), who was happy there. We entered into conversation, and whilst expatiating on the delights of the place, a funeral procession approached. As it passed by the assembled hosts of holy and blessed spirits, they bowed to it in homage. 'Whom,' I asked, 'are they carrying there?' He replied, 'They are burying a king's son,'—and immediately vanished out of sight."

The dream was frequently adverted to by him in his family. He believed it to be a warning for some one of them, but never seemed to regard it as intended as a warning for himself. Indeed, the familiarity of his mind with the ideas of death, eternity, heaven, and eternal life, rendered him to some extent insusceptible of being startled, much less alarmed, by a sudden presentation of such a matter to the mind, whether by vision in sleep, or by wakeful thought.

His medical advisers, unable to subdue his disease, recommended a change of air and scene. A journey to Torquay was projected. He commenced making preparations for carrying the project into effect. Two or three days only before his dissolution, some new symptoms appeared, requiring a postponement of the undertaking. Yet he still hoped it would be practicable; and, on the morning of the day preceding that of his death, traced upon a map the route he purposed to take, and expressed his expectation of being able to accomplish the whole journey in one day. On that very day, even, he was over in Nottingham; and then, on taking leave of a young person, said, "Good bye! I shall never see you any more, I believe."

During the after part of the day, having returned home, he suffered extreme paroxysms of pain at intervals, which reduced his strength. Yet he was able to sit up; and, until after ten o'clock, he remained in conversation with his family, when, according to his custom, he conducted family worship. Whilst engaged in earnest prayer (an occasion never to be forgotten), his spirit rose superior to the body in its

weakness, and his cries penetrated the very heavens. It seemed as though God were giving him a special manifestation of his love. In pleading intercession for his family, his friends, the church, and the world, he continued for a considerable time; and then, with an overflowing heart, he cried, "If thou shouldst take me away, thou hast promised to be a husband to the widow, and a father to the fatherless." Having concluded, he rose from his knees, and then remarked to a member of his family, "I could not have prayed so had not God specially assisted me."

Shortly after this he retired to rest, and passed a comfortable night. About seven o'clock in the morning it was when symptoms of an alarming character appeared, yet not such as to indicate that he was so near his end. At about ten o'clock he became rapidly worse. His medical attendants were summoned. His dear wife, weeping by his side, in the distress which only woman in such circumstances can understand, he endeavoured to console her, saying, "Never mind, my dear: I am only going to heaven a little before you, to allure you there, and to join my sainted mother, whose last prayer on her death-bed I well remember." His medical friends arriving soon after, he said to the physician, "Well, doctor, I should soon have been in heaven if you had not come."

Congestion of the liver having occurred, violent hemorrhage ensued, which induced extreme exhaustion. Hence it was with great difficulty that he could give utterance to his thoughts. To a friend who entered the room about noon he said, "Thank God, I am not afraid to die. I know in whom I have trusted, and that He is able to save me to the uttermost." At about three o'clock, having rallied a little, he called his family around him, and, after calmly giving directions as to his funeral and other matters, exclaimed, "Come and see a Christian die, 'in sure and certain hope of a joyful resurrection.'" Soon after he said, with great emphasis, "I always told you I should die well, didn't I?" adding, "I know I am safe; Christ is all in all." During the greater part of the day, he seemed engaged in earnest prayer, his ejaculations expressing the greatest confidence and joy.

At about four o'clock he became almost pulseless, but again rallied for a short time, and said, "O! I thought I had got to heaven, but am spared to tell you I have seen unutterable things: I long to be there: Christ is indeed all in all." A friend saying, "You will soon have overcome the last enemy," he replied, "I shall soon be happy—perfectly happy, and at peace." When his power of speech failed, he frequently waved his hand triumphantly, his countenance at the same time assuming an expression of angelic sweetness, "the joy of the Lord" being evidently his soul's strength, and "the light of his countenance" his solace. After continuing for a few minutes in a state of insensibility, the vital functions ceased, and he sweetly fell asleep in Jesus, in the 63rd year of his age, and the 42nd of his connection with the Wesleyan branch of the Church of Christ.

Decisive as had been the indications of physical decay of which he was the subject, and protracted as was the premonitions of his dissolution, his eventual departure was solemnly and affectingly sudden, reiterating again in the ears of the living the admonitory warning of the Saviour, "Be ye, therefore, ready also; for at such an hour as ye think not the Son of Man cometh." For "many fall as sudden—not as safe."

After the details given in this memoir, a summary of the character of our departed brother would be little more than recapitulation, and therefore superfluous. If he had his failings and imperfections, he had only

what is inseparable from humanity in the present life. But we are bold to say, that if all who claim kinship with the family of faith had virtues and piety equal to his—if all maintained the same degree of consistent godliness as he did, not only the world, but also the church, would be immeasurably better than they are. He had "the root of the matter" in him. He loved Jesus, and yearned in pity and love towards the souls of men. He was, in an exemplary degree, "diligent in business, fervent in spirit, serving the Lord." Though not qualified to minister the word of life in the congregation, he knew how to speak a word in season to the sinner and the penitent. He was the spiritual father of some, the help and counsellor of many; and, among others, his own parents were both brought out of sin into salvation by his instrumentality. They went before—he has followed; and they have received him "into everlasting habitations." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes."—(Rev. vii. 16, 17.)

His funeral sermon, preached by the second minister upon the circuit, was heard by as many as could possibly crowd into the chapel. The sermon was followed by an interesting memoir of considerable length, prepared by a young friend, from which many of the foregoing particulars have been derived.

Religious Experience and Incident.

CIRCUIT WALKS & INCIDENTS.

BY A LOCAL PREACHER.

NO. I.—THE WARNINGS.

BRIGHTLY shone the sun, and sweetly sang the birds, as I walked with cheerful but thoughtful mind and active feet to my appointment on the morning of Sunday, the 2nd day of April last. My destination was the village of Gotham, in the Nottingham South Circuit, about seven miles distant from the town, which I had to reach by half-past ten o'clock, in order to conduct the morning service, and there I had to remain for the other service, commencing at six o'clock in

the evening. Setting out at half-past eight, I crossed the meadows, and the ferry over the river Trent, to the village of Wilford, a place of classic repute as the retreat of the promising but early struck poet, Henry Kirke White; and occasionally of the philanthropic statesman and Christian essayist, Wüderforce.

I had left Wilford in the rear, and had walked two-thirds of the distance between that village and Clifton Green, when I was overtaken by a young man, who passed the usual salutation of wayfarers, and made the customary remarks on the state of the weather, and the desirability of a good shower of rain.

We had not gone many paces together when we came up to an aged, silvery-headed man, seated upon one of a number of felled trees by the road-side. Requesting the young man not to go far in advance, I stepped up to the aged man, who had in his hand a book which he was reading. My wish was to speak a word, if possible, to edification. "I hope its good," said I, in a tone of inquiry, referring to what he was reading. "Yes," said he, in reply, "it is." Glancing over the open page, I observed that the type was clear, open, and large, much after the style used in the former part of last century. He was reading without glasses. The subject was Satan's temptations. I took the liberty, readily allowed, of turning to the title page, and found that the book was "Romaine's Walk of Faith." I felt a touch of delight, as refreshing to the soul as a cordial is to a fainting person, to fall in with so aged a person, thus occupied in the open sunshine of a brilliant Sabbath morning. In the book lay one of the small penny almanacks of the Religious Tract Society, upon which was written, in a bold hand, the name "Carlike." To this he pointed in reply to my inquiry, "What is your name?" His age is eighty-seven. I rejoiced to find that he was happy in God, anticipating his removal to "The Saints' Everlasting Rest," with which his venerable countenance beamed. Spiritual congratulations, and a parting salutation, terminated our brief interview of two or three minutes, and again I joined my junior fellow-traveller.

On reaching home at night I found a friend from Wilford at my house, in whose presence I mentioned the incidents of the day. From the description I gave of the old man, our friend exclaimed, "I believe I know who that old man is." The name upon the little almanack confirmed this supposition. From this friend I learned the pleasing facts following:—He is an eminently pious peasant, who, for many years, served a gentleman farmer at Clifton as shepherd. His soul cannot live on the dry morality and ecclesiastical formality of his parish church, and there is no other public religious service in the place, so he walks two miles and a half to Wilford for the sake of hearing the many godly men who, under the auspices of Lady Lucy Smith, and her excellent husband, Henry Smith, Esq., of Wilford House, visit that village to hold forth the word of life. The old man's name upon the almanack was probably written by her ladyship, who writes a bold, noble hand, and is most in her element among the pious poor. The old man is

of warm feelings, and often responds to the prayers he hears, and sometimes to the preaching, even to the annoyance of nervous ministers. On one occasion, after drinking in the word with avidity, the preacher closed somewhat abruptly, and was about to conclude with prayer, when the old man broke out into singing, and sang a solo of two verses with such sweetness and pathos as deeply affected the spiritually-minded among the congregation.

Opportunities for usefulness soon pass, and can never be recalled. The young man, whom I had never before seen, and might never see again, became now an object of solicitude. With a view to making way for some remarks that might be of service to him, I told him how happy the old man was whom we had just passed, and what book he was reading. This at once gave a serious turn to conversation. I cannot repeat all that passed between us; but asking many questions and receiving ready answers, I ascertained that his name was Beech—that he had been living at Bulwell, four and a half miles on the other side of Nottingham—that he had been working in the town, and had walked over daily in a morning to his work, and in an evening back to his lodgings—that he had walked this morning from Bulwell, and was going to Barton—that he intended to walk back again in the evening, full ten miles each way—and that he purposed to walk on the following day to Sheffield, a distance of about thirty-six miles, in quest of work, as there was a falling off in employment at Nottingham.

Some time ago he was at Cinderhill Colliery, where there is an inclined plane, by which the loaded waggons descending draw the empty waggons up to the pit's mouth. Some derangement in the machinery caused a collision of the waggons, by which the head of one of the workmen was crushed, said my fellow-traveller, "as flat as a pancake." "Such a sight," he added, "I hope I shall never see again." How he felt he was unable to describe, but the sight was "dreadful." Two months ago his uncle, a labouring man, having come home from work, seated himself upon a chair and died in a few minutes, which was the cause of his wearing the band of crape that was upon his hat; and he was himself working some time since upon a building three stories high, when he set his foot upon a coping-stone, by which he overbalanced himself and fell, a window head-stone coming down after him. It might have fallen upon him and killed him, but it fell at the distance of a few inches from him, and

he was but little hurt, and soon got over it.

I took occasion, from these circumstances, to impress upon him the importance of being prepared for the eternal world, and urged him to be decided for heaven. I told him of the case of a man in his own trade at Derby, of which I had heard only three weeks previously. He had been a professor of religion, but addicted to drinking. His friends had reasoned with him, and warned him, setting forth the dangers attending his employment. He would not give up his vicious habit, and, going upon a building in a state of inebriety, he fell from a great height, and was thought, by those who witnessed the accident, to have been killed; but to their astonishment he proved to be but little hurt, and soon came round again. Warnings and entreaties were renewed; he was urged to give up his darling sin, instead of which he seemed to be only more hardened than before. In vain was the representation made to him that he might possibly fall some day in a similar way and be killed; it was to no purpose, he neither could nor would give up drink. A little time only elapsed before he did fall again in a similar way, pitched upon his head, and was killed.

"Now," said I, "God has been giving you these warnings. Perhaps the next time He speaks it may be in a thunder-bolt." "I hope not," was the reply. "Ah!" said I, "the devil always tries to make men *hope* that what is likely to be will not be, that he may still hold them under his power." "Well now," said he, "as you have said so much, I will tell you I was once a *Methodist* for about a year." "Indeed! and how came it that you did not continue a *Methodist*?" "Well, I fell into temptation, and so got into the world again." "And have you been happier since that time, or unhappier?" "Oh! unhappier, a great deal."

Poor fellow! his breath betrayed his propensity, bearing testimony to his intimacy with the ale barrel, and his countenance revealed the debauch of the past night. "Your besetment is drink, is it not?" I asked. He could not disguise the fact, and he did not attempt; but at once admitted it. "You've had ale this morning, have you not?" "No, not this morning." "Then you had too much last night?" "Yes, I had; and that made me get this hurt you see upon my face." A discolouration of one cheek and the upper corner of the eyebrow indicated a not very gentle contact with some resisting substance. "Have you a mother living?" I asked. "Yes," he replied. "Is she a *godly*

woman?" "Why, she goes to chapel." "Does she pray?" "O yes." "I suppose she has given you good advice, sometimes, has she not?" "Of course she has." "Nay, not 'of course,' for some mothers do not give good advice to their sons." "Ay, but my mother has always given me good advice, and it would have been better for me if I'd followed it." "Well, I suppose you would not like to be separated from your mother for ever; now, suppose you should see your mother in heaven, and you not able to join her, but shut out, and cast down into hell, how will you feel when you see her in light and glory, and yourself sinking down into the pit?" "I hope I sha'n't go there." "Then you wish to go to heaven, do you?" "Of course I do." "And are you on the way to heaven, think you?" "No, I am not."

What a solemn admission! He hoped to go to heaven after all his sinning. He shuddered at the idea of sinking into hell, and yet he was conscious that he was not on the way to heaven. "Well, now," said I, "you told me you had come from Bulwell this morning, and was going to Barton. I suppose you *meant* to go to Barton when you got up this morning, did you?" "Yea," "And as soon as you had got breakfast you set out?" "I've not had breakfast; I never can eat in a morning." This brought out another of the effects of drunkenness—loss of appetite, especially in a morning—a sure sign of physical decay, and forerunner of disease and death. "Well, you intended to walk to Barton, and having that intention, you did not sit down to think about it, or begin to consider whether you should go to Barton to-day, or let it be till another day, but you set out at once?" "Yes." "If you had not done so would you have been where you are *now*?" "No." "And if you had paused on the road to consider whether or not you should come forward, or whether you should put off the journey to another day, would you have been where you are now?" "No." "If, when you got to Nottingham, or in some other part of your journey, something had happened that had induced you to turn back to Bulwell, would you have been likely to reach Barton, as you are now expecting to do, if the Lord spare your life to get there?" "No, certainly." "Very well: now apply these views to spiritual things, and the journey to heaven. Can you ever get to heaven if you never seriously intend it?" "No." "And however seriously you may think about it, and intend it, can you ever get there if you never set out

on the journey?" "No." "And if you do set out for heaven, will you ever reach it if you do not persevere, but allow yourself to be diverted from your purpose, or to turn back again?" "No." "You are sure of that?" "Yes, sure enough." "Well, now, let me give you a little advice. We never saw each other before, and never may again in this world; but as I have fallen in with you this morning, I feel interested in you, and concerned about your soul. Now, hear me. You must out off the right hand, and pluck out the right eye. This drink is evidently your besetment; give it up, sign the pledge, and become a teetotaler, and set out again for heaven in thorough earnest, and never turn back again, but watch and pray and join the people of God, and persevere until you find yourself landed safely in the heavenly Canaan—*will you?*" He hesitated, as if afraid to promise. "Think of your poor mother," I added, "and of the joy it will give her to know that you have become a decided character? what say you?—*will you?*" "Well—I will." "Praise the Lord! I'm glad you've said it. Now look to him! Confess your sin to him, seek his mercy, ask his grace, expect his help and blessing. May he speak peace to your soul, and give you his Holy Spirit! I hope I shall meet you in heaven. Farewell!"

We had reached the point where he had to turn to the right for Barton, and I to continue on the left for Gotham. He bade me good-bye with tones and expressions of gratitude, and with a hearty shake of the hand we parted.

"Blessed is he that soweth beside all waters." May the seed thus sown bear fruit unto eternal life through Jesus Christ our Lord! Amen. "Be instant, in season, out of season," is Paul's injunction upon Timothy. "I must work while it is called to-day," is the language of Jesus. And his spirit inspired the precept, so applicable to all his servants, who labour in "the field, the world,"—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. xi. 6.

I reached my appointment just in time for the morning service, and preached with comfort—conscious of my Lord's presence and blessing. In the evening I related to the congregation the incidents of the morning, before announcing my text. The people were riveted by what they heard, and thus

were prepared for the solemn words, "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Matt. xxv. 30. The soil seemed to be open for the reception of the good seed. Let the hope be cherished, that both sowings may prove productive, and that fruit will be gathered from the entire labours of the day.

But I have not completed the *History* of the day. I found my kind host, a respectable working man, in trouble. His good wife, an excellent Christian woman, being at a critical period of life, lay ill of acute dropsy, and, to all appearance, getting near her end. She could speak but little, and her countenance had a ghastly appearance. I could exchange only a few words of conversation with her, but read a portion of scripture and prayed. She was happy in God, willing and ready to die, and expecting shortly to quit all earthly things, and go to be for ever with the Lord. Her eldest son, upon whom she doted, emigrated, about half a dozen years ago, to the United States of America. Before he went thither, he had fallen in with a young person in the service of a family visiting at Gotham, from Sussex. A mutual attachment was formed between these two young people, and soon after he was settled in America. She followed him thither, and they were married immediately upon her arrival. Last autumn a friend from his native place lay ill of typhus fever in the hospital at Philadelphia. He went to see him, took the fever of him, and soon was numbered with the dead, leaving his poor widow with two children, one five years old, the other nearly three. The widow had re-crossed the Atlantic, bringing the children with her to England. The elder of the two had been committed to the care of the mother's parents in Sussex; the younger one and its mother were with the parents of her deceased husband, my kind host and hostess.

Conversing with this heroic female, I remarked how "courageous" she was to take such a journey alone. "I would have gone *twice* as far to him," was her emphatic reply. She loved ardently. The voyage home had occupied nine weeks, the ship having been driven almost to the West Indies, and suffered much from foul weather at a trying period of the year, commencing with the third week of November. What a position for a young widowed mother, with children, to be in, among strangers in a foreign land! And what an undertaking to navigate the Atlantic with them! The voyage out was performed

in about three weeks, but not without solemn and admonitory occurrences. A female passenger died, and her remains were committed to the great deep. Besides this, there was such a gale of wind as blew three sailors from the rigging into the sea. Two of them were rescued, falling near the side of the ship. The other was an old man, who, not more than ten minutes before the occurrence, had said he had been forty years at sea, and he meant this to be his last

voyage, for he had now had enough of it, and would give it up and spend the rest of his days in quiet and rest. He fell somewhere towards the stern, and was never seen again, being sucked under the vessel and lost.

Reader, should nothing else in this narrative either interest or instruct thee, mark and remember its warnings. "At such an hour as ye think not, the Son of Man cometh." "Prepare to meet thy God."

Science and Literature.

Astronomy.

NOTICES FOR JUNE, 1854.

BY G. G.

"The God of nature and of grace
In all his works appears;
His goodness through the earth we trace,
His grandeur in the spheres.
Behold this fair and fertile globe,
By him in wisdom plann'd;
'Twas he who girded, like a robe,
The ocean round the land.
Lift to the arch of heaven your eye,
Thither his path pursue;
His glory, boundless as the sky,
O'erwhelms the wondering view."

THE soul that thirsts for knowledge, and longs to enjoy that better, purer, holier, brighter existence which the heavenly world is fitted to confer, can hardly find in the whole circle of human science a subject more fraught with instruction, and more suggestive of great and happy thoughts, than that which embraces the phenomena of the planetary and stellar orbs. While contemplating them, we unconsciously mingle our life, our being, with the occupants of the boundless space around us, and become inhabitants in thought and feeling of the wide universe of God; we penetrate the designs and measure the proportions of the work of the Divine Architect; we rejoice to discover everywhere the presence of his power; we glory in observing everywhere the indications of his boundless wisdom and benevolence. Chiefly, however, in pursuing astronomical inquiries, are we impressed with the ever-recurring idea, that we enter into immediate contact, as it were, with a superior state of existence, for all our hopes of future bliss are aspirations that travel towards the stars, and centre in the throne of the ineffable glory.

The beauties of our own world are great and varied: and if, as Keats says,

"A thing of beauty is a joy for ever,"

the children of men have much joy, much happiness, in store for all the time

that God designs the present state of things to endure; and every returning season, every opening bud and blooming flower, every rising sun and changing moon and sparkling constellation, every tree of the field and brook by the way, is destined to minister joy to the hearts of those who, as children of the great Father of all, are prepared to find pleasure in all his works, and glorify him for their beauty as well as their utility.

"O God! O good beyond compare!
If thus thy meaner works are fair,
If thus thy beauties gild the span
Of ruin'd earth and sinful man,
How glorious must the mansion be
Where thy redeem'd shall dwell with thee!"

The *Sun* rises on the 1st at Greenwich and London at fifty-one minutes after three o'clock, and sets at four minutes past eight; on the 21st, the longest day, he rises at forty-four minutes past three, and sets at eighteen minutes after eight, passing on the same day out of the sign Gemini into Cancer; on the 30th, he rises at forty-seven minutes past three, and sets at the same time as on the 21st. The day varies in length only twenty-one minutes during the whole month, there being no real night towards the latter end. On the 16th, the earth is nearly half a million of miles farther from the sun than on the 15th of April.

The *Moon* is full on the 10th, and new on the 25th. She shines through the whole evening until the 10th of the month; rises on the 11th at half-past nine; on the 18th, nearly an hour past midnight; and when new on the 25th, sets at eight minutes before nine, about half an hour after the sun. Her fine crescent will be a pleasant object on the 26th and 27th.

Mercury may be observed during the whole month after the 10th, on which day he sets one hour and twenty minutes after the sun.

Mars passes out of Leo into Virgo on the 23rd. On the 30th, he is in the

immediate neighbourhood of Beta Virginis, nearly in a direct line drawn from Regulus in Leo, to Spica in Virgo. He sets about an hour after midnight at the beginning of the month, and on the last day a few minutes before half-past eleven at night.

Jupiter begins again to be visible in the evenings. He rises on the 1st a little after eleven at night, on the 15th, a little after ten; and on the 30th, a little after nine. He is in Sagittarius, and near the moon, on the 13th.

Saturn is a morning star, and rises three minutes before the sun on the 1st. By the 30th this interval will have increased to one hour and forty-one minutes.

Natural History.

NOTICES FOR JUNE, 1854.

BY S. HERMAN.

"How sweet to muse upon the skill displayed
(Infinite skill!) in all that God has made;
To trace in Nature's most minute design,
The signature and stamp of power divine;
Contrivance exquisite, expressed with ease,
Where unassisted sight no beauty sees;
The shapely limb, and lubricated joint,
Within the small dimensions of a point—
Muscle and nerve, miraculously spun;
His mighty work, who speaks, and it is done.
Th' invisible in things scarce seen revealed,
To whom an atom is an ample field."

JUNE may be considered one of the most cheerful and delightful months in the year; almost every part of the vegetable creation is in vigorous growth, and all nature appears now to rejoice. In woods and roadsides the woodbine sheds abroad its perfume, and in the evening the breezy air receives the additional fragrance of the butterfly orchis, and other allied species. Early in the morning the woods and groves echo with the music of the feathered songsters, although during the day the songs are, for the most part, those of parental anxiety. The plants now in flower are innumerable. In fields, on the borders of woods and streams, may be found the harebells, stitch-wort, herb robert, cockle, foxglove, blue-wort, frog's mouth, and many others. In meadows—the cuckoo-flower, germander, speedwell, scorpion-grass, or forget-me-not, marsh thistle, the water drop-wort, the amarilla, meadow-sweet, and others equally interesting. In marshy and wet ground flourishes the butter-wort, loose strife, and the flowering rush. In rivers and lakes—the yellow and white water-lilies, the floating ranunculus, and many others.

Of insects, myriads now swarm in every direction, both night and day; the various species of dragon-flies leave the waters where they were born, and dart

through the air, seizing their prey whilst on the wing. Butterflies are also very numerous; amongst the most interesting are the swallow-tail, peacock, grand admiral, orange-tip, marbled white, tortoiseshell, and the blue argus, besides a host of others almost equally beautiful. And when these retire, and the day draws towards a close, their places are supplied with myriads of the interesting family of moths. Beetles swarm on our paths, and on leaves and flowers; the golden beetles found on rose bushes deposit their eggs about the middle of this month; the female burrows for the purpose into the soft ground, and the young grubs feed upon the roots of plants. When full grown and about to enter into the pupa state, they prepare a cocoon of earth, bits of wood, or any other substance within reach, and fasten the whole securely together with a secretion resembling glue. About the end of the month the little bombardier beetle may be seen actively running across our pathways; it is easily known by its head and the forepart of the body being of a brick-red, and the rest of a deep blue-black. When any person attempts to catch it, a discharge is given, resembling the sound of a small pop-gun, accompanied by a kind of smoke, of which it is furnished with a bladder, containing sufficient (according to Rolander) to fire off as many as twenty shots successively; and when pursued by its natural enemies, it uses this as its means of escape. Every fine night dry banks sparkle with the brilliant lamps of glow-worms, whose light proceeds from a pale-coloured patch that terminates the under side of the body; the general opinion is that the males, which are flying beetles, emit no light; but this appears to be inaccurate, although their light is faint compared with that of the females. The death-watches of different kinds may now be heard clicking in almost every piece of old furniture; they consist chiefly of a genus of very minute beetles. These insects do not strictly confine themselves to eating timber, but feed upon almost all kinds of substances, not excepting blistering flies.

Of molluscous animals may be found in almost every slowly-running stream where the water is clear and the bottom soft, abundance of the *Limneus peregrin*; the varieties of this species differ both in size and colour, but the prevailing tints are dull yellow, with a bluish black spire. Occasionally the *mya batava* may be met with in some of our small rivulets, but it is far from common. The river Kennet is a most prolific place for them, particularly just above the town of Newbury, in Berkshire. The shell is

about an inch long and two inches broad, of a greenish brown outside, and dark blue within.

Of birds—all our summer visitors are with us, and the greater part are breeding; most of the residents having already reared one brood of young ones, are proceeding with a second; whilst others, as the bullfinch, &c., are only just beginning to build; nightingales become silent towards the end, exchanging their mellow songs for a low, guttural, anxious croak, and shrill cry. The night-jar or churn owl may be heard about heaths and moors every night; and the corn-crake utters its peculiar note all night, and occasionally during the day. The common water-hen is now nestling in the neighbourhood of rivers; this bird is a percher, often builds its nest in the forked branches of low trees, and is easily domesticated. The common pied wagtail usually seeks a quiet cottage, or other retired place, in which to build, and shuns noise and bustle, but sometimes ventures to nestle in the most busy places. The cuckoo now ceases to sing, and will, probably, in a short time be preparing for its usual migration.

"My God! all nature owns thy sway;
Thou giv'st the night, and thou the day!
When all thy loved creation wakes,
When morning, rich in lustre, breaks,
And bathes in dew the opening flower,
To thee we owe her fragrant hour;
And when she pours her choral song,
Her melodies to thee belong."

Notices of New Books.

Thoughts on Class-Meetings, and their Improvement. By the Rev. Luke H. Wiseman. p.p. 48. London, Mason.

AN admirable little treatise, exhibiting more of the genuine spirit of the old simple Methodist Preacher than any product of the Wesleyan itinerant pen that we have met with for some time. We only wonder that so good a writer, having so much sound-heartedness, as is apparent in his excellent "*Thoughts on Class-Meetings*," should not have the modesty to give his name without the prefix of a title that mere courtesy assigns to ministers of the gospel, and which is really a stumbling-block to tender consciences. We strongly recommend his valuable and cheap fourpenny-worth of "*Thoughts*."

Watchwords of Gospel Truth; with Scripture Meditations. Extracted from the writings of the late Rev. Francis Goode, M.A. New edition. London: Aylott & Co. Precious portions of Scripture Truth, arranged under various interesting headings. A help in the closet, the sick-room, and the study.

Scenes in a Garret. A Tale of Intemperance. London: Hamilton & Co.

A PICTURE of the wretchedness resulting from intemperance. Gladly would we pronounce it an exaggeration, but alas! alas! such revolting scenes are too common in our towns and cities. The publication of such tales ought to do more than excite commiseration. Those who would raise the fallen, must not only sigh on account of their wickedness, but lend a helping hand.

Foster's Post Copy-Books. An improved method of teaching writing. By B. F. Foster. London: Aylott & Co.

THE object of Foster's pencilled Copy Books is to diminish the labour of teachers, facilitate the progress of learners, and furnish a system, based upon philosophical principles, whereby the art of writing may be speedily attained.

The specimens before us are likely to accomplish the object designed, and are decided improvements on the old copy-alip plan, they will prove of great advantage both to teachers and pupils, and ought to be in general use.

Sabbath Drinking; its evils and remedies.

An appeal for its immediate legal suppression. By W. H. Holroyd, Temperance Missionary, York. London: Houlston and Stoneman.

SOME most appalling facts presented in a forcible manner, and deserving, nay *demanding* immediate and general attention. Ministers of the gospel, and all who have influence with the people, and desire the welfare of the nation, should at once bestir themselves on this momentous subject.

A Plea for the Outcasts of Israel. By Philo-Rhoma. New edition. London: Aylott and Co.

WITHOUT stopping to discuss the question—"Are the gipsies the lost tribes?" we are ready to admit that we have been sadly negligent concerning them. Outcasts from society they have been, and we have too much overlooked the claims of their never dying souls. It is well that we are reminded of our duty by such appeals as the one before us. Only let these wandering tribes be converted to God, and what splendid missionaries they would make both at home and abroad. Able to endure hardness, and wanting no splendid establishment for their sustentation. We hope this little work will be extensively read, and will diffuse a spirit of commiseration for the class of which it treats.

The Friendships of the Bible. By Amicus. Embellished with engravings. London: Partridge, Oakey, & Co.

WE would that there were more of these old-fashioned friendships existing among men now! In order to this, let the Bible be studied more, and let the genuine traits in the characters of those whose lives are portrayed therein be imitated. It is manifest that difference in condition neither destroys relationship, nor need prevent the exhibition of cordial disinterested affections.

Any effort to call our attention to this is deserving of consideration. The author has our best thanks for the interesting volume which he has presented. The "getting up" is beautifully chaste. It would be an excellent present for young readers.

The Egg or the Hen? Which was first?

A Brief History of the Controversy; or, Science in Sport made Christian Evidence in Earnest. By Anti-Sceptic. London: Arthur Hall, Virtue, and Co.

A piece of witty sarcasm, demonstrating the folly, absurdity, and impudence of attempting to set aside the word of God by the pretended aid of scientific discovery.

The Burning Ship; or, Perils by Sea and Land. Edited by the Rev. James R. McGavin. Second edition. London: John Snow.

An interesting narrative of a most remarkable interposition of Divine Providence in answer to the prayers of his servants. Under all circumstances that occur on the mighty waters, a God-fearing captain and ship's crew are most desirable; but they are invaluable in such seasons of peril and calamity as are here recorded.

A Voice from the Pulpit on the coming War. By the Rev. T. G. Horton. London: James Judd.

THE text taken by the preacher is most appropriate, Jeremiah iv. 19, and the sermon deserves a wide circulation. The horrors of war are graphically portrayed, and the base designs of the Russian Autocrat are laid bare; but with our peace principles, we cannot approve all that is advanced as descriptive of the conflict in which we are engaged, nor all that is urged upon us under the character of national duties. Albeit, our author's production is free from that bloodthirsty tone which characterises some of the declamations of the pulpit on such occasions, and his leanings appear to be all on the side of peace.

The Scriptural Unity of the Protestant Churches exhibited in their Published Confessions. London: Aylott and Co. It was a happy thought to bring together into one small book, convenient for re-

ference, the standard summaries of faith and practice which have been adopted by the chief Protestant churches in these lands. They include the Articles of the Irish Church, agreed upon in convention at Dublin in 1615; the Articles of the Church of England, printed in juxtaposition with that portion which was revised and altered by the assembly of divines at Westminster in 1643; the Confession of Faith of the Church of Scotland, as agreed upon by the assembly of divines at Westminster, accepted by the Scottish Church in 1647, and ratified by Parliament in 1649 and 1690. To these is appended the Declaration of Faith of the Congregational Dissenters, adopted in 1833.

These are all historical documents of great value, and no one can rise from an examination of them, as here conveniently printed, without being convinced of two things—that in all essentials they are only different formal statements of the same scriptural faith; and that their points of disagreement are comparatively few and unimportant. A well-written preface introduces the volume, and contains the chief points of interest connected with the history of the various documents.

Select Extracts from the Diary, Correspondence, &c. of Leila Ada. By Osborn W. Treney Heighway. London: Partridge, Oakey, and Co.

LEILA ADA was a charming character. Previous to her conversion from Judaism to Christianity, she manifested qualities, and exhibited traits, which would lead any observer to believe that she was one "whom Jesus loved." Whoever has read her memoir, published a short time since by Mr. Heighway, will be glad to have a more intimate acquaintance with his subject, and this he may obtain by perusing the volume before us. Those who would witness the operations of divine grace on an educated devout descendant of Abraham, should purchase both volumes. Both will repay perusal.

No Better than We should be; or, Travel in Search of Consistency. By Andrew Marvell, Junr. London: R. Bulman.

THE first part of the title is a truism, which equally applies to the author and to all his readers, although he really seems to walk forth with the assumed discrimination of another Diogenes, and after his researches have proved abortive, resolves—

"To hold as 'twere the mirror up to nature."

Whether the portraiture be correct or not, there are many things exhibited to which we shall all do well to take heed. Of the ten chapters into which this

little volume is divided, nine record failures on the part of the seeker, and failings in those with whom he came in contact. The last exhibits the long sought object, as having found a home in one of the islands of the South Seas. The picture is very beautiful. Would that it were a true description of every nation, and kindred, and people, and tongue!

While we neither approve of the tone in which Andrew Marvell, junior, utters his remarks, nor believe every dogma which he calls scriptural, yet we are Catholic enough to recommend the volume, and think that much may be learned from it.

The Book of Revelation at one View; tabulated and arranged according to the Natural Order of the Prophecy, with appropriate Headings. By G. Chaloner. London: Partridge, Oakey, and Co., and R. Bulman, Paternoster Row.

This is a beautifully executed *Chart* of the most difficult and obscure of all books of sacred Scripture, St. John's "Revelation of Jesus Christ." It exhibits the panoramic structure and symbolic character of the book, in the most symmetrical order, at once pleasing to the eye and attractive to the mind. If anything can allure the student to a close and consecutive study of this important book, it is such a development of its scheme as is here presented. It is accompanied by a small key, containing doctrinal sentiments not woven into the chart itself, which is given in the language of our authorised version, with very rare exceptions, and those such as have the sanction of the very best expositors.

The author compiled the chart originally for his own private use; but hav-

ing shown it to different friends, was urged to give it to the public. To this solicitation he yielded, and is richly entitled to the reward of public favour for the service rendered. The student has the option of supplying himself with the sheet on paper alone, without the key, for 8d., on canvass for 2s., or mounted on rollers for 5s. 6d. We hope he will meet with the encouragement his industry merits.

The Bible and its History: the MS. Literature, Translation and Early Printing of the Sacred Volume. By the Rev. William Tarbottom.

Two Lectures, containing much information in a simple and intelligible form.

Evangelical Alliance Prize Essay on Infidelity; Its Aspects, Causes, and Agencies: By the Rev. Thomas Pearson. People's Edition. Tenth thousand. London: Partridge, Oakey, and Co.

WHEN we reviewed the first edition of this valuable work, we expressed the hope, that it might soon be issued at a price within the reach of the masses, and we are now pleased to find that Messrs. Partridge and Oakey, at the instance of the Evangelical Alliance, have ventured on the undertaking. Most heartily do we wish them success. It would delight us to hear, that in each of the 460 Methodist Circuits, an individual had been found willing to do as we have done,—order 20 copies, either to give away, or sell at the reduced price of one shilling each copy. Our Local Preachers ought to be well read on the subject, coming as they do in contact with the multitude among whom the poisons of infidelity are spreading their deleterious influences.

Religious and Philanthropic Intelligence.

THE MAY MEETINGS.

THESE festivals for the souls of Christian men, these landmarks in the progress of evangelical and benevolent effort, these landing places, though not resting-places, toilingly won by the hard-working secretaries and conductors of our various Christian and charitable organisations, seem not to have diminished in sterling interest, nor to have lessened their hold of public regard and sympathy at the present exciting time of war and preparation for war. None hold a higher place in general esteem than those which belong to our missionary institutions; and it may with safety be affirmed that, as a rule, they deserve the position thus accorded to them. Their object is the highest that ever was given

to man for which to labour, and affords scope to the largest-hearted charity and philanthropy of which he is capable.

All the large missionary institutions appear to be in a prosperous condition, if the state of their funds may be regarded as a proper index of success. The *Church Missionary Society* reports an increase of revenue to the amount of £2,983 15s., with a considerable enlargement in its field of operations. The *London Missionary Society*, at its sixtieth anniversary, was gratified with an increased income of £5,664 more than the preceding year, besides the formation of a special fund for China, amounting to £12,000; the receipts of the *Baptist Missionary Society* also are £6,320 in advance of last year; whil-

our own *Wesleyan Missionary Society* has an increase this year of no less than £9,116 14s. 9d. The *Chinese Evangelisation Society*, an infant of four years only, has doubled its income, which it expends in employing native colporteurs to circulate Bibles and tracts, and proposes to unite, in the persons of its missionaries, the functions of the medical practitioner and evangelist—a purpose that is worthy of trial, as promising great facilities for penetrating all parts of that vast country.

At the meeting of the Baptist Missionary Society, the Rev. T. Taylor, of Birmingham stated, that from authentic sources he had ascertained, that all the missionaries in the world which are deputed from English, Continental, and American associations only amount to 1,654; and that that number includes all the agents directly furnished by Protestant Christian Churches of civilised lands, for the great purpose of evangelising the hundreds of millions of pagans and Mohammedans that are still involved in moral darkness. If to these we add the number of native missionaries employed,—1,958—we have a total of 3,612, which gives an average of about 6 labourers to each million of the inhabitants of heathen countries!—a proportion ridiculously small for the amount of work to be done. At the same meeting, the Rev. T. Hands gave some highly interesting information of the condition of the colonial population of Jamaica, in which island one-half the adults attend public worship—a greater actual number than is found pursuing the same course in London, though the population of the latter is about two millions and a half, and that of the former only 377,000. Of the coloured population, numbering 293,000, from sixty to a hundred thousand have become freeholders; and there are now on the island coloured members of the legislature (twelve), judges, barristers, preachers, surgeons, and editors. If this improved state of things is not resultant from emancipation and missionary instruction, it is, at all events, subsequent to the one, and a concomitant of the other, and could not have supervened upon the previous slavery usages without both.

A statement made at the Church Missionary Meeting, respecting the commotion in China, if true, is calculated to kindle afresh and sustain with vigour the hopes that are entertained of the spread of Gospel truth in that great country. The enterprising leader of the victorious insurgents, it is said, keeps four hundred men constantly employed in printing Gutzlaff's version of the Scriptures, making his soldiers distribute them

among the people, and causing his officers to become expounders of holy writ, and teachers of Christianity. If this report be correct, such a course indicates an amount of sagacity and sincerity which, brought to bear against the ancient and absurd superstitions of a people so really practical as the Chinese, cannot fail to produce the most marked and permanent effects. One is reminded by such a circumstance as this of the preaching and praying soldiers of that strong-willed, hard-headed, and far-seeing revolutionist Oliver Cromwell. Such men always leave traces of their existence behind them: their work is not easily obliterated.

One example, well authenticated and to the point, is worth a hundred theories, though supported by the most cogent reasoning and the soundest philosophy. Such is our apt and ready conclusion on rising from a perusal of the interesting proceedings at the public breakfast meeting in aid of the Wesleyan Mission to China, which took place on Saturday the 29th of April, at the London Tavern. While reading the account as given in the *Watchman*, our mind inadvertently, yet constantly reverted to the remarks which we found occasion to make in the *LOCAL PREACHER'S MAGAZINE* for last month, p.p. 161—172. "Individual missionary enterprise," we wrote "would in any year find facilities for penetrating some of the dark places of the earth, which could scarcely occur to the directors of a society sitting at home, though on the look-out, in the course of a century." While penning this we had in our eye more than one instance in which a large and influential missionary society had been glad to follow in the wake of some burning spirit, who had disdained the difficulties and discouragements that crowd around the path of the pioneer-missionary, and burst the trammels with which well-meaning and prudent, though cowardly and unbelieving friends sought to encompass his path; and who, strong in the conviction of his call to work for God, and mighty in the faith that conquers the world, had gone forth single-handed to attempt a work from which a powerful association had shrunk, and was honoured with signal success.

At the meeting to which we refer, an instance of this very description was one of the chief topics of remark: and well it might be, for the existence even of a Wesleyan Chinese Mission at the present moment, is its undeniable result. Though the Connexion has been some years contemplating the commencement of a mission to the Celestial Empire, and various distinguished friends of the heathen have, by offers of money and by

the use of cogent arguments, endeavoured to urge its claims to immediate attention, the project might have remained in embryo to this day, if it had not pleased God to put it into the heart of a simple Yorkshire farmer's lad, that it was his special and particular duty to go and labour in the word and doctrine in China. If he was not deemed a madman by those to whom he named his convictions,—and we are not sure that he did not come under the suspicion of being somewhat deranged in his intellect,—it is certain he was regarded as a simpleton, who knew not the character of the enterprise he proposed to himself; and, consequently, he met with discouragement at every step.

The facts of the case are simply these. A few years ago, a Yorkshire youth of no very great promise, either as it regards powers of intellect or extent of knowledge, was burdened with an irresistible conviction that it was his duty to go to China to preach the gospel. Though labouring under disadvantages of education which in general estimation, unfitted him for the work of the ministry both at home and abroad, yet such was the strength of the conviction, and so firmly was he persuaded that God had called him to this particular field of labour, that he set his face as a flint to encounter all obstacles in his path, determined to fulfil the word of the Lord, which he had *heard in his heart*. He took a journey of twenty or thirty miles from the place of his residence to obtain counsel: that counsel was adverse, and he was plied with manifold arguments and persuasions to abandon the idea; but his uniform reply was, "I believe, sir, that God has called me to labour in China; but I have no such impression that I have a call to any other part of the mission field." Nevertheless, he suffered himself to be persuaded to lay aside the thought *for a time*. Six months elapsed, and he again waited upon the same gentleman, his mind being still more fully impressed with the subject than before. Though he again met with opposition, such was his evident sincerity, and such the earnestness of purpose he manifested, that he this time succeeded in obtaining a letter of introduction to one of the missionary secretaries in London.

Arrived in London,—the second stage of his progress towards China,—he again encountered discouragement. His application to the London Committee to be sent out under their auspices was rejected—under what circumstances we are not informed: it only appears that he did not suffer the rejection of that important body to turn him from his

purpose. "The next thing that I heard of him," says the gentleman to whom he had first applied for counsel, "was, by a letter written from Gravesend, that he had taken a passage to China, and that he was on his way to that great empire." What means he possessed we do not know: for anything that appears to the contrary, he wrought his passage with the ship's company, and on arriving in that far land of strangers, supported himself by his own hand labour, while he learned the language. This may not be the exact state of the case, though Mr. Arthur told the meeting that "he went out unsupported and unsent;" that "he laboured on his own account, and was supported by his own means, through his own zeal and energy." It is clear, at all events, that he was indebted to no society for the means to commence his mission. "The facility with which he acquired the language was amazing. The openings that he found for labour when he got there were equally remarkable." Then he wrote home to the missionary committee for help in his great enterprise: they had two men ready to enter the work: funds were found, and the three are now jointly sowing the good seed of the kingdom of the Son of Man in that highly interesting country. Mr. Piercy the name of this Yorkshire farmer's lad (honour to warm-hearted Yorkshire!), is now, we suppose, a recognised agent of the Wesleyan Missionary Society, having won his honours none the less arduously for that they have been *irregularly* seized, and preaches every sabbath to the yellow-faced disciples of Kong-foo-tse in their own language. A school for boys has been commenced; Mrs. Piercy is beginning to look after the females; and Mr. Piercy has translated the first catechism, and part of the second, for the use of the Mission School.

The unanimous verdict of the meeting at which these circumstances were detailed, appeared to be, in the words of Mr. Heald, that "this undertaking bears the stamp of divine interposition, direction, and preparation, which are all to be found in the peculiarly unfavourable circumstances under which Mr. Piercy, in obedience to the call of God, entered on a mission to that great empire." There are few who will question the correctness of this conclusion, although the mission is still only comparatively in its infancy; for the measure has hitherto been accompanied with success, and we very easily believe that Providence smiles upon us, when the objects we earnestly pursue and desire are being accomplished. Many of us remember,

however, that when God sent JAMES CAUGHEY on a special mission to England, no amount of the most astonishing success could convince the same parties that his undertaking bore "the stamp of divine interposition, direction, and preparation;" for it was then argued that success alone could never prove the divinity of a man's mission, or the reality of his call. We wonder if opinions respecting this Chinese enterprise will change, should the constituted authorities of that country hereafter come to the determination to drive the missionaries into the sea. We trow not. Nor can we believe, though constituted authority hunted the American stranger from hill to hill, and from vale to vale, through this Christian land, and finally drove him back to the land of his adoption, that therefore his mission was not divine, and his success not in the order of Providence. We accept both facts and calls; we praise God for both; and though deeply disappointed at the sinful opposition which terminated one salvation-enterprise, we look forward with cheerful hope to the results of the other.

At the Public Missionary Meeting, which took place on Monday, May 1st, in Exeter Hall, the chief event of permanent interest was the announcement, by the Rev. Robert Young in person, of the success of his mission to Australia, and several of the groups of the South Sea Islands. It is gratifying to the observant mind to know, that after many years' toil, several of the principal missionary fields so long occupied by the agents of the British churches, are now able to take charge of their own work, and, to a greater or less extent, support their own ministers, and conduct and extend their own operations. Australia is first on this honourable list, and will hereafter have its separate Conference and organisation, independent of, but in connexion with the British Conference. The Tonga group of islands, in which all the people, save about fifty or sixty, have embraced Christianity, have engaged also to support themselves, the king, who is a local preacher, saying, "It is our duty, and we will thus help England on behalf of the world." In those islands, containing a population of between twenty and thirty thousand souls, about 8,000 have learned to read, and 5,000 to write their own tongue—many with real elegance. No fear of the Scripture being lost among the Tonguese, some of whom are even attempting to master European science. The queen also works hard as a student, and does not intend to be surpassed by any subject. King Sakembow of Feejee, is a very different sort of person to King George

of Tonga. In reply to a very moving speech from the latter, he preferred, with stupid pertinacity, an application for a "large knife," a better thing, he contended, than the "talu" of Christ's gospel. That was all very well for bad men, which he was not, and therefore he teased the missionary and his friend King George for a "large knife." The purpose for which it was wanted was evident enough from the number of human immolations that had been perpetrated in the immediate neighbourhood for cooking purposes. During the meeting, it was also announced, that on future, Canada will not be dependent in its missionary department upon assistance from England. These are important steps, and calculated to exercise a powerful influence upon the economy of future evangelistic operations; for it should be recollected that no branch of Methodism has so greatly prospered as that which now occupies so grand a position in the United States of America, and which, essentially a missionary enterprise at its commencement, was early severed by political necessity from the parent body, and at once entered upon a splendid career of almost uninterrupted success.

The meeting will be remembered as remarkable, by all who saw the effect produced, for the announcement, just before the collection was made, that Dr. NEWTON was no more, having exchanged worlds on the morning of the previous day. To this subject we have alluded elsewhere.

On Wednesday morning, the 10th May, the anniversary breakfast of the *Young Men's Christian Association* was held at the Freemasons' Hall, Great Queen Street. There was so large an attendance that the great hall was literally overflowing, and a considerable number had to adjourn to another apartment for breakfast. The chair was taken a few minutes after six o'clock by N. Morley, Esq. One of the chief speakers on the occasion was the celebrated American Temperance advocate, Mr. J. B. Gough, who gave a most interesting and instructive account of an association of young men to which he had belonged in his youth, who, beginning their club for the professed purpose of mutual improvement, and being at the time engaged in various religious occupations, suffered their club hours to be employed, first in amusements, then in sinful and intemperate practices, until a portion of them became openly and publicly infidel and profane, six of them joining in an engagement never more to believe in Christianity. These six young men all met with untimely deaths! Mr. Gough's

speech produced a thrilling effect on the meeting, and created the deepest feeling of gratitude to Almighty God that in this land so excellent an institution as the Christian Association exists, —one so well calculated to preserve the

young men of the metropolis and other large towns from the numberless dangers which attend their steps when left to seek for themselves the means to satisfy the cravings of the human soul for knowledge. X.

Miscellaneous.

LAY MINISTRATIONS.

(Concluded from p. 195.)

HITHERTO we have been treating principally of bygone transactions, and their concomitants and results; permit me, however, to direct attention to the real practical working of a lay ministry in more modern times, and in our own day. Little more than a century since, the Almighty, in the course of his providence, originated the greatest and most important revival of religion that has taken place in modern times. The rumbling of that revival has been heard, and its upheaving has been felt, in every quarter of the globe, and in very many islands of the sea.

Now the individual who was selected as the honoured instrument of this revival, and under whose auspices, and by whose directions, it had been wrought into some tangible shape, soon discovered that the ordinary means were altogether incompetent to sustain, much less to carry forward, the work which had been so auspiciously commenced. The situation in which he found himself was somewhat analogous to that of the apostles at the commencement of their career. With very limited means at his disposal he found that to furnish stipends to a sufficient number of suitable men, even if they had been at hand, was altogether out of the question. Well, under these circumstances, what was to be done? The case was urgent; the world was just beginning to awake from the slumber of ages, and help he must have. The regular ministry, to which it was quite natural for him to turn in the first instance, was sadly deficient in numbers; and what was still worse, it was in a state of spiritual destitution, which rendered it altogether incompetent for the particular service then required. As matters stood, he had no alternative but to supply the want by such material as providence might throw in his way. Hence, after much hesitation, and many a struggle with the most deep-rooted and obstinate prejudice, he brought himself to make trial of the lay element; and, to his very great surprise, quickly found that this element was better fitted for the exi-

gencies of the time than any other then in existence. By the aid of these hardy sons of toil, who had been prepared in the school of industry and self-denial, and duly qualified by the divine spirit, he soon carried the pure, unadulterated gospel into every nook and corner of the land, established societies, and raised a cause which is the glory of our country and a blessing to the world.

At the commencement of the Christian era, lay preachers, as we have already seen, were extensively engaged in the ministry of the word; and the work then prospered and progressed with amazing rapidity; and during the revival of religion, which commenced at the beginning of last century, and which still continues to progress, lay preachers have again been brought into requisition, and with precisely the same results. Now this is a coincidence which is very suggestive and remarkable for its significance, and is well calculated to teach some men charity, and others modesty; for it is quite manifest, and cannot be denied, that lay preachers have taken a very prominent part in promoting and sustaining, under God, this great revival, with which Methodism is so completely identified. Nay, it must appear quite obvious to every man who has made himself master of the subject, that Methodism, if it ever had obtained a local habitation and a name, never could have become what it now is without the aid of its local preachers. Even at the present day they constitute its main strength; and in proportion as their labours are dispensed with, in the same proportion will that strength decay. I say this advisedly, being in possession, at the present moment, of the very best vouchers for its truth. It has already been confessed by those who would never have made the confession if stern necessity had not wrung it from them, that the pecuniary embarrassment into which Methodism has been brought, and which at one time threatened to be productive of serious consequences, is owing, in a great measure, to an attempt to supersede the labours of the local preachers, by the multiplication of a class of ministers who are generally sup-

posed to be of a much higher order, and far more respectable grade. This amounts to an acknowledgment that Methodism cannot dispense with her local preachers without impairing her efficiency, if not perilling her very existence.

These general remarks are sustained by an appeal to particular facts, which only require to be mentioned in order to carry conviction to every mind. For instance, take the plan of the circuit in which we are now assembled, and you will find that there are twenty religious services to be conducted in this circuit every Sabbath-day, and of these services the regular ministers take eight—consequently, there remain twelve to be taken by the local preachers. Now the question is, could this circuit dispense with the performance of those services which are conducted by the local preachers, and maintain its present ground? I trow not; though this is one of those circuits which has endeavoured to curtail the labours of its local ministry. But has the experiment succeeded, or is it at all likely to succeed? I leave those to answer who are best acquainted with the bearings of the case, and believe that no appreciable good, but rather evil, has resulted therefrom. But in order to see this matter in its proper light, we must cite another instance;—let us take the plan of the nearest country circuit, and you will find that there are in that circuit twenty-seven religious services to be conducted every Lord's-day, and of these, twenty-three fall to the lot of the local preachers. Nor is this a solitary instance, but a fair sample of the state of things throughout the whole Connexion. Now, how long would these circuits continue to adorn the map of Methodism if the local preachers were withdrawn? The body could not maintain its ground if this were the case; it must retire and become contracted both in numbers and in influence, and many a beautiful garden and well cultivated field must be abandoned and again become waste, while thousands would have to exclaim, "No man careth for our souls!"

But the benefits which the local preacher confers, and the blessings which he dispenses, are not confined to the body

to which he belongs. Other bodies of professing Christians are, either directly or indirectly, benefited by his labours. The established church of this country is, perhaps, at present making more apparent headway than any other section of the Christian church; for if you travel from the Orkneys to the Land's-end, you will behold churches springing up in every direction, even in places where you would never have dreamt of any such erection. And what is it that has given birth to this comparatively new-born zeal? It is the influence of a lay ministry. If you carefully examine the matter, you will find that churches are seldom erected, especially in the rural districts, except in those places where the local preacher has previously taken his stand, and, by his disinterested and philanthropic labours, created a spirit of hearing, a love for God's word, and a taste for devotional exercises. Thus we labour, and other men enter into our labours. And do we complain of this? by no means; we rejoice, and are glad.

Thus, sir, the labours of the local preachers have been, and still are, such as to entitle them to some little consideration and respect; especially when you take into account the purely disinterested nature of their labours, and the circumstances under which those labours have been performed. The toil which local preachers have to undergo, the privations which they have to endure, and the sacrifices which they are obliged to make in order successfully to prosecute their work of faith and labour of love, are topics which require to be insisted upon at length in order to set the matter of our claim in its true light. But here I must close by simply indicating the object for which we have come together, which is, to prevail upon you, and all who can, to co-operate with us in sustaining and enlarging "The Local Preachers' Mutual-Aid Association," which has been established for the purpose of assisting our needy brethren when overtaken by sickness, or incapacitated for labour by old age and infirmity, as well as to provide for their decent interment when called hence by their Lord and Master.

Notes on Public Affairs.

SOMETIMES when the stroke of death reaches and lays low a man who has occupied a large space in the public view, a gap is made that the eye finds a difficulty in filling, and the mind hesitates

to believe will ever be closed. Such, a few years ago, would have been the case had that *greatest collector* the Methodist Connexion ever produced, ROBERT NEWTON, been then removed from the scene of his

herculean labours and triumphs. But great as were his exertions, and splendid as was his career as a religious orator, if we look around and ask "Who shall fill his place?" we are somewhat startled to find that there is no place vacant. His partial retirement for the last year or two, and the rapid progress of a prolific undergrowth of clever and educated men in the Wesleyan Ministry, which by degrees has surrounded the giants of the fading generation, and placed the point of sight with regard to them, at an ever retreating distance, have concurred to make his final removal less a noticeable deprivation, than a connexional bereavement—which it must have been under any circumstances. The dying words of so popular a man possess an indescribable interest:—"Farewell sin! Farewell temptation! Farewell Death!" They are bright with hope; they speak of victory: but they are tinged with the gloom of regretful remembrance; they are a brief synopsis of the life of a fighting Christian, as well as of the plagues of our earthly pilgrimage:—Sin, temptation, death—the hoary saint of sixty years' experience, in the moment only of his triumph bids them farewell! What a lesson does this read!

The modest, retiring, sensitive, amiable,

gifted, and pious MONTGOMERY—(*James, not Robert, or as some of his friends say, Satan Montgomery*—whose publisher, we regret to find, is seizing the present opportunity to advertise and puff "*Montgomery's Prose Works*," as if he were in haste to push out of the public mind the memory that another and better man of the name than Robert had lived before him), the poet Montgomery died on the same day as the magnificent and stalwart Robert Newton. Both were frequently seen on the same platform, engaged in promoting the same cause, and cordially uniting in devoting their great but widely different talents in the service of their Divine Master. On those occasions, while the eloquent tongue of the practiced speaker held the audience enchained to their seats, high intellect sat in the seat of honour, and with grave and intense enjoyment watched the exciting scene, approved and joined in the successive outbursts of generous feeling and Christian philanthropy, and meditated high lessons of wisdom and truth and love, to be afterwards "wedded to immortal verse," and thus embalmed in the memories of those who saw and loved the man even more than the Poet, and gave God thanks for the grace that was manifested in him.

X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

THE arrangements for the aggregate meeting have been completed, as will be seen by the advertisement on the last page of the wrapper. We trust that the protracted and wearisome labours of the committee will be duly appreciated by the brethren, and be followed by an abundant harvest of success. Let all who attend, come up with hearts overflowing with love to God and love to man, and resolve, in Divine strength, that nothing shall prevent the harmony which ought to prevail on such an occasion. Whatever differences of opinion may exist on the various matters to be brought before them, nothing contrary to peace and good will should be exhibited. Whatever brawls and disturbances exist elsewhere, let our assembly be one that shall call forth the admiration of those who gaze upon us, and lead them to exclaim, "See how these Christians love one another!"

A determination, on the part of those who engage in the debate, not to utter anything that is irritating; and a firm resolve, on the part of all, not to be irritated, will save from contention that ought not to be meddled with, and enable us to realise "how good and how plea-

sant it is for brethren to dwell together in unity."

We utter these premonitory notes because we know that during the discussion of exciting questions, words are often spoken, and gestures are manifested, which are calculated to spoil our feasts of charity, but which ought to be far from us.

Freedom of speech is the right of all, and we doubt not but that, as far as it can be, the most unrestricted freedom will be enjoyed; but great forbearance will have to be experienced. All cannot speak, on every subject. The time of the Session is limited, and much will have to be said and done. In order to avoid a waste of time and prevent needless repetition, let those who find their views have been expressed by another, be content, without saying the same thing over again. All questions should be addressed to the chair, and none should presume to answer unless requested to do so by the President. Let no one attempt to speak a second time on the same subject, and let all remarks be directly applicable to the subject under discussion. Obedience to the authority of the chair is absolutely essential if order is to be maintained.

We have ventured thus to address our

brethren, not in the spirit of dictation, nor with the assumed air of editorial authority, but because we know that the best of us need to have our minds stirred up by way of remembrance, and because we know that our conduct will be carefully watched, and we are jealous for the honour of our fraternity.

Above all, prayer should be offered, that all that is done may have the approval of Him, without whom, nothing is wise, or good, or strong.

In this exercise those who do not attend can engage, as well as those who do, and we can all be helpers without giving offence, or being charged with officiousness by any. The Lord help!

Enquiries of various kinds have reached us, but most of them will be best answered at the meeting.

In reference to the next aggregate meeting, both as regards the time and place of holding, it will be well for brethren to come prepared. For the last two or three years, friends have been looking to the old Conference City of Bristol, that the brethren in the far west may have opportunity of attending, but neither the Committee, nor the aggregate meeting can fix on a place, unless a guarantee be given by those residing there, that entertainment will be afforded. Whoever, therefore, puts in a plea for preference to any place, must be prepared to announce the willingness of the people to receive us.

SWAFFHAM BRANCH.

On Lord's day, April 30th, and following days, brother Harris favoured us with a visit in the Swaffham Circuit; and meetings have been held at Longham, Watton, and Ellingham. An exceedingly good impression has been produced in favour of the Association, and a considerable sum realised as free contributions. The meeting at Watton Town Hall, was attended by J. H. Tillett, Esq., of Norwich, and was crowded.

[The following letter with reference to the above services has also been received.]

Great Ellingham,
May 16th, 1854.

MY DEAR SIR.—I have the pleasure of handing you a Post Office Order value 3*l.* 8*s.*, which you will please to enter as follows. *Great Ellingham*—as per Brother Harris: Mr. Samuel Warren, Hon. Mem., 1*l.* 1*s.*; Mr. James Rose, Hon. Mem., 1*l.* 1*s.*; and Mr. John Barnard, Hon. Mem. 1*l.* 1*s.*; and 5*s.* Mr. Charles Hannant. The above may be regarded as the first fruits of your visit to this part of Norfolk.

As I feel more than ordinary interest in the success and prosperity of this Association, I purpose doing myself the plea-

sure of meeting you and the brethren in London, at the aggregate meeting, when I hope to be furnished with all the information I need, in order to bring the whole matter before the religious public for their aid and support.

I may just remark, that I am much interested in the success of the LOCAL PREACHERS' MAGAZINE. If the one you left me may be taken as a *sample* of its general character, it ought to have a very large and extended circulation.

Hoping to have the pleasure of meeting you in London, I am,

Dear Sir,

Your's faithfully,
JOHN BARNARD.

EAST RETFORD BRANCH.

DEAR BROTHER.—I am thankful to inform you that notwithstanding our disappointment in having our Tea Meeting put off from time to time, but which I hope we shall yet be able to hold, we have our friends in the town who wish us well in the name of the Lord, and these have come forward most nobly to our help with their free-will contributions, which have been forwarded to the acting Secretary, amounting to £3 1*s.* 0*d.*, including a collection after a sermon at Gringley-on-the-hill, preached by our tried and most worthy friend Mr. John Unwin of Sheffield. We thank our Retford and Gringley friends for their kind assistance: ours is a glorious cause, and the Lord is with us, and, thanks be to His holy name, it has not yet come to nothing,—some said it would. I am happy also to inform you we are expecting to increase the number of our subscribers for the Magazine: we are doing all we can to recommend it, and I do think, that every member of our association that can should take it in: I have taken it from the commencement, and would not be without it for twice the price: I do think it has only to be read to be appreciated, and if it were only for the useful information it gives of the Association it is worth the money to every member.

Praying the Lord to help us to help each other, I remain yours truly in the Lord,

L. G. PETENELL,
Branch Sec.

MANFIELD BRANCH.—The Tea Meeting was held in the vestry connected with the New Chapel belonging to the Reformers, on Easter Monday.

Provisions of excellent quality were plentifully supplied. In order that some benefit might arise to the Local Preachers, twenty-seven kind friends contributed 2*s.* 6*d.* each. About one hundred sat down to tea. We were kindly favoured

with the presence of Brother John Unwin, President of the Association, and our kind friend Mr. W. B. Carter of Nottingham.

There was a public meeting in the Chapel at six o'clock, when addresses were delivered by the President, Brethren S. Else, W. Thacker, H. Evans, I. Fox, and W. B. Carter, who pointed out very clearly the inoffensiveness, the justice, the humanity, the benevolence, and blessedness of the institution; the Magazine was strongly recommended. From the report, it appears that there are eighteen members in this branch; that during the last two years relief has been afforded to the afflicted to the amount of £9 11s.; £4 have been paid on the death of a Brother's wife; and £20 8s. remitted to the General Secretary in London; the accounts were examined by Mr. B. Linfoot, and found correct, not a member being in arrear. The proceeds of the present Tea Meeting, after deducting necessary expenses, are £5, remitted herewith. I hope our Meeting will be productive of good for the future.

W. PLUMB, Secretary.

OBITUARY NOTICE.

SHEERNESS, April 22nd, 1854.

Dear Sir,—I regret exceedingly to inform you of the death of our friend and brother, Mr. Edward Skey, of Queenborough. He was preaching in his usual health on the last Sabbath, left his home on Monday morning to go a short journey, returned again in the evening, and complained the next day of a sore throat and difficulty in swallowing. On Wednesday he called in medical aid; and when I saw him on Friday morning, he told me that he had just partaken of the emblems of the Saviour's dying love, and expressed himself as feeling very much better. After some conversation, I prayed with him, and, on parting, expressed a hope that he would soon recover. He said that he should rather die than live; all was right, and he was ready for heaven. This was about half-past nine. Before noon his happy spirit had taken flight to the paradise of God.

His loss will be much felt in the neighbourhood, where he has resided for many years. He has always loved and assisted the cause of God. At his house the Wesleyan preachers have, for very many years, found a cordial Christian welcome. At the various meetings of the Local Preachers' Mutual-Aid Association he was constantly found, and felt much for his brethren in the ministry, and assisted them by all means in his power. As a citizen, he was the friend of the poor, and very often advocated their cause against the adverse influences which were

brought to bear upon them. In our late lamented brother they ever found a sincere, honest, and liberal friend. His death threw a gloom over the town.

I have given you this very imperfect sketch of our late friend, as I believe you were personally acquainted with him. I trust some abler hand will give you the materials for a memoir in your magazine.

Yours faithfully,

A SUBSCRIBER.

Another correspondent writes:—

"He was quite sensible that his departure was at hand, and said, 'I have no wish to live, but desire to depart;' and he has left a blessed testimony that he has gone to that better country, that is, the heavenly.

"By his death the Mutual-Aid Association has lost an honorary member and a warm-hearted and unwavering friend. Our brethren assembled at the aggregate meetings in London, Birmingham, Sheffield, Huddersfield, and Leeds will long remember his cheerful countenance and hearty co-operation in the affairs of the association. But our loss is his gain, 'the memory of the just is blessed.'"

DIED.

March 31, 1854. Jesse Mancer, of Brenchley, in the Tonbridge Wells Circuit, aged 33. Claim £8. He died in peace through faith in Jesus Christ. He had been on the sick fund 44 weeks.

April 8, 1854. Elizabeth Hartshorn of Belgrave, in the Leicester Circuit. Claim £4.

April 18, 1854. Mary Healey, of the Stamford Circuit. Claim £4.

May 6, 1854. Mary Clinton, of Worcester, aged 83. Claim £4. Her end was peace.

REMITTANCES RECEIVED BY THE TREASURER TO MAY 20TH, 1854:—Runcorn, 6s. 6d.; Manchester, £3 1s.; Newport Pagnell, £2 8s.; Axminster, £1 1s.; Bromsgrove, £1 1s.; Rotherham, £2 17s.; Birmingham, £12 6s. 6d.; Chatteris, £1 7s.; Louth, £4 1s.; Shepton Mallet, £6 15s.; Denby Dale, £1 19s.; Ashbourne, £1 16s.; Barnsley, £4 6s. 6d.; Ledbury, £3 14s.; Whitehaven, 12s.; Scarborough, £3 2s. 6d.; Oxford, £1 13s.; Ripon, £4 9s.; Retford East, £1 16s.; Hungerford, £7 4s.; Stamford, £3 12s. 6d.; Leicester, £3 15s.; Wadnesbury, £3 13s. 6d.; Workington, £5 12s.; Penrith, £3 14s.; Spalding, £3 7s. 6d.; Newcastle-on-Tyne, £2 5s.; Devizes, £1 7s.; Wantage, £1 1s.; Bramley, £1 10s.; Derby, £2 18s.; Bath, £3 2s. 6d.; Glossop, £1 7s. 6d.; Barnard Castle, £1; Belper, £8 9s. 7d.; Buxton, £1 18s.; Guernsey, £1 8s.; Northampton, £3 4s.; Hind Street, £2 15s. 3d.; Sheffield East, £9 17s.; Sheffield West, £4 13s.; Warrington, £1 10s. 9d.; Kingswood, £2 2s.; Patrington, £1 4s.; Ipswich, 18s.; Brackley, £2 15s.; Queen Steet and Islington, £2 12s. 2d.; Framlingham, £1 7s.; Pickering, £1 16s.; Dun-

ster, £1 17s.; Cleckheaton, £4 19s.; Melton Mowbray, £23; Rochdale, 9s.; St. Ives, 10s. 6d.; Great Ellingham, £8 8s.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO MAY 20TH, 1854:—

	£	s.	d.	
Donations from Barnsley Circuit;				
Mr. John Gelder, Barnsley,				
5s.; Mr. R. Gelder, do., 5s.;				
Mr. Geo. Moxon, do., 2s. 6d.;				
Mr. John Moxon, do., 2s. 6d.;				
Mr. W. Till, do., 2s. 6d.; A				
Friend, do., 1s.; Mr. John				
Wall, do., 2s. 6d.; A Local				
Preacher, do., 2s. 6d.; Mr. R.				
Cook, do., 1s.; Mr. John Rich-				
ardson, Græthorpe, 5s. . .	1	9	6	
Collected by Bro. T. Anderson,				
Scarborough Circuit, 13s. 6d.;				
Mr. W. Brand, Annual Dona-				
tion, do., 10s.	1	3	6	
<i>Erratum.</i> —The £12 received for				
Tea Meetings in last number,				
was from Pontypool, not Aber-				
gavenny.				
Mr. Thos. Walker, H.M., Ripon				
Circuit, £1 1s.; Mr. W. Al-				
mack, H.M., Tanfield, do.,				
£1 1s.; Miss Mupleby, by Col-				
lecting Card, do., 2s. . . .	2	4	0	
Proceeds of Tea Meeting at Rams-				
bury, Hungerford Circuit,				
£2 16s.; Mr. Edwards, H.M.,				
£1; Mrs. Edwards, H.C., 10s.;				
Mr. Quelch, 2s. 6d.; Mrs.				
Palmer, 2s. 6d.; (less ex-				
penses 15s).	3	16	0	
— Sharpley, Esq., donation, Wit-				
tering Hall, Stamford Circuit. .	1	0	0	
Charles Adshead Loxton, Esq.,				
H. M., Wednesbury. . . .	1	1	0	
Mr. Tomlinson, donation, Derby				
Circuit	0	10	0	
Mr. Forth, annual donation, Bath				
Circuit, £1; Mr. Cottle, dona-				
tion, do., 2s. 6d.; Mrs. Judith				
Hardy, do., 1s.	1	3	6	
Mr. John Daruley, H.M., Stan-				
hope Weardale, Barnard Castle				
Circuit.	1	0	0	
Collection at Horsley, Belper				
Circuit, 13s.; Kilbourne, do.,				
8s.; Holbrook Moor, do. 5s. 4d.;				
Derby, do., 10s. 9d.; Sheet				
Lane, do., 11s. 6d.; Messrs.				
Joseph Brown & Son, donation,				
£1; Mr. Thos. Jordan, H.M.,				
£1 1s.; Mrs. Ottowell, H.S.,				
10s.	4	14	7	
Mr. R. Harrison, H.M., Buxton				
Circuit	1	0	0	
Mrs. Jusley of the Society of				
Friends, Hind St. Circuit, be-				
cause the Local Preachers do				
their work gratuitously, per				
Brother Bradley.	1	0	0	
Proceeds of Tea Meeting at Mans-				
field, £1 2s. 6d.; Mrs. Plumb,				
donation, 2s. 6d.; Mrs. Linfoot,				
2s. 6d.; Mrs. Barker, 2s. 6d.;				
Mrs. Morton, 2s. 6d.; Mr.				
Booth, 2s. 6d.; Mrs. Booth,				
2s. 6d.; Mrs. Holland, 2s. 6d.;				
Mrs. Maltby, 2s. 6d.; Mrs.				
Pinford, 2s. 6d.; Mrs. Fletcher,				
2s. 6d.; Mrs. Cutler, 2s. 6d.;				
Mrs. Pye, 2s. 6d.; Mrs. Ford,				
2s. 6d.; Mrs. Pegg, 2s. 6d.;				
Mrs. Hullsworth, 2s. 6d.; Mrs.				
Skelton, 2s. 6d.; Mrs. Bartlett,				
2s. 6d.; Mrs. Thacker, 2s. 6d.;				
Mrs. Watson, 2s. 6d.; Mr. G.				
Godley, 2s. 6d.; Mr. Hawkins,				
2s. 6d.; Mr. G. Withers, 2s. 6d.;				
Mr. Bonner, 2s. 6d.; Mr. Need-				
ham Skegaley, 10s.; Miss Wil-				
son, H. C., 10s.		5	0	0
Mr. R. Drew, donation, Brackley				
Circuit, 10s. 6d.; Mr. Mans-				
field, do., 2s. 6d.		0	13	0
Free Subscriptions, Dunster Cir-				
cuit, per Brother Williams of				
Washford—Mr. Thos. Stoate,				
10s.; Miss Stoate, 10s.; Mr. J.				
Stoate, 5s.; Mr. W. Stoate, 5s.				
Mr. I. Hill, 5s.; Mr. Robt. Wil-				
liams, 5s.		2	0	0
Mr. Bunney, H. M., Little Dalby,				
Melton Mowbray Circuit . . .		1	1	0
A Widow's Mite, Stroud, Glou-				
cestershire, 5s.; Mr. Jas. Har-				
per, donation, do., 2s. 6d. .				
Mr. W. B. Harry, H. C., Hel-				
ston, Cornwall		0	10	6
Proceeds of Public Meeting at				
Northwold, Thetford Circuit,				
£2 8s.; Mr. W. Cock, free				
subscrip., 5s.; A Friend, dona-				
tion, 2s. 6d.		2	10	6
Proceeds of Public Meetings, &c.,				
attended by the Hon. Sec., held				
in the Swaffham Circuit—				
Salem & Swaffham, £1 10s. 11d.				
recvd. at Langham, £1 0s. 6d.;				
Watton, do., £2 10s. 5d., Gt.				
Ellingham, do., £1 1s.; Mr.				
Joshua Love, H.M., £1 1s.;				
Mr. Brighton Hardy, H.M.,				
£1 1s.; Mr. I. Bird, 10s.; Col-				
lected by Bro. Zech. Stacey,				
£1 2s. 6d.; (less expenses,				
printing, hire of room, &c.,				
£2 8s.)		7	9	4
Collections in Chapels, Wisbeach				
Circuit—Cutwell, 8s. 8d.;				
Friday Bridge, 6s.; Emneth,				
2s. 6d.; Sutton Bdg., 14s. 10d.;				
Mr. T. Waddington, H.M.,				
£1 1s.; Mr. I. Lehair, dona-				
tion, 5s.		2	13	0
Mr. T. Westmoreland, H. M.,				
Penrith Circuit.		1	1	0
First-fruits of Bro. Harris's visit				
to Gt. Ellingham, Norfolk, Mr.				
Saml. Warren, Hon. Mem.,				
£1 1s.; Mr. James Rose, Hon.				
Mem., £1 1s.; Mr. John Bar-				
nard, Hon. Mem., £1 1s.; Mr.				
Charles Hannant, 5s.		8	8	0

NOTE.—This list is published that the Donations, Honorary Members, Tea Meetings, Chapel Collections, &c., may appear separately, though they are included in the list of amounts received by the Treasurer from the various Circuits.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

JULY, 1854.

THE SIXTH AGGREGATE MEETING OF THE LOCAL
PREACHERS' MUTUAL-AID ASSOCIATION.

THERE are periods in the history of all institutions when their promoters are forced back on first principles, and when they are obliged to discriminate between that which is merely adventitious and that which is essential. We regard the present as one of those periods in relation to the Mutual-Aid Association. Up to the present year the gatherings of the brethren have been so numerous, their reception so enthusiastic, the feast of love so abundant, that there was danger of those who attended being influenced by a spirit of selfishness, meeting rather to *get good* and enjoy themselves, than in the spirit of the injunction "To *do* good and to communicate forget not, for with such sacrifices God is well pleased." Hence exclamations like the following have been again and again heard. "In the whole course of my life I have never had such a treat as this." "I had no idea that the enjoyment was so great." "It is worth a guinea a year to be able to attend such a festival." "Even if the poor brethren were all provided for, we would not give up our annual meeting." "Never, while I can afford it, will I be absent." We say there was danger of our being influenced by the spirit of selfishness: not that we would insinuate for a moment that the love of the poorer brethren was wanting, or that consideration for their necessities was not one of the chief sources of enjoyment; but we know that poor human nature requires again and again to be brought back to a sense of duty, and we believe that the meeting just past, neither so numerous, nor so joyously conducted as former ones, is calculated to bring afresh before us the paramount claims of those, the desire for whose welfare led to the formation of the Association.

We have made these preliminary remarks lest any should allow their minds to be depressed either by contrasting this with former meetings which they have attended, or because, attending for the first time, they found it

did not come up to the expectation they had formed from the report which they had received. Let us remember that the claims of the sick, the aged, the dying, the widow, and the orphan, are as urgent as ever, and are not at all affected by the character of our public meetings, nor to be less regarded because these fail to yield the anticipated pleasure.

The Lord stir us all up to duty and to diligence! May we persevere in the course which He has marked out for us!—gird up the loins of our minds, and be strong.

The Committee met, according to announcement, at St. Martin's Hall, Long Acre, on Saturday, June the 3rd, at three o'clock, P.M. In the absence of the President, Brother R. S. Stanley, of Newcastle, was called to the chair. The completion of the various preliminary arrangements for the aggregate meeting, occupied attention until nearly ten o'clock. On Sunday, June the 4th, sermons were preached by brethren from the country, in the chapels placed at the disposal of the Committee in the London, Deptford, and Woolwich circuits, and collections were made on behalf of the funds of the Association. Love-feasts were held in the following chapels:—Leather-lane, Queen-street circuit; Jubilee-street, Spitalfields; Deversell-street, Southwark; Edward-street, Portman-square; Marlborough-square, Chelsea. These meetings of course will not bear comparison with the one love-feast either of Sheffield, Huddersfield, or Leeds. The difficulty of securing a central spot in London, and the great distance of the residences and appointments of the brethren precluded the possibility, even had it been desirable, of having one meeting for all the circuits, and therefore it was deemed advisable to distribute the brethren; but from all that we have heard, and seen, and felt, many bounding hearts rejoiced in communion with the Father of Spirits, and with each other, during the afternoon meetings. To their souls it was a rich feast of love.

We have not heard the amount of collections, but suppose it would be considerable. It will be reported in due course.

On Monday the 5th, the brethren assembled at ten o'clock. The President, Mr. John Unwin, of Sheffield, opened the proceedings by giving out the 490th hymn, after the singing of which he read Philippians iv., and Brother Timothy Sykes, of Barnsley, engaged in prayer. Messrs. John Schofield, of Oldham, and J. H. Carr, of Leeds, were appointed assistant secretaries for the session. Resolutions agreeing to the admission of the press, and inviting the attendance of the various religious newspapers of the metropolis were then adopted. Various orders for regulating the proceedings during the sittings were next agreed upon, and six of the senior brethren, together with the President and ex-President, were named to assist the Rev. Aaron Buzzacott in the distribution of the bread and wine at the celebration of the Lord's Supper.

The President gave a few words of counsel as to the conducting of business, and the temper which ought to be manifested, and congratulated the brethren on the past success and future prospects of the Association. The honorary secretary then read the report, and the acting secretary pre-

sented the accounts, including the general statement, balance sheet, and magazine account.

On the motion of Brother Greenhalgh, of Manchester, it was resolved, "That the report now read be received, adopted, and printed." The President then intimated that he only retained his position as chairman until his successor to office should be appointed, whereupon Brother English, of Deptford, nominated Brother James Wild, of Hammersmith (our treasurer from the first), as President for the ensuing year. This was seconded and supported by Messrs. Hardy and Stanley, and carried by acclamation; nor would the brethren hear of a refusal, although Mr. Wild pleaded his inability to discharge the duties aright in consequence of his infirmity of deafness. The ex-president was appointed his deputy to assist him during the session and year of office. Thanks were then presented to the ex-president for the efficient manner in which he had discharged his official duties.

A vote of thanks was also presented to the treasurer for the kindness, promptitude, and ability displayed by him in the faithful discharge of his long continued services, and he was re-elected for the ensuing year.

Two vacancies having been declared in the list of trustees, and the rule having been read, "that there shall be six or more," Alderman Ratcliff, of Birmingham, David Whitehead, Esq., of Rawtenstall, and Samuel Marsh, Esq., of Silverstone, were elected.

The election of honorary secretary was the next business brought before the meeting, but the representatives from the Birmingham branch pressed a motion, of which they had given notice, "that the word 'honorary' should be omitted in rule 5th." This motion having been lost, Brother Thomas Chamberlain was elected to the office, and a vote of thanks was presented to the late honorary secretary.

Thus terminated the business meeting of Monday. In the evening the ex-president preached his official sermon in Fetter-lane Chapel, Holborn, kindly lent for the occasion. His text was Ezekiel xxxvi. 25, 26, 27:—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." He urged upon the brethren the importance of obtaining a full salvation in order to their usefulness, and that they might be able to go forth offering that salvation to others, saying, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life,—that which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

The Lord's Supper was then commemorated, the minister of the

place commencing the service by giving out a hymn and reading a portion of scripture; he then gave a short address, the substance of which, by request, he has furnished for publication. Brother R. S. Stanley engaged in prayer, and after another portion of scripture, and a few appropriate remarks, the bread and wine were handed to the appointed brethren, who distributed to the members of the Association and members of other Christian churches who had been invited to partake with them, as children of one family united to one head—Christ Jesus. It was a time of refreshing.

"Nor priest nor altar there.
All sat in silent meditative mood
Thinking of Jesu's love. Remembering him
Who said, 'As oft as this ye do, remember me!'
And in their sweetest aspirations breathed,
'Dear Lord, we do remember thee!' And then
With pious vows resolved His death to show
(As the world's life) until He come."

Another hymn, a collection for the poor saints, a few more kindly-spoken words from the minister, and Brother Carter, of Nottingham, concluded with prayer. We regretted that there was not a larger number of the brethren present. Those who were not there lost the best wine of the feast.

On Tuesday, after singing and prayer, the motion for the appointment of the acting secretary by the aggregate meeting was negatived; and the motion for the election of officers and committee annually by ballot, fell to the ground, no one being present to move its adoption.

The report of the Birmingham Committee was then brought up by the honorary secretary. After lengthened discussions, which spread over this and part of the next day, nearly all the recommendations were adopted, as will be seen by the list of resolutions in the Reporter. Exception was taken to the second recommendation, and a slight alteration was made in Section IV. The fees of subscription therefore remain as heretofore, and the sick allowance is still 8s. per week.

The president called attention to the resolution passed at his suggestion last year in reference to the "Chinese Testament Fund," and announced that he had received cash for the purchase of nearly 4,000 copies, but should like to have the sum augmented, so as to be able to present 5,000 in the name of the brethren. This appeal was responded to by several present, but many explained that they had given what they could to the same object in their own localities. The following is the list, as given by the treasurer at the close of the meeting:—

**SUBSCRIPTIONS TOWARDS SENDING ONE MILLION COPIES OF
THE NEW TESTAMENT TO CHINA.**

Copies.		£.	s.	d.
1000	James Wild, Esq., Hammersmith	16	13	4
60	Mr. James Wild, Jun.	1	0	0
300	John Schofield and Friends, Oldham	5	0	0

Copies.		£	s.	d.
120	Mr. Jones, Ross, Herefordshire	2	0	0
120	Messrs. A. and J. Sharman, Sheffield	2	0	0
100	Mr. Hutchinson	1	10	0
60	Mr. Wm. Harris, Louth	1	0	0
60	Mr. John Unwin, Sheffield	1	0	0
60	Mr. Chalkley, Liverpool	1	0	0
60	Mr. J. English, Deptford	1	0	0
60	Mr. Williams	1	0	0
50	Mr. J. Wade, Mitcham	0	16	8
50	Mr. Thos. Chamberlain	0	16	8
50	Mr. Edward Skey (since deceased), Queenborough	0	16	8
50	Mr. J. K. Hardy, Dover Road	0	16	8
50	Mr. Knapton, Durham	0	16	8
46	A Friend, Netherlands	0	15	4
30	S. G.	0	10	0
30	Mr. H. Morris, Southwark	0	10	0
12	Mr. J. Harding, Sydenham	0	4	0
30	Mr. Francis Pearson, Birmingham	0	10	0
6	A Female Friend	0	2	0
43	M., Dundee	0	14	4
300	Mr. W. Martin, Manchester	5	0	0
757	Mr. Bateman and Friends, Longton	12	12	4
60	Mr. J. Marsden, Doncaster	1	0	0
100	Mr. Nelstrop, Ackworth Moor Top	1	13	4
6	Friends, York	0	2	0
8	Friends, Bishop Monkhouse	0	2	8
21	Friends, Sheerness	0	7	0
20	Mr. R. Durley, Whitechurch	0	6	8
10	Brethren, Matlock	0	3	4
30	R. Clark, Daventry	0	10	0
33	Friends	0	11	0
15	Friends, Rochester	0	5	0
30	Mr. Triggs, Spitalfields	0	10	0
50	Mr. Burrows	0	16	8
100	Collected by Miss Porter, daughter of a Local Preacher, Louth	1	13	4
30	Mr. Grimes, Newport Pagnell	0	10	0
30	Mr. Jones Ross (additional)	0	10	0
60	Mr. R. S. Stanley, Newcastle	1	0	0
30	Mr. W. Hill, Northampton	0	10	0
50	Mr. J. Greenhalgh, Manchester	0	10	0
6	Mr. Coppard, Lewisham	0	5	0
6	Mr. W. Bettam	0	2	0
6	Mr. Reed	0	2	0
15	Mr. Falder, Penrith	0	5	0
6	Mr. W. Spenser, Hinckley	0	2	0
30	Mr. Taylor, High Wycombe	0	10	0
15	Brethren, Rochester	0	5	0
40	Ditto, Burton-on-Trent	0	13	4
6	Mr. Carpenter	0	2	0
6	Messrs. Coats and Clarke, Brackley	0	2	0
15	Mr. Marshman, Devizes	0	5	0

In the evening, the brethren and friends of the Association took tea together in the large hall; after which, a public meeting was held, the

president occupying the chair, assisted by the ex-president, who gave out the hymn beginning,—

“Behold how good a thing
It is to dwell in peace,”

And read the 90th Psalm. Brother Stanley offered prayer. The President then addressed the meeting. Having referred to the honour which his brethren had done him by putting him in the President's office for the ensuing year, he proceeded to speak at some length on the important objects embraced by the Association and the opposition they had had to encounter, specially alluding to the fact, that the Conference chapels were shut against them, and that the religious services in connection with their anniversaries were necessarily held elsewhere. It was matter of rejoicing to him, that, under such circumstances, the Association had so rapidly progressed, and had been the means of diffusing so much comfort and help to their suffering brethren in the hours of their affliction and grief. He closed by commending the Association to the generous sympathies of the Christian public, as an institution which had for its object the relief of those who, after labouring for years, unostentatiously, devotedly, and usefully in spreading the Gospel in the benighted parts of our land, were, in the providence of God, laid aside by sickness and infirmity, and would otherwise be exposed to the aggravated lot of poverty and want. By no system of human arithmetic could the value of such men's services to the Church be calculated; and he thought it behoved them of this world's goods to spare something to soothe their sorrows, when incapacitated to help themselves. He was happy to make up the deficiency of his speech by a donation to the funds of the Association of ten guineas. (Cheers.)

The late honorary secretary read extracts from the report, and was followed by the ex-president, who moved the first resolution, “That this meeting gratefully acknowledges its obligations to the Great Head of the Church for the benefits conferred on many of his devoted servants by means of this brotherly Association; and unhesitatingly admits the absolute necessity of its continuance in conjunction with Wesleyan Methodism.” This was seconded by Mr. Keed, of Chatteris, and supported by Mr. Jameson, of Queen Street Circuit. The honorary secretary announced some subscriptions and donations, as also a legacy of £50 bequeathed by Mr. Shaw of Longton; and Mr. W. Harris announced a donation of five guineas from Mr. E. H. Rabbitts, of Walworth.

The second resolution—“That this meeting pledges itself to support this Association by all the means in its power, as well because of its claims upon our common humanity as for the Lord Jesus's sake,”—was moved by Mr. W. Martin, of Manchester, and seconded by Mr. J. H. Carr, of Leeds.

The hymn of Christian brotherhood was sung, and the collection made.

The third resolution, “That the Christian believers in this Assembly will bear up the suffering, the aged, and the dying of this Association at

a Throne of Grace," was moved by Mr. J. Harding, of Perry Hill, and seconded by Mr. Schofield, of Oldham, both giving appropriate addresses, which we regret we cannot furnish to our readers.

A vote of thanks to the president, proposed by Mr. W. Jones, of Ross, Herefordshire, and seconded by Mr. Thomas Cuthbertson, of Chelsea, was carried enthusiastically.

On Wednesday, the brethren proceeded with the Birmingham Committee's recommendations, which having been disposed of, it was resolved, "That the thanks of this meeting be given to the Birmingham Committee, and that their travelling expenses be paid out of the funds of the Association."

A letter from Brother William Whiteley, of Leeds, was read, regretting his inability to be present, and suggesting various matters for the consideration of the brethren. Among others, that the Magazine be discontinued, and a quarterly report, in reference to the Association, be issued instead thereof. A motion to that effect was submitted, but was negatived, and another adopted, "That the Magazine be continued."

In reference to the editor, it was resolved, "That a committee, consisting of Messrs. Carter, English, Cuthbertson, Chamberlain, Jameson, Chipchase, and Arter, be appointed to secure an editor for the Magazine, at a salary of not more than £100 a-year." Subsequently it was resolved, "That the appointment of the committee is not intended to imply that the present editor is not eligible for re-election."

The resolutions relating to the levy of a penny each member on the death of a member, and for the reduction of the burial allowance from eight to six pounds, were adjourned three years for further consideration.

An invitation to hold the next aggregate meeting in Bristol was given by Brother Tuckey, from that city, on behalf of the friends there, and accepted by the aggregate meeting; the first week in June was fixed for the time of holding it.

A vote of thanks to the friends who had generously opened their houses to entertain the brethren, was then unanimously adopted, and the session terminated with singing the Doxology.

We have already intimated that the attendance was not so numerous at any of the meetings as on former occasions. Without staying to inquire the cause of this, let us, in the spirit of thanksgiving, rejoice in the good already effected, and resolve afresh to devote our efforts to the furtherance of so praiseworthy a cause. If any have failed in duty, in time past, let them improve the present opportunity—"redeeming the time." Death has summoned away many who shared our labours on the commencement of the institution; how soon may others of us be called to follow them! Let us work while it is called to-day, and not be found sleeping when the Master cometh.

We direct attention to a letter in the Reporter, by which it will be seen that the Lord is opening some hearts to sympathise with us, and giving us proof that now, as aforetime, "the liberal man deviseth liberal things," and not only so, but executeth what he hath devised.

ADDRESS

DELIVERED AT THE CELEBRATION OF THE LORD'S SUPPER, IN FETTER LANE CHAPEL, LONDON, JUNE 5, 1854, TO THE MEMBERS AND FRIENDS OF THE WESLEYAN METHODIST LOCAL PREACHERS' MUTUAL AID ASSOCIATION, BY THE REV. AARON BUZZACOTT, B.A., MINISTER OF THE PLACE.

MY DEAR FRIENDS,—The great occasion of sorrow in this world of ours is division; man separated from fellowship with his brother, and with his God and Father in heaven. Our meeting here this evening, "to keep the feast," is an expression of our belief that division, the curse of our world, may be done away—yea, in many instances has been done away; and that the agency by which this curse is removed, and union between God and man, and in ourselves, becomes ours, is the Son of Man,—Christ, the Lord of Life and Glory. You may, therefore, easily understand that it gives those who worship stately in this building great delight to place this chapel at your service, as well as to come and share, as best we can, in your meditations, and in your songs of praise. Let us welcome each other around this table with sincere joy and gladness of heart: because, whatever bonds may bring men together on other occasions, whatever motives may urge men to places of worship, I hope all here this evening, all ready to join in this feast of union—are brought to this table by a cheerful obedience to those words of the Lord and King of men, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." By this shall all men know that ye are my disciples, if ye love one another."

But when we speak of *union*, we mean the *union of men* not of *slaves*; the union of free, active, devout spirits. We mean a spiritual, and not a material union. As men, as free spirits in God's universe, we may differ. We do differ in many things, and we may agree to differ.

Notwithstanding all our differences, however, we are one through our common faith in Christ. We are one in believing that "God sent not his Son into the world to condemn the world, but that the world through him might be saved;" that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them." We are one in believing that all good, material, social, moral, and spiritual, comes to man—comes to us, through the "one Mediator between God and man—the man Christ Jesus."

It may be wise to express very clearly to ourselves what is *the new bond* of union introduced by Jesus into our sin-cursed world. Need I remind you that creeds do not unite men, except in a very partial, superficial way. Christianity would do very little for us,—I mean when looked at in the light of our deep, urgent wants,—if she offered agreement only in creeds essentially alike, as the bond of union between man and man, and between man and God. Our souls need something deeper; something that will find its way into the lowest depths of our mysterious being, that will take up its abode there, that will there grow vigorously and joyfully until it has vitalised our entire nature. Let us ask, therefore, what does Christ offer us? What has he given to us? *His own life*. This, then, is the bond of union—the Christian life—the redeemed life. All who have the life of Christ in their hearts are one, and must be seen to be one by all the invisible spirits peopling God's universe.

I do not find that creeds, organisations, nationalities, or kindredships, unite the disciples of Christ. Looking at all those who profess faith in his name, none of these things make them one. On the other hand, we know that the divine life is common to all those who earnestly, intelligently, and devoutly believe in Christ. This, therefore, is *the bond of union*.

We are led to the same conclusion by inquiring what Christ came into our world to do? What was the great need of mankind? Christ came to give life to the dead. Spiritual life was the great want of man. Very strong but very appropriate are those words of the great Paul, in which he describes men ignorant of Christ as "dead in trespasses and sins."

The wise physician does not seek primarily to remove the outward symptoms of disorder in his patient. He knows right well that none of these symptoms could exist, were there no inward disorder. He examines the symptoms that they may guide him to the seat, the cause of the disorder; and to the removal of *that*, he directs all his skill, his remedies. Thus did the Physician of Souls

act when *he* came to seek and to heal diseased souls. He did not strive primarily to remove symptoms; he strove to remove *the disease*.

Jesus saw man's spirit asleep,—sleeping a sleep that resembled and hurried men onward to "*the sleep of death*,"—and he cried "Repent!" "Awake thou that sleepest!"

Jesus saw his countrymen groaning under the Roman yoke; he longed to deliver them; but he knew that it was impossible to liberate them permanently from that, or like bondage, until they had freed themselves from their sins. He knew they might always have been free if they had remained faithful to God, and had not given themselves up to idolatry—to work all manner of evil with greediness. It was this severance of their hearts from their God that had paved the way to servitude—that had made them slaves. It was the sin and spiritual death in their hearts that had conducted them to national ruin. If ever, then, they became free, it could only be by their obtaining, first of all, spiritual life; and the working out and increase of spiritual life in them, would result in national freedom and national glory, as certainly as that truths are stronger than lies; that life is mightier than death; and that, if Jesus give men his life, that life of God must expel, and entirely remove, the death of sin in the souls of men.

The great *want* of man is *life*—spiritual *life*. The growth and perfection of this life in us will complete our salvation. *This life Jesus gives*. If, therefore, we know ourselves rightly, if we know men wisely, we shall be certain that spiritual life is what men need; that spiritual life will bring in its train all other blessings. Consequently the true bond of union is *life*—the *Christian life*; the life which all men and women may live by faith in the Son of Man, who loved them and gave himself for them.

Now truth is not life, but a means to life. The incarnation, life, death, resurrection, and present reign, of Jesus, are all means to accomplish a given end; divine means to excite in man's soul the divine life. Observe, then, that when creeds or organisations unite men together, they are united by the *mere instruments* of life; but when the Christian life makes men one, they are one through possessing the ultimate blessing—even life everlasting; than which, nothing can be higher, nobler, *more godlike*.

The Lord's supper is a feast of union. A feast of union is a feast of joy and gladness. But while we rejoice in the possibility and reality of union, we must not suffer ourselves to forget the medium of union—THE MEDIATOR. We must not suffer ourselves to think lightly of the evangelic truth, that we become reconciled to God, and then to one another, through the work, the self-sacrifice of the Son of God. This supper symbolises the giving of himself for man. This supper, in its bread and wine, symbolises the completeness of his sacrifice. Beautiful are these symbols—since, while they sustain material life in us, they remind us, in our daily life, of Him who is the true bread for our souls. In partaking of this supper with his disciples, Christ manifested their union, not only with one another, but especially with himself, and with God in Him. As it was their *last* supper, it was a good, and touching, and beautiful thing to make it representative of such union. Whenever, therefore, we partake of this supper, we bring their union to remembrance. We would share in their union. We eat of this bread and drink of this wine because we venture to hope—yea, because we *know*, for it need be no matter of uncertainty, that it has pleased God to reveal his Son in us, and to give us of his life. It is then a solemn as well as a joyful act to join in "keeping the feast." Let every one examine himself, and so let him eat of this bread and drink of this wine, that we "may show forth the Lord's death till he come."

ACTORS AND PREACHERS.—"Pray, Mr. Betterton," asked the good Archbishop Sancroft of the celebrated actor, "can you inform me what is the reason you actors on the stage, speaking of things imaginary, affect your audiences as if they were real, while we in the church speak of things real which our congregations receive only as if they were imaginary?" "Why really, my Lord," answered Betterton, "I don't know, unless we actors speak of things imaginary as if they were real, while you in the pulpit speak of things real as if they were imaginary."—*Edinburgh Review*.

Essays, Scripture Illustrations, &c.

ON AIDS AND HINDRANCES TO THE MINISTRY.

(Concluded from page 219.)

II. HINDRANCES.—1. *False criterions of respectability.* It is said of ancient Carthage, that among the many striking points of resemblance which her political and social characteristics bore to those of modern Britain, none is more remarkable than the honour paid to wealth, the worth of an individual being calculated by the weight of his purse. This wealth-worship is indeed taking secret but rapid strides through our island-home, breathing out destruction to every true standard of worth, and its sister vice, pride of station, is keeping pace with it. They have blighted many portions of the Church, and paralysed the energies of her ministers. They have placed a bar between her poor and her rich members. The mere fact that a man has been to college, receives a good round sum for his support, and has been ordained by the laying on of hands, is supposed by thousands of misled, narrow-minded mortals to set him apart from those who receive no such stipend and have received no such ordination, so as to give him a higher place in society than that which they are permitted to enjoy. And yet no one will affirm that money and station are awarded to preachers of the gospel according to their several gifts and graces: the very nature of things shows that such a distribution is impossible. The real worth, and the consequent rank of Christ's servants, cannot be fully known until they enter into the joy of their Lord. Far be it from me to decry a separate ministry (a blessing for which we may well be thankful) so long as it is separate *from the world*; but when men professing godliness, professing to be teachers of gospel truth, measure their own importance by a worldly, despicable standard, one must needs say, Brethren, these things ought not so to be. Are men, separated by their brethren to the ministry, anywhere recommended to form themselves into a Brahminical caste? Can one apostolic charge be found which advises them to keep at a "gentlemanly" distance from the majority of their fellow believers, and to consort principally with those whose pockets are well filled, having men's persons in admiration because of advantage? No; but we find many precepts of an opposite nature. (See James ii. 1—9, &c., &c.) We hear Paul intimating with all simplicity that he was not a whit behind the very chief apostles in labours for Christ, but he did not style himself *The very Reverend, or The most Reverend Apostle of the Gentiles*, nor even *The learned Paul*. John, in later ages called *The Divine*, describes himself as "your brother, and companion in tribulation." Peter, doubtless, would have questioned the man's sanity who should have styled him, *Primate of all Judea*; nor would he have liked the appellation of *Lord Bishop* a whit better, for he cautions pastors against being "lords over God's heritage." He knew, though at first he was slow of heart to learn, that Christ's kingdom was not of this world. His eyes, to use the words of Bunyan, were lifted up to heaven, the law of truth was written upon his lips, and *the world was behind his back*.

If we are to be led by modern taste, what could induce Paul, Aquila, and Priscilla to support themselves by tentmaking? What could cause them thus to forget their "dignity" and work with their own hands, when they might have "lived by the gospel?" Perhaps there is nothing respectable in being a paid minister after all! At any rate, one cannot help thinking what a pleasant thing it must have been for the new converts to step in occasionally (not in the least afraid of spoiling the carpets) while the tents were making, and hear these happy people speaking to each other in psalms and hymns and spiritual songs. What holy converse must have lightened their toil, and brightened their faces! Listen;—Paul is telling the wonderful story of his conversion—speaking of that great light, which shone from heaven upon him, and that never-to-be-forgotten voice, which said, "Saul, Saul, why persecutest thou me?" Then the sage-like voice of Aquila chimes in, and we are told what his eagle eye has seen when upon the mount with God. Then follows Priscilla, telling, in woman's soft subdued voice, the tender mercies of the Holy One. And now

with, tremulous voices, they lift up their hearts to God in thanksgiving; their joy breaks out in song, and, in the midst of voluptuous Corinth, the angels' song is heard, "Glory to God in the highest; on earth peace, goodwill towards men."

And Paul actually *boasts* that he has performed the labours of a lay-preacher;—"No man shall stop me of this boasting in the region of Achaia!" Ah! that was a healthy boast. Let us be thankful that there are many such boasters, though we have not one Paul,—men who can say, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me; I have shewed you all things, how, that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*"

2. *Love of superfluities.*—"Nothing is more certain," writes Addison, "than that mankind pursue with much greater ardour, what they are talked into an admiration of, than what they are prompted to by natural passions." It may be added, that in the Christian world, customs and fashions have a weight almost incredible.

It is true, that many millions of souls in China, India, and elsewhere, are perishing for lack of knowledge; it is true, that Mahomet and Antichrist have millions of followers; it is true, that Europe is largely enveloped in superstition, and beguiled by false systems of philosophy; it is true, that in our own land heathens abound; souls, never-dying souls, are putting on an immortality of spiritual corruption; it is true, that wars and tumults still blast the earth, and scathe the hearts of mankind with hatred and revenge; yet many a Christian, commissioned by his Lord to disciple all nations—chosen out of the world as one of those instruments by which the restoration of mankind is to be effected, suffers himself to be hindered in his work by a love of, or at least a toleration of, superfluities, either in himself or in others.

We are commanded to honour the Lord with our substance, and with the first fruits of all our increase, but this rule is far from being extensively carried out. The unenlightened Chinese can give £100,000,000 annually merely for incense to burn before their gods; a sum amounting to more than 5s. for every man, woman, and child in the empire! Can the Christian world furnish any parallel to this? Alas! that the devout generosity of these idolaters should put us to shame. There are few who, like honest John Wesley, exercise strenuous self-denial in order that they may cast all they can into the Lord's treasury; carefully dispersing, at home and abroad, those gifts of which they are only the stewards.

Mr. Binney, in that fine study, "Is it possible to make the best of both worlds?" gives a very indefinite line of demarcation between the right and the wrong in this matter. Page 119 we read—"To provide things honest, or *becoming*, in the sight of all men, is just for a man so to live in society as not to excite remark, either by one extreme or another. His house, appointments, habitual expenses, are all to be such as are suitable to his property and rank, according to what is customary with his class, and furnished by the improvements of the particular age in which he lives." Now, what does this amount to? That Christians—followers of Him who will have none but self-denying disciples—are to regulate their expenses by the customs of professing Christians (many of which are confessedly injurious), instead of being guided by plain and imperative Scripture rules. Customs change; the world passeth away and the fashion thereof, but the word of the Lord abideth for ever. Whatever is really useful for the education of our physical, mental, and moral nature, we do well to receive, with all gratitude to the men whose patient perseverance has, by the Divine blessing, brought the Arts and Sciences to their present state of advancement; but let us not be conformed to custom independently of a Divine rule.

Surely it will be quite time enough for the Church of Christ to fare sumptuously—clothe herself in purple and fine linen, and erect gorgeous sanctuaries, when there are no more souls to be saved—no more *living* temples to be reared! when no missionaries are required, and when human benevolence is so overladen with riches that the world is not wide enough to receive its bounties.

Diogenes, it is said, one day meeting a young man going to a feast, very

coolly took him up and carried him home to his friends, as one who was running into great peril. Let every preacher of the Gospel throw his arms of brotherly affection around all who come within his influence, and, setting an unaffected example of self-denial, shew them the "more excellent way."

Real taste and elegance we should by no means undervalue, and the various products of the earth should be received with all thankfulness—but there is no room in God's universe for luxury. The son of Sirach says truly that "God hath made nothing single." Each want has its own proper supply, and if that be wasted there must needs be a corresponding deficiency. The sagacious Longinus calls luxury "the grave of nations," and we know too well that it has been the grave of many a professing Church.

3. *Unprofitable preaching.*—Philosophy, science, and art, were never so intensely utilitarian as at present. We have become such "fast men" that we expect almost every discovery to bring with it an immediate train of useful invention. What are its uses? what is its worth? are questions asked by high and low, rich and poor. Our national motto seems to be ousted by the commonplace *cui dono?* Men everywhere are bent on realising something. Even literary and academic honours are treated as a marketable commodity, and prized according to what they will fetch. The main chance is valued, by thousands, as an unquestionable equivalent for flesh and blood—and soul and spirit—for time and truth—for God and heaven; and they realise the possession of gold at the risk of realising damnation. Time was, when Apollo was worshipped where Westminster Abbey now stands, when the temple of Diana occupied the site of St. Paul's Cathedral, when the temple of Bellona reared its head at York, when Minerva had a temple at Bangor, Janus at Leicester, Mercury in Cornwall, and Mars in Scotland; but now, *one* deity, Mammon, engrosses the regards of our millions, and by fostering a more intense selfishness than that nurtured by a pagan ritual, binds in stronger chains his deluded votaries. But are not the children of this world wiser in their generation than the children of light? Mere theories will not do for *them*: they are in earnest in the pursuit of gain, and their conduct has a definite practical bearing. God grant that the Church and her ministers may become equally zealous in the pursuit of durable riches, in the attainment of grace here and glory hereafter. A barren sentimentalism prevails in some societies of professing Christians to a very alarming extent, and men are not wanting who disgrace the ministerial office by pandering to the vitiated taste and itching ears of a luke-warm people. Brilliant, sparkling essays, professedly intended to illustrate the beauty and sublimity of the scheme of redemption, and the exquisite adaptation of its individual appliances, are of frequent occurrence, but not so frequently is its intrinsic *goodness* enforced, and its immeasurable practical importance made clear. What should we think of that servant of her Majesty who, on being sent with a reprieve to the place of execution, instead of making his business known without a moment's loss of time, suffered the criminal to be executed while he expatiated upon the beauty of the seal appended to the paper, and the genuineness of the document? The Boanerges of our ministry must shout LIBERTY TO THE CAPTIVE—LIFE FOR THE DEAD—MERCY FOR THE CONDEMNED—HOPE FOR THE LOST; and if they would awaken the trifling, toying, perishing sentimentalist—the fashionable preacher, and the connoisseur of fashionable preaching—the mincing, aping, self-intoxicated Pharisee, they must thunder loudly, honestly, and without delay. None are so deaf as the victims of a self-satisfied indifference.

O Sirs, speak, I beseech you, as those who must give account—as men who behold earth, heaven, and hell wide open before them, and who hear not only the harpings of Moses and Elias, but also the groans of Dives, and the wailing of Judas. Let none but Christ lead you into the pulpit: seek not to please any but your Master. The preacher speaks to all time, and for all eternity; should not his words be weighty? the Man of Nazareth is among his hearers; should he transform sabbath exercises into intellectual amusements? Could any dare trifle if they beheld the red garments of Him who trod the winepress of divine wrath alone, and drank the bitter cup of Jehovah's indignation, that he might save our guilty race? Did he "stoop beneath the grave to reach a falling world," that he might wink at iniquity, and suffer mankind to follow the devices

of their own hearts? Did he wear the purple robe of scorn, that the ministers of Christendom might adorn their dainty persons with the much coveted Babylonish garment of worldly applause? Ye Achans of Messiah's camp, beware! ye are kindling a flame that will destroy you,—*the wrath of the Lamb.*

M'Cheyne writes,—“As I was walking in the fields, the thought came over me with almost overwhelming power, that almost every one of my flock must soon be in heaven or hell. O how I wished that I had a tongue like thunder, that I might make all hear; or that I had a frame like iron, that I might visit every one, and say, ‘Escape for thy life!’ Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door.” Speaking of M'Cheyne, Bonar remarks,—“He carefully avoided the error of those who rather speculate or doctrinise about the gospel than preach the gospel itself. Is not the true idea of preaching that of one, like Ahimaaz, coming with all-important tidings, and intent on making those tidings known? Occupied with the facts he has to tell, he has no heart to speculate on mere abstractions; nay, he is apt to forget what language he employs, excepting so far as the very grandeur of the tidings gives a glow of eloquence to his words.”

Unholy ambition may for a little season serve to amuse the unhappy trifler with sacred things; but all the phantoms it raises will surely vanish in the light of the last day. There will be no lionising then, no thirst for applause, no desire to tickle the ears of a careless audience with tricky rhetoric, or well-turned periods. The preacher will not be asked how great a “sensation” he produced in society, how “respectable” a congregation he drew to chapel or to church. O how despicable will these favourite idols appear when the all-seeing eyes of our God are looking upon us through the humanity of Christ, and in the presence of patriarchs, prophets, apostles, and martyrs he demands an account of our stewardship!

4. *Neglect of pastoral or paternal visitation.*—Baxter, in his “Reformed Pastor,” says, “I dare prognosticate from knowledge of the nature of true grace, that all godly ministers will make conscience of this duty (visitation), and address themselves to it, unless they be, by some extraordinary accident, disabled.” But there are many who doubt the propriety of associating with their hearers at all, except in so far as they are called on to visit the sick, and are inclined to give themselves recreation by dining and tea drinking with the richer sort. Is not the following passage a miniature mirror, glassing only too plainly a low state of things between minister and people? “There is a difficulty which casts over the whole system of pastoral visitation a doubtfulness as to its propriety and usefulness. It arises from the difficulty found in giving anything like a religious and personal character to the intercourse between the pastor and his people at those visits.” One can scarcely believe that these words come from the pen of a Christian pastor; but having read them, one does *not* wonder at the low estimation of visitation which follows.—“The immediate religious result is very small; and hence all the arguments for the system, which derive their greatest force from the spiritual effect supposed to be secured by them, fall entirely to the ground.”—(Tyndale.) In reference to believers, if ministers and people are indeed one in Christ, what is to hinder spiritual communion between them? If they *love* as brethren, why should they not *converse* as brethren? “I know by experience,” writes Dr. Morison, “that one personal visit—one judicious and faithful conversation will, sometimes, by the blessing of God, have twice the effect of many sermons.” This remark will apply also to the congregation at large. Here again is something good.—“Aim to acquire and possess the confidence of the young people in your congregations; overlook no legitimate and scriptural arrangement by which you may hope to gain their esteem and affection; invite from the pulpit and in private their free communication with you on spiritual matters.”

The materials for pulpit exercises which visitation affords are of the choicest description, and their value is truly incalculable; so that were it viewed only as a preparation for preaching, the time thus spent would be well spent. Local preachers have indeed little time for this employment, but “as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

CLEMENT.

THE UFFIZI PALACE AT FLORENCE, AND ITS TREASURES OF ART.—ARTISTIC PERFECTION, AND PERFECTION IN CHRIST.

I HAVE little space for the Uffizi Palace, which is as celebrated for statuary as is the Pitti for pictures. I shall attempt no wearisome enumeration of its treasures. We passed through an immensely long gallery, representing the history of painting, beginning with the quaintly gilded canvasses of Cimabue, and gradually advancing, as successive artists improved on their predecessors, until perfection was reached under the hand of Raffael. Among the valuable antique statues in this gallery, the "Bacchus and Fawn" of M. Angelo much interested us, from the incident connected with its history. Buonarroti's envious contemporaries were ever asserting the great inferiority of his works to those of the ancients. He therefore, having finished the Bacchus, knocked off the hand, and buried the statue thus mutilated. After awhile he caused it to be dug up, and to be represented as a great discovery. The connoisseurs all flocked to see it, and lavished on it every possible commendation. Then the great sculptor produced the missing hand, to the great mortification of his jealous neighbours, who had with their own lips pronounced his work to be perfection. The mark where the hand was joined to the arm is easily traced.

The celebrated "Mercury" of John of Bologna, is so admirably expressed, that it seems to be exerting no pressure on the pedestal; it is on the point of soaring; an infant's head might be under that foot and receive no injury; you wonder it does not fly away as you are gazing on it. Beautiful is the "Venus Urania," and deeply interesting that unfinished bust of "Brutus," by M. Angelo. The hall of "Niobe" impressed us with its grandeur, and we long lingered before the figure of "The Mother," as she rushes to her youngest child, who seeks protection from their destroyer. We saw a mosaic table which occupied twenty-two men during twenty-five years, so elaborate is the workmanship. The cabinet of gems contains cameos, amethysts, turquoises, and jasper, bearing the most exquisite designs. We passed through many noble rooms hung with pictures of great value, among which we shall not soon forget Albertinelli's "Visitation of St. Elizabeth," who is represented in the act of greeting with a reverential embrace the favoured Virgin, whose countenance is the perfect embodiment of purity, meekness, and self-possession.

But the Tribune is the most sacred shrine of this Temple of the Arts. On entering, you are conscious of that sense of awe which is produced by all works of highest genius. Here it is intensified, for in this small chamber are collected some of the greatest treasures of sculpture the world contains. No one speaks above a whisper, a loud voice would be desecration, the rudest and most ignorant are hushed, they know not why. From a cupola inlaid with mother-of-pearl, the light comes down on the five marvellous productions of the Grecian chisel which occupy the centre of the room. They appear from the midst of life, to have been suddenly transformed to stone, and having been the admiration of the world two thousand years ago, remain in all the freshness of youth, every muscle eloquent with nature, for successive generations to gaze upon. Opposite to us as we enter is the "Venus de Medici," "filling the air with beauty." The slight disappointment arising from our very high anticipations soon passed away, for its loveliness grew on us each moment. Everybody is familiar with its general form, but no cast can give an adequate idea of the refined nobility of the countenance, the graceful dignity of the attitude, the unapproachable aristocracy of the whole figure. The "Wrestlers" on her right, now attract our notice by the marvellous energy of their muscular limbs, interlocked in fiercest struggle. Then we turn to the "Dancing Fawn," joyously capering, and then to the exquisite Apollino, leaning with graceful ease on the trunk of a tree, with his right arm thrown over his shoulder, in a manner perfectly marvellous. And now we admire the "Whetter," inferior to none of these great works. You forget it is only marble. You see a man suspending for a moment the sharpening of his knife, while with eager attention depicted in every feature, he looks up to discover the cause of the sound which has disturbed him. "We could have looked on it till we felt it breathed. I almost got frightened, it seemed so alive." Not till we have long feasted on these

admirable works, do we discover on the walls, a "Holy Family" by M. Angelo, the "Fornarina," "John the Baptist," "Julius II.," &c., by Raffael, Titian's "Venus," and many other choice pictures of the great masters. We are standing in the very focus of a lens, through which the brightest luminaries of art, are concentrating their rays.

Again and again we wandered through the galleries of the Uffizi, again and again we stood entranced in the Tribune, only to be more ravished with beauty and majesty. But there is a higher lesson which such productions teach. As the best models, the purest ideals, were constantly contemplated by the sculptor or the painter, who laboriously toiled on through his whole life, aspiring to perfection; so should our thoughts habitually dwell on Christ, as our great example. Far short of the model will be our best achievements; but as in that Uffizi gallery which illustrates the progress of painting, so in the Christian life there are many degrees of attainment. Our first attempts may be rudely uncouth, bystanders may see little resemblance to the pattern, we may see less ourselves, but the great Master will graciously recognise some likeness to himself in the work of every earnest and sincere disciple. By his aid we shall "grow in grace," until at last, in a brighter world, where no mists will conceal or distort our view of the model, no trifles distract from it our attention, no sin paralyse our efforts; our work, or rather His in us, will be perfected, and "We shall be like Him, seeing Him as He is."—*The Land of the Forum and the Vatican*; by Newman Hall, p.p. 108–112.

To the foregoing extract, distinguished as it is by so much beauty and sublimity, and closing with so fine a sentiment, we may add one from a higher and more ancient authority, akin to the sentiment expressed by our author:—"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. iii. 12–16.

Biography.

MEMOIR OF MR. WM. CARVER.

MR. WILLIAM CARVER, the subject of the following short memoir, was the son of William and Elizabeth Carver, and was born at Horsforth, in Yorkshire, on the 4th day of November, 1833.

Both his parents having given their hearts to God while young, and enjoying the sweets, and feeling the importance of true religion, made it their study to train up their children in the nurture and admonition of the Lord.

It pleased the Almighty to take his father from this vale of tears to his eternal rest in May, 1847, leaving his mother and six young children behind to battle on a few more years. The subject of this short sketch was the third oldest, being then about fourteen years of age.

The death of their father, and the prayers of their pious mother, combined

with the efforts of a religious friend, made a deep impression upon the minds of the children, and in July, 1848, William was brought to a saving knowledge of the truth as it is in Jesus. He had been seriously conscious of his need of true godliness for a long time; and the last time that eminent servant of God, the Rev. James Caughey, cast the gospel-net in England, William was caught in its meshes, and, in the afternoon of the same day, in the large school-room under Pleasant-street Chapel, Liverpool, obtained a sense of sins forgiven. His penitence was deep, and his conversion clear and satisfactory. The Holy Spirit of God distinctly attested his adoption into the family of heaven, and copiously shed abroad his Saviour's love in his heart, enabling him to rejoice with joy unspeakable and full of glory. William's was an onward course. The assurance of his pardon was never lost by him—no,

not for an hour. The fire of divine love, which was kindled upon the altar of his heart at his conversion, was not allowed to go out for a moment, but, by vigilance, watchfulness, and fervent prayer, was day by day fanned into a constant and even flame. His growth in grace was perceived by all, and especially by his leader (whom he made a bosom friend), his mother, and family. He was a pattern to young persons, and for sobriety and regularity, an example to those much older than himself. Very soon after his conversion, he became deeply solicitous about the spiritual weal of others; and being once satisfied in his mind that he was prompted by the Holy Ghost, he set about the work of the Lord zealously, but with an even perseverance that would have done credit to a man of staid habits and riper years. He soon became connected with the court and cottage prayer leaders, and was put upon their plan in connection with the Mount Pleasant Society; at the same time he gave himself to the study of the Scriptures, through which he was made wise unto salvation; and, by husbanding his time well, he was enabled to give three or four hours each day to reading, study, and prayer, besides attending to the public ordinances of religion, and the social means of grace. He was very regular in his attendance upon his class meeting, in which he took great delight; and in the morning and evening prayer meetings, William was always in his place. Having a settled conviction that he was called to administer the word of life to his fellow men, he commenced his preaching career by holding forth the word of life in cottage houses, sometimes in the afternoon of the week-days to eight or ten poor old people and their children in the courts and cottage houses of Liverpool; and for a long time, in conjunction with two or three other young men, he conducted four or five such meetings every week. About four years ago he frequently accompanied his leader, who is also a local preacher, to his country appointments, and, with great acceptability, often addressed the congregation in his stead. His leader, being a Reformer, was about this time (1850) expelled from the old body of Wesleyans, and the greater portion of his members followed him. Amongst the number was William, his mother, and brothers and sister; and when the Reform Branch Society was formed, and a Sunday-school was established in connection with it, William was one of the first to offer himself as a teacher. About this time he was taken notice of by the local preachers; and being proposed by one of them at the preachers' meet-

ing, he received a note to be heard; and after remaining on trial for three quarters of a year, he passed his examination with considerable credit, and was received on the plan as an accredited local preacher. Here his profiting appeared to all: his sermons were of a superior class for such a youth, full of great, deep thoughts, well supported by the word of God: his Scripture proofs were always peculiarly applicable, showing considerable acquaintance with Bible truth: his labours in this department of the Lord's vineyard were not unsuccessful, several persons in different parts of the circuit being brought to God under his ministry. The following lines, composed by Mr. William Byrom (a senior local preacher on the same plan with the deceased) on the occasion of his death, and sent to his bereaved mother as a letter of sympathy and condolence, shows the high estimate placed upon him by his brethren in the ministry:—

SONNET

To the memory of William Carver, Local Preacher, who died October 29th, 1853, aged 26 years.

"How many are the days of thy servant"
PSALM cxix. 84.

He stood, nor feared the obloquy of man:

"The highways and the hedges" saw his zeal.

He preached salvation! See, his cheek, so wan,
Glowed with deep fervour. Sinners hear and feel,

And, wounded, find 'tis Gilead's balm can heal.

As some bright flow'ret sheds its perfumes round,

Then fades untimely, "parched by noon-tide heat,"

So he in faith and charity was found,
(May these "be in us richly and abound,")
Diffusing fragrance—beauteous, heavenly sweet.

His days were few, yet full of honour still;
And friends and comrades mourn his early fate.

Our days, how many? Teach us, Lord, thy will!

That we, all watchful, may obedient wait.

His end was peace: his mortal affliction commenced, in a severe cold, and in a few days assumed the form of typhus fever, which caused his death after ten days' illness. Before the disease became very violent, he was often asked by his leader and friends if Christ was precious. His reply was, "Very precious: he bore all my sins away in his own body upon the tree." He died as he had lived—a true servant of God. That my last end may be as triumphant, is the sincere prayer of his affectionate leader,

W. S. CHALKLEY.

November 8th, 1853.

Religious Experience and Incident.

A FINE PICTURE.

"I HAVE just seen a most beautiful picture," said Mr. E—— to his friend, Mr. T——, as they met to spend a social hour after the labours of the day were over.

"What was it?" said Mr. T——.

"It was a landscape. The conception is most beautiful, and the execution well-nigh perfect. You must go with me and see it to-morrow, before it is removed."

"I have seen a fine picture to-day myself."

"Have you? What was it?"

"I received notice this morning that there was great suffering in a certain family, and as soon as I could leave my business I went to see what could be done. I climbed up to the garret, where the family was sheltered; and as I was about to knock at the door I heard a voice in prayer. When the prayer was ended I entered the wretched apartment, and found a young merchant, whose shop I had just been in, and whose business I knew was very pressing. Yet he had left it, and had spent some time in personal labours for the comfort of the sick and suffering inmates of that garret, and, when I came to the door, was praying with them preparatory to taking his leave. I asked him how he could find time to leave his business at such a busy season, and he replied that 'it was known that the condition of the family had been communicated to several professing Christians, and that he was afraid the cause of religion would suffer if relief were not promptly given. It is not absolutely necessary,' said he, 'that I should make money, but it is absolutely necessary that Christ's honour should be maintained.'" Surely Mr. T—— did not speak inaccurately when he said he had seen a fine picture. Compared with such pictures, the efforts of the greatest masters lose their power to charm. Such scenes relieve the deformities of the moral landscape, and inspire emotions which it is beyond the power of art to reach. Such pictures we may all have a hand in painting.

MEDITATIONS OF ST. AUGUSTIN.

Aurelius Augustin, author of the meditations which bear his name, and of which the following translation is the prefatory invocation, is thought to have been a native, but certainly was bishop, of the city of Hippo. There were two places of this name in Africa, one on the Mediterra-

nean, whose exact position we have been unable to discover; the other a little to the east of the Nile, opposite to where the Red Sea branches into two parts towards its northern extremity: which of these was the place of his residence, we know not. Twelve folio volumes attest the erudition and industry of this good man, as, in connection with the austerity of his life, they have secured his fame. But his proficiency in the study of the Platonic philosophy, we apprehend, will be well-nigh forgotten in the admiration of that humble piety which provoked those warm aspirations of his pious soul after spiritual advancement and victory over self, which will ever cause his name, odorous from his worth, to be enshrined in the recollection of the faithful. The suggestion of Dr. Hanna with respect to the memoranda of private devotions left by Dr. Chalmers, holds with regard to Augustin, that we must not judge him to be addicted to those vices he complains of and prays against, but rather that they mark the jealous watchfulness the writer exercised over, and the low estimate he formed of himself, which led him, as they may any good man, to scrutinise and mark his very thoughts with that severity by which alone he could hope to arrive at self-knowledge—to be delivered from vain imaginations—and attain to exalted eminence in humility and holiness. Having lived to the advanced age of seventy-six, he died A. D. 430.

"Oh Lord, my God! give unto my heart to desire thee; in desiring, to seek thee; in seeking, to find thee; in finding, to love thee; in loving thee, to make amends for my evil deeds; being redeemed, not to relapse. Oh Lord, my God! give penitence to my heart, contrition to my spirit, to my eyes a fountain of tears, to my hands the bountifulness of almsgiving. Oh, my King! quench in me the lusts of the flesh, and inflame me with the fire of thy love. Oh, my Redeemer! drive out of me the spirit of pride; and, propitious to me, grant the treasure of thy humility. Oh, my Saviour! remove far from me the fury of anger; and kindly grant me the shield of patience. Oh, my Creator! pluck from my mind its rancour; and bestow upon me the sweetness of a meek disposition. Give unto me, oh most merciful Father! steadfast faith, consistent hope, enduring charity.

"Oh, my Governor! take away from me vanity, inconstancy of mind, wandering of heart, raillery of speech, loftiness of eyes, gluttony of appetite, the reproach-

ing of neighbours, the evils of backbitings, the itch of curiosity, the lust of riches, the rapine of the powerful, the appetite of empty fame, the evil of hypocrisy, the poison of flattery, the contempt of poverty, the oppression of the weak, the burning rage of avarice, the rust of envy, the death of blasphemy.

"Take clean away from me, oh, my Creator! sinful hastiness, stubbornness, restlessness, idleness, sleepiness, listlessness, dulness of mind, blindness of heart, obstinacy of humour, boisterousness of manners, disregard of good, repugnance of advice, looseness of tongue, the plundering of the poor, violence to the weak, calumny of the innocent, negligence of inferiors, severity to domestics, wickedness towards my equals, harshness to neighbours.

"My God (of) my mercies! I pray thee, of thy beloved Son, give me works of mercy, the earnest endeavour after piety; to sympathise with the afflicted, to counsel the erring, to help the distressed, to succour the needy, to console the sorrowful, to relieve the oppressed, to comfort the poor, to revive the desolate, to release the debtors, to spare those who sin against me, to love those hating me, to return good for evil deeds; to despise no one; but to honour them, to imitate the good, to beware of the bad, to embrace virtues, to reject vice, patient in adversity, continent in prosperity; give me guardedness of speech; and of the door of circumstance, by my lips; to tread on things earthly, and earnestly covet things heavenly."—*From the Latin.*

RUTH.

THE AGED IMPENITENT SUBDUED.

"Be not weary in well-doing, for in due season ye shall reap if ye faint not."

A SHORT time ago, a young medical

student in the metropolis, was called, in the course of his professional duties, to attend a very aged man, dying of gangrene in his foot. He had been a hard drinker, and had not attended a place of worship for years, neither would he hear any one speak to him on the subject of religion. During his illness, the clergyman, and several pious persons, as well as our young friend, visited him; but no sooner did they begin to converse with him on the concerns of his soul, than he would turn upon his face, and remain silent for fifteen or twenty minutes. His sufferings were so severe, that he frequently said he could not think of anything else. When his foot became dead, and the pain consequently less, he fell into a doze, and, says the narrator,—"as when awake his heart was as hard as ever; I feared it was a hopeless case. Of course I made it a matter of prayer, and so did his friends, and I spoke to him till I became fainthearted. But one day, as I was going out without having introduced the subject to him, these passages came to my mind: 'O ye of little faith! wherefore do ye doubt?' 'Whether they will hear, or whether they will forbear.' I turned again, and with a silent prayer to Him who alone can soften the heart, spoke to him on the importance of seeking salvation. I was obliged to keep hold of his hand to prevent his dozing, but soon had the intense delight and satisfaction of seeing him softened and melted into tears." He became a true penitent, and soon found peace through faith in Jesus, declaring that all his sufferings were more than repaid by the discovery of the preciousness of the Saviour, whose blood alone had bought his peace. He lingered a short time, and died, trusting in His merits who had thus "plucked" him as "a brand from the burning."

Science and Literature.

Astronomy.

NOTICES FOR JULY, 1854.

BY G. C.

"On the summer night |
Has a smile of light,
And she sits on a sapphire throne;
Whilst the sweet winds lead her
With garlands of odour,
From the bud to the rose o'erblown."

So singeth Barry Cornwall, and there-with agree all who, delighting in the ever-varying face of nature, and the ever-moving panorama of sparkling magnificence that spans her beauteous

brow, observe her moods, thankfully reap harvests of blessings the product of her unwearied operations, and humbly set themselves to learn the wisdom and the truth shadowed forth in the arrangement, the order, and the glory of all heavenly and earthly objects. At this season, especially, night wears her "smile of light" from eve to early dawn, the glory of the full-orbed monarch of day being prolonged through extended twilights, and imitated in the intervening hours by the pale splendours of the changeable Queen of Night. From the 5th to the 13th of this month, this

gradual melting of sunlight, twilight, and moonlight into each other will afford a rich variety of tints to delight the eye of the painter or the poet, scattered with infinite profusion over land and sea, and clothing animate and inanimate nature with new beauties and attractions.

"For when the moon, refulgent lamp of night,
O'er heav'n's clear azure spreads her sacred
light,—

When not a breath disturbs the deep serene,
And not a cloud o'ercasts the solemn scene,—
Around her throne the vivid planets roll,
And stars unnumbered gild the glowing pole;
O'er the dark trees a yellower verdure shed,
And tip with silver every mountain's head;
Then shine the vales, the rocks in prospect rise;
A flood of glory bursts from all the skies;
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light."

HOWARD.

But the eye is not the only organ of sense that derives gratification in the warm and glowing halls of the summer palace of night. Our poet tells us of the "sweet winds" that

"Lead her

With garlands of odour;"

(enough to set poor "town-imprisoned men" a-longing for the aromatic atmosphere of thyme-banks and honeysuckle hedgerows;) and we may add that connected with the fragrant and health-invigorating balminess of the summer's eve, to the reality of which we bear our humble testimony, we have more than once experienced a delicious dreaminess stealing over the soul through the organ of hearing, while great nature was, as it were, "lulling herself to rest." The dying out of the "busy hum of men;" the decadence of the freakish, breezy air to stillness indescribable; the sensibly increased buzzing of insect life just before settling into silence; the listless listening for the last twitter of the last swallow on the wing; the furtive, half-suppressed, mouse-like squeak of the timid bat; the last laugh of childish glee that the dusky air carries to the ear from the latest returning truant-seeker of blue balls:—all these past, dame nature sinks to repose, only half shrouded in her grey mantle; and if we sleep not with her, we carry away something of the happy calm that pervades her empire, rendered doubly serene and ineffable when we lift our gaze to the sparkling firmament, and feel, as we trace the steady, unceasing, untiring motions of the heavenly orbs, that the Eye that slumbers not nor sleeps, and the ever-working Hand of Almighty Power, still keep watch and guard through all his universe. The reflection makes more blissful the hour of our own retirement, and lends vigour to our confidence, and warmth to our love towards the One Supreme Ruler—our Father in heaven.

The Sun rises on the 1st at Greenwich

at forty-eight minutes after three, and sets at eighteen minutes after eight; on the 16th he rises at three minutes past four, and sets at eight minutes past eight; on the 31st he rises at twenty-four minutes after four, and sets at thirteen minutes before eight, and that day will be one hour and seven minutes shorter than the first day of the month. The earth reaches its greatest distance from the sun on July 1st, being then 96,592,500 miles off; by the 31st that distance will be diminished about 185,000 miles. The sun's altitude at noon diminishes during the same period about five degrees—from $61\frac{1}{2}^{\circ}$ to $52\frac{1}{2}^{\circ}$ above the horizon. He passes out of the sign Cancer into Leo on the 23rd.

The Moon is full on the 10th and new on the 25th. She sets on the 2nd at thirty-five minutes past eleven at night, and rises on the 9th at thirteen minutes past nine. She rises on the 16th at twenty-four minutes past eleven, loses herself in the light of the sun on the 24th, and re-appears in the twilight of the 26th, when her beautiful crescent will adorn the western sky for more than an hour after sunset. On the 30th she will set at ten minutes past ten.

Mercury, in the same sign as the sun at the beginning of the month, sets one hour and twenty-four minutes after him on the 1st. He draws rapidly nearer to him, however, by the 12th, and becomes invisible to the end of the month. On the last day he is in inferior conjunction with the sun.

Venus rises and sets before the sun; is consequently a morning star, and may be seen to advantage at any time between two o'clock and sunrise. On the 11th she is near to Saturn, both being in the sign Taurus, and not far from the bright star Aldebaran, or the bull's eye.

Mars is now in Virgo, and, as he sets before midnight from the 1st, cannot be advantageously observed during the long twilight of the July evenings. On the last day he will set at ten minutes before ten, and will be near the moon on the 2nd and 30th.

Jupiter shines brilliantly low down in the southern sky, all night at the beginning of the month; but on the 17th begins to set before sunrise, in the south-west by west.

Saturn does not rise until after midnight all through the month. His altitude when on the meridian on the 16th, being about fifty-nine degrees, while that of Jupiter on the same day is only sixteen and a half degrees.

Uranus remains in Aries, and on the last day rises at forty-eight minutes past ten at night.

Natural History.

NOTICES FOR JULY, 1854.

BY S. HEREMAN.

" 'Tis glorious summer, and the brilliant sun
Looks down in splendour on the earth below;
Lakes, meadows, mountains, glisten in his
glow,
And triumph in the smile which they have won.
Grandeur and rich magnificence appear
Profusely scattered with indulgent hand;
And man, for whom these benefits were planned,
Blesses the God whose wonders shine so clear.
Then say not, discontented one, that earth
Contains no image to allure the soul
To gladness. Awake, and listen to the mirth
Of birds, and catch refinement from the
whole;
So shall the heart, made liberal and free,
Exult and bound with generous ecstasy."

JULY, the Saxon hay-month, is commonly the hottest month in the year. The vegetable kingdom is now in full glory; more plants are now in bloom than in any other period of the summer. The enchanter's nightshade may be found in damp, shady situations. Several species of duck and club rush, pond weed, water parsnip, rush, water dropwort, water-plantain, bladder-wort, reed, brook weed, water starwort, and charads, may all be found plentifully in marshes, rivulets, and stagnant pools. This is an important month for observing the different grasses, most of which are in flower. The canary-grass, which, with many other kinds, may be found in uncultivated places, in meadows, and pasture fields; the cat's-tail, fox-tail, bent-grass, meadow-grass, quaking-grass, fescue-grass, pink-leaved hair-grass, cock's-foot prickling-grass, are now abundant. On sandy banks—several species of speedwell and bell-flowers, with multitudes of others, abound. On roadsides—yarrow and mallows. Hedges are filled goose-grass or cleavers, and nettles. And in corn-fields the blue-bottle, camomile, and bird-weed, are everywhere seen. This, too, is the month for the appearance of the puff-ball and the common mushroom; and towards the end truffles come into season.

Amongst birds—the cuckoo is seldom heard later than the first week; the nightingale now seldom utters any other noise than croaking; the sky-lark, the wood-lark, and the thrush, still continue their song; as does also the black-cap, and the reed and sedge warblers; the stone-curve whistles occasionally very late at night; the quail utters its two or three singular notes during the day, and through a greater part of the night. Young bullfinches fly, and young partridges may be seen running in every direction.

Insects are sporting in myriads on every hand. Gardens and fields swarm with butterflies during the day, and with moths during the night. The tiger-moth now appears; the humming-bird moth may be seen mornings and evenings, darting from flower to flower with something of the swiftness of its feathered namesake of the tropics; also the gamma-moth may be found both in fields and gardens; in long grass and strawberry beds is the large yellow-underwing moth. Numbers also of ichneumonidæ now fly about in search of caterpillars in which to lay their eggs. The hoary-beetle is to be seen; and, towards the end, the four-spotted carrion-beetle may be observed in the evenings, hovering under hedges or in thick woods, searching for dead animals. Cattle flies—two species of which resemble the common house fly—now begin to torment horses and other animals. The harvest bug and the midge become very troublesome; and the great horse-fly appears. Glow-worms almost cease to emit their light after the middle of the month; and cockchafers are very numerous, feeding upon timber trees.

Sacred Botany.

BY SAMUEL HEREMAN.

THE RUSH, BULRUSH, AND PAPER REED.

(Second article.)

THE first mention in Scripture of the bulrush (*goma*) is in connection with the preservation of the infant Moses, described in Exodus ii. Of the race of monarchs who successively oppressed the Israelites during the period when this interesting circumstance took place, we know little; yet, imperfect as is our knowledge of Egyptian history, it is pretty clear that the descendants of Israel inhabited for many years the fertile delta (called the "Land of Goshen") which lay on the eastern side of the Nile, in the Heliopolis, or On-nome, and had there prospered exceedingly under (as is supposed by Mr. Wilkins and others) the mild and glorious reigns of Osirtisen the First, and his immediate successors, Amung-m-gori (perhaps Sesostris the Great) and Osirtisen the Second.† Un-

* The previous article will be found in the Magazine for November, 1853, p. 446.

† According to Herodotus and other ancient writers, Sesostris the Great (Sesothis was his Egyptian name) began to reign over Egypt about 1700 years B.C., and reigned fifty years; he was a man of great stature, nearly seven feet high, and is supposed to be the third sovereign of the Theban or Diospolitan dynasty; the first is thought to be

der the government of the first of these monarchs, the patriarch Joseph was sold into Egypt to Potiphar, an honourable person in the Egyptian Court. After a lapse of time, those remarkable overflows of the Nile took place which appear to have continued during seven successive years, and to have so fertilised the land, that it literally brought forth by handfuls.* These prosperous years were succeeded by seven others, in which there was a total cessation of the overflowing of the river, arising, as is supposed, from a deficiency of rain in the countries through which the Nile passes; on which account the ground became parched and barren, causing a general and distressing dearth. Through the wise counsels of Joseph, however, the inhabitants were not only saved from perishing, but this very sterility proved a means of enriching and increasing Egypt's greatness.—(Gen. xli.) In consequence, this young man was elevated to the rank of governor or regent over Lower Egypt, which office he retained, with credit to himself and real benefit to his adopted country during the remainder of his life, which terminated, according to Dr. Hales, about 1792 years before the Christian era. During the continuance of the famine, Joseph's father and brothers, with their families, settled in "Goshen," and probably one of the brothers was appointed bailiff over the king's grazing farm.—(Gen. xlvii. 6.)

As a proof of the amazing fertility of even modern Egypt, it may be noticed, that notwithstanding the little attention which has been paid for so many ages to agriculture, yet the surface of the Delta consists, at the present day, of a pure black soil, free from stones, of a tenacious and unctuous nature, and so rich that a crop of rice and a crop of barley can be obtained in one year from the same ground without the addition of manure.

Until the period of the aforementioned famine, all landed property in that country was the absolute right of the owners; but the whole was at that time transferred to the government.—(Gen. xlvii. 20.) The king, however, made no other use of this transfer than to let the land to the

same owners, who paid into the king's treasury annually for its use, one-fifth of the produce as a tax.—(Gen. xlvii. 26); and this custom was continued in successive ages. It was observed in the time of Moses. Herodotus, also, who flourished in the fifth century before the Christian era, as well as Strabo, testify to its existence in their days.

Of the monarchs of this dynasty who reigned during the latter part of Joseph's life, very little is known; the first, Amung-m-gori (perhaps Sesostris the Great) appears, according to Mr. Wilkinson, to have been a great encourager of agriculture and mining, as, probably, was also Osirtisen the Second. Dr. Hales places a queen in this period, who, according to Herodotus, after destroying by stratagem a number of Egyptian nobles who had murdered her brother, put an end to her own existence; but whether the dynasty terminated with her, or was continued through several others, is uncertain, history being silent on the subject. This popular dynasty originated in Thebes or No (Ezekiel xxx. 14), a very large city, the building of which has been attributed to Osiris,† but others think that to Busiris II. it owed much of its grandeur. It is certainly the most ancient and renowned of any city in Egypt, and might probably have been founded in the first instance by the earliest settlers, Mizraim and his family.‡ The original name of it was Diospolis, or the City of Jupiter, on account of its being devoted to the worship of that imaginary deity. This city was the metropolis of the country of Egypt, far eclipsing all the metropolitan cities which arose in Middle and Lower Egypt.†

Of the sovereigns which succeeded this dynasty, no certain accounts are known, but it is generally believed that at its close the new king that knew not Joseph arose (Exodus i. 8), commencing a series of oppressions, which were continued without mitigation through several consecutive reigns. Judging from the tenor of Scripture, it would seem the Israelites and many of the original inhabitants were disinherited, and placed

Sesonchoris; the second, Osirtisen, who perhaps first took the name of Pharaoh; and the third, Sesostris. According to Jewish chronology, Joseph was sold into Egypt about 1727 B.C., or twenty-seven years before the supposed reign of Sesostris,—Joseph being, at that time, about sixteen years of age.

* Dr. Shaw estimates the alluvial matter deposited by the Nile during its overflow to be equal to the one hundred and twentieth part of the volume of water which the river pours into the sea, and that the deposit is so rich as to be available as manure. Where the deposit is abundant the people mingle sand with it to diminish its strength.

† The Egyptians attributed the arts of agriculture to Osiris, one of their earliest kings, who is said to have been killed by his brother, and his wife, Isis, instituted his worship. Perhaps this is only a tradition of the first settlers in those parts. A bull or bull-calf was dedicated to him as the inventor of agriculture, and probably the plough. It was feigned that his soul passed into a bull that was black, that had a square mark on the forehead, an eagle on the back, and a white crescent on the side. Such an one was treated as a very god, and when he died all Egypt mourned until another was found, when the country was again filled with rejoicing.

‡ Ancient History of Egypt.

in a state of the most abject slavery. These cruelties ultimately led to the Israelites and many others quitting Egypt altogether, under the direction of Moses.

Behemoth as one of the mighty works of creation, yet making his bed amongst the coverts of the reeds (*papyrus*) and fens. Isaiah, when foretelling the calamities about to fall upon Egypt, describes these troubles under the figure of the rivers being dried up, and the sedge and paper reeds (*goma*) withering; and the same prophet, when speaking of swift sailing ships, calls them vessels of bulrushes (*goma*).

Besides the testimony of Holy Writ, every writer of antiquity furnishes information respecting the purposes to which this useful plant was applied. Herodotus, in his *Euterpe*, cap. 96, gives a tolerable account of the ships commonly used on the Nile in his day, which the Egyptians called "Baris;" and the same kind of boat is almost the only description used at the present time in Abyssinia, and there called "Tancoë." These vessels passing so swiftly over the water when the wind was fair, or when impelled by paddles or oars, are alluded to both in Job and Isaiah.* The method of building these ships and boats consisted in cutting planks of the Egyptian thorn (*Acacia Nilotica*, fig. 2.) of about three feet in length. These were so placed as to overlap each other, much in the same manner as similar work is performed in the present day; the planks were



Fig. 1.—Flowering Head of Papyrus.

—(Exodus xii.) This exode is supposed by Dr. Hales to have taken place in the reign of Ahmos, Ames, or Amasis—Moses being at that time about eighty years of age.

The second notice of this plant in Scripture is in Job viii. 11, where Baldad or Bildad, the Shuhite, is described as reasoning with the afflicted patriarch, and asks him whether the *goma* (*papyrus*, fig. 1) can grow without water? Job, in his reply, describes the rapid loss of his comforts and hopes in three distinct figures—the speed of a *post* with letters; the flight of an eagle after his prey; and the swift sailing of ships of *goma* (*papyrus*)—Job ix. 20; and in the final appeal made by the Almighty to this good man (Job xl. 21), he describes the



Fig. 2.—Acacia Nilotica.

* Symmachus, Aquila, and Theodocian, all agree that the bulrushes of Isaiah are the *goma*, or papyrus.

then bound fast to thick and long upright stakes; when thus fastened, benches or seats were placed upon them, and all the joints inside were filled with papyrus. They made a rudder which

Egyptians must have constructed some kinds of rafts or boats, to transport them over the Nile, and especially when the annual floods of that river rendered other modes of transit impossible.



Fig. 8.

passed through the reeds, the mast was formed of the thorn, and the sails of the papyrus-stalks, split and neatly woven together, giving the appearance, when completed, of fig. 3. The same author also describes vessels made of a framework of osiers and covered with skins, as sailing from Armenia to Babylon.*

Theophrastus furnishes similar information, telling us that the Egyptians make their boats of papyrus, and weave sails and ropes with the stalks of the plants (lib. iv. cap. 9); and Diodorus Siculus (*Bib. Hist.* lib. ii. cap. 17) confirms this information. And that there is no mistake in the papyrus being the plant made use of, Strabo concisely but accurately described it as a slender rod bearing a head of hairs in the form of a panicle at the top (*Geogr.*, lib. xvi). And Lucan, the poet, says, when the Nile overflows, the Memphian boat is constructed of the thirsty paper reed (lib. iv. 136).

Amongst their first ideas of ship-building, they would be likely to tie bundles of wood or papyrus together, and then, sitting upon them, would paddle themselves in whatever direction they pleased. That this was their contrivance, the discovery of a curious Mosaic pavement in the celebrated Temple of Fortune at Præneste, and now in the Barberini in Rome,† plainly testifies. The figure represents a man sitting across two bundles of paper reeds tied together, having in his hand a short double paddle, with which he propelled himself forward, his legs serving for oars (fig. 4). And Denon relates that the people in Upper Egypt often passed up and down the Nile by similar means, even as late as the time in which he wrote (*Voyage dans l'Egypte*). Isaac Casaubon also remarks, that the same practice is mentioned by Diodorus Siculus. A similar rude contrivance is mentioned by Belzoni, who relates, in page 62 of his work, that he



Fig. 4.

At what period navigation was first practised in Egypt it is not easy to say, but the first ship from that country of which we have any record, arrived in Greece 1512 years before the Christian era; but long prior to that time the

* Herod. *Clio*, c. 194.

"crossed to the island of Elephantine in a ferry-boat, made of branches (fronds) of palm trees, fastened together with small cords, and covered on the outside with a mat, pitched all over." This testimony, exactly agrees with what we should con-

† Monfaucon's *Antiquities*, vol. xiv.

ceive to be the next advance in the art of ship-building; the bundles of papyrus would be tied securely together at each end, so as to give it the appearance of a canoe, and then the whole would either be daubed over with pitch or bitumen, or else covered with skins or closely woven mats. That the above testimonies are correct, other figures found at Præneste serve to prove.

Achilles Tatius states that these boats were not larger than a person could carry on his shoulder, so that if there was a deficiency of water, they carried

represented as carrying the sacred ox, a visible representation of Osiris, the presiding Deity of their temples, the genius of production and preservation. An annual festival was also held in honour of this sacred ship (*De Isidæ et Osiridæ*, p. 358). The outer shell or hulk of this vessel was composed of rough pieces of wood, securely joined and fastened by four other pieces; others were then fixed across, and formed the deck; the interstices were well plugged with papyrus, and then the whole was pitched and tarred over, to prevent the



Fig. 5.

them to where there was a sufficient depth of water to float them. Heavier vessels would be unsuitable for the Nile, as in many places the mud approaches so near the surface (*Ach. Tat.*, lib. iv. p. 248).

Bruce describes, in his *Travels in Africa* (v. p. 6), the boat used by the Abyssinians, which exactly agrees with Pliny's account of those of Egypt. The plants used are tied firmly together, a piece of acacia tree being put in the bottom for a keel, to which the plants are joined; they are then gathered up at the stem and stern, and the ends tied fast there;—the vessel then resembles fig. 5.

The larger vessels and ships of burden also would at first have only a keel of thorn tree, and the sides of the paper reeds. Afterwards the frame-work would altogether consist of wood, having the joints and crevices calked with papyrus. Belzoni's account of the boat that he hired to carry him over the lake Moeris, corresponds with the above description, being, according to Herodotus, like that called by the ancients "Baris," or "Boat of Charon," which was the vessel in which the Egyptians carried their dead to the place of burial, and also for other purposes still more sacred, as appears in all the hieroglyphics of Egypt. According to Plutarch, it was used in all sacred rites, and is frequently

possibility of water entering (*Belzoni*, p. 380). This vessel, when finished, appeared like fig. 6.

Thus the united testimony of all ancient writers agrees with that of the Bible, as to the value and usefulness of the paper reed or bulrush, and serves to confirm the oft-repeated assertion, that the weeds which choke up our rivers, and beset the pathways on which we tread, are either



Fig. 6.

important as connecting links in creation, or may be converted into uses valuable either in the arts or manufactures of life;—so rich are we provided for in this life, as well as for that which is to come, by Him who first spake the world into existence, and still upholds all things by the word of his power.

"Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!
From thee departing, we are lost, and rove
At random, without honour, hope, or end,
From thee is all that soothes the life of man,
His high endeavour, and his glad success,
His strength to suffer, and his will to serve—
Thou art, of all thy gifts, thyself the crown."

Notices of New Books.

A Memoir of the Rev. James Crabb, late of Southampton. By John Rudall, of Lincoln's Inn, Barrister-at-Law. London: Walton and Maberly.

AN interesting memorial of a Christian philanthropist, by one who knew him well, and who is content, after a short introduction, to let him speak for himself; occasionally, however, making a few explanatory remarks. The materials from which the memoir has been drawn are—1st, three diaries kept by Mr. Crabb—one commencing in the month of February, 1791, when he joined the Wesleyan Methodists, and terminating in the month of January, 1793; another commencing in the month of January, 1795, when he became an itinerant preacher, and ending in the month of December, 1798; and the other, commencing in the year 1818, and continued with some interruption to 1825. 2ndly, a large collection of letters; 3rdly, a rough sketch of his life, which he drew up during his last illness. Mr. Crabb was neither a scholar nor a divine, in the common acceptation of these terms; but he was better than either. He was a sincere believer and an earnest worker, who laboured assiduously and successfully on behalf of his Great Master. It is not generally known that he was the honoured instrument made use of by God in the conversion of Elizabeth Wallbridge, the "Dairymen's Daughter" of Legh Richmond. An affectionate letter to her brother, acknowledging this fact, is given in the volume before us, which we shall take the liberty of inserting in our pages, as also other extracts from the volume, at some future time. Several useful institutions were commenced by Mr. Crabb for the benefit of the poor. As the originator and patron of the society for the religious instruction and social improvement of the gipsy tribes, and a school for their children, he is well known. We commend the volume to the attention of all. Methodists especially will derive much pleasure and profit in its perusal. We wish it an extensive circulation.

The Rev. William Jay. A Memoir by the Rev. S. S. Wilson, a member of his congregation. With an Appendix, containing Remarkable Passages selected from his Discourses. London: Binn and Goodwin.

WE regard this volume as the precursor to a more extended biography to be published of this "God-made minister." As such it will repay perusal. The "Scraps and Incidents" are very interesting; and the "Gem Thoughts" given in the appendix will, we doubt not, become "household words," repeated again and again, so that this good man's sayings will abide, though he has himself departed from amongst us.

Morning Dew Drops. By Mrs. Clara Lucas Balfour, with Introduction by Mrs. Harriet Beecher Stowe. London: W. and F. G. Cash.

WHOEVER has listened to the charming lectures of Mrs. Balfour will need no recommendation of ours to induce them to purchase her book. There is such a happy combination of the interesting and the instructive, set forth in chaste, and, sometimes, elegant language, with a most winning manner in all that she utters, that we would almost defy any one to resist the fascination. In "Morning Dew Drops" we have twenty-one chapters, each of which may be regarded as a kindly instructive lecture to the young on the advantages of temperance. Many a beautiful flower, and many a precious bud, has been blighted and destroyed by the distillations of intemperance; let us hope that these lessons will be refreshing and invigorating to multitudes of young readers, causing beauty and fragrance to break forth on every hand.

A suitable introduction from the pen of the justly celebrated Mrs. H. B. Stowe is added to the work, and the whole is dedicated to the Juveniles of the United Kingdom. It forms a handsome presentation volume, and we should be glad to hear that a hundred thousand are in circulation.

Correspondence.

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

INCENTIVES TO CHRISTIAN USEFULNESS.

MY DEAR MRS. ***—I have an hour to redeem my pledge, as it, regards writ-

ing to you concerning my Leeds appointment, which I find is Spitalfields and the old Chapel, on the 11th of October.

Now, then, I should not be guilty of a very heinous crime were I to conclude my letter in the usual form, and write no

more, because I have informed you, according to promise, when I am planned for Leeds. But I should not have filled up my hour, nor indeed should I have emptied my heart. When I know that I can gratify a friend (and of Mrs. *** I have no doubt), I feel a degree of pleasure of a superior kind in affording such a gratification. What, cannot I say one word that will be useful? What, not write one line in an hour, which will bear perusing with some degree of profit?—Surely.—Blessed Jesus, send forth the Comforter, the Spirit of truth, and let the words of my pen and the meditations of my heart (communicated through the pen) be acceptable to God and profitable to my sister's soul.

When I look at your restored health, when I heard of your company, your toils, your pleasures, and your honours at the Conference, I could not but exclaim, "Hail! highly favoured of the Lord; blessed art thou among women." You did not entertain angels from heaven, but you entertained the "angels of the churches and the glory of Christ." You entertained those messengers of mercy and ministers of Christ: thus it would be not only a gratification to your own soul, but would give pleasure to their attending angels; and, what is better than all, would meet the smile of their Master, and the approbation of your God. It was a kind providence that placed you where you are, and no doubt placed you there for the high purposes of securing a glorious salvation, and successfully promoting the salvation of others. Your "lines have fallen in pleasant places," you "have a goodly heritage;" and I trust you will fully answer the purposes of God, and live a life entirely devoted to his service. O I could like to see my friends all alive and *always* alive to God, especially those who are younger than myself. I want to see those who are to live when I am dead, more qualified and more disposed to carry on the work of the Lord than I have been. I could like to leave the Church filled, and (if you will allow me a little Irish) *filling* with souls more wise, more holy, more zealous, more active, and more useful than the fathers and mothers who preceded them. I wish, therefore, that my valued friend and sister may take the lead in deep experience of the "deep things of God;" and as far as her domestic duties permit, to be as generally useful as her grace, her time, and her talents will enable her to be. And why not? She is the object of the favour of Christ; she is the subject of his grace; she is a servant in his house; she is a child in his family; she is an heir of his kingdom, and, therefore, is under un-

speakable obligations to "glorify him with (her) body and spirit, which are his." Why not? She has a head to devise schemes of mercy; she has a heart to feel; she has a tongue to speak; she has a hand to help forward the cause of God; she can beam with mild glory in her circle, and be a "burning and shining light" in her day and generation.

And how is it possible?—Quite possible! The throne of grace is open to her at all times. The blood of sprinkling pleads. The Spirit of God visits, and would not be a transient guest. The promises of God attract. The ministers of Christ invite. Flying moments urge. An advancing eternity impresses with awful weight. Zealous Christians stimulate. Dying sinners rouse the most dormant feelings, that we may endeavour to "save their souls from death," and, under God, "to cover a multitude of sins." And there is for her encouragement all the assistance, all the directions, all the salvation contained in the oft repeated text, viz.—"The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost:" and with this salvation, what is it that a Christian cannot do, cannot suffer, cannot enjoy, in the will of God?

But the clock strikes—a call is heard—"come down." My paper is bad; my pen is not good; my time is done; my subject unfinished; my sheet unfilled. And with all these complaints, my heart breathes still its best wishes for the comfort and prosperity, the health, the life, the happiness of Mr. *** and yourself: and when time shall be no more, may I meet you at the right hand of God, is the earnest prayer of

Your friend in Christ,

W. DAWSON.

Barnbou, September 29, 1825.

RELIGIOUS AND MORAL PRE-EMINENCE OF ENGLAND OVER CONTINENTAL COUNTRIES.

DEAR SIR,—To be in London and able to attend what are termed the May Meetings, must be by the Christian and the philanthropist esteemed a high privilege. Indeed, that mind is not to be envied which can look upon those annual gatherings with indifference and unconcern. Some there may be, and Englishmen too, who oppose the objects which so deeply interest the large majority of our countrymen, and ridicule those who are actively engaged in promoting institutions that are a blessing to the world, while they are the glory of our land. With thinkers such as these (if they think at all), neither you, nor your

readers hold any sympathy; their patriotism and good sense are more than questionable,—their example or opinions no religious man would feel disposed to follow.

The truest Christian is the soundest patriot. For "Righteousness exalteth a nation, but sin is a reproach to any people;" and he who honours his Creator the most, is he who is foremost in promoting every work which advances the intelligence and the happiness, both present and future, of his fellow creatures. A true Englishman is proud of his country. The historian records with delight its rise from insignificance, poverty, weakness, and barbarism, to importance, wealth, strength, and civilisation. The philosopher, artist, warrior, and politician, dwell with feelings of no ordinary gratification upon the long list of admirable men whose deeds shed lustre over every page of its wonderful history.

There is yet another character who feels an equal interest, who loves his country with an equal ardour, and is ready to make equal sacrifices for its welfare:—THE CHRISTIAN. It is possible that he may combine in his own person all the attainments and virtues of the others; there is nothing in his religion, whatever may be the mistaken views of others, to prevent his attaining to the erudition of the historian, the profundity of the philosopher, the excellency of the artist, the highest attainments of science, the courage of the soldier, or the skill of the politician. He feels deeply interested in every movement in which the well-being and glory of his country is concerned; he abhors war, and never draws the sword unless compelled; he hates tyranny, and gives to others the liberty he loves. His political creed is comprehended in very few words, but they are words of importance, they originate and proceed from his Creator, whose law is his delight. "Do unto others as ye would that others should do unto you." He knows that if this were adopted by the world, and men acted out the divine and god-like principle contained in that brief sentence, nation would not rise up against nation; the sword would rust in its scabbard, or if taken out, it would be to form it into the sickle or the pruning hook. In the world there would be no fighting, cruelty, or bloodshed. In the church no jealousies, envyings, or strife; no lording it over God's heritage, or brother going to law with brother. In families, contention, suspicion, and unkindness would be banished by peace, unity, and love.

The weapon he wields is the sword of the Spirit.

The law he would establish is the law of kindness.

The statute-book he would circulate for the rule of life is the Word of God.

The arms he employs draw no blood, inflict no pain—yet they are powerful, through God, to the pulling down of strongholds.

The Christian knows that the Bible is the friend of universal man, and the tyrant's greatest foe. Its precepts are adapted to all people—its laws are suited to all nations. Where it rules the clatter of war is not heard—the cannon's thunder never roars. Within its influence, rapine, murder, and robbery cannot riot; slavery is banished, and man sees in man—whatever may be the clime of his birth or the colour of his skin—nothing but a friend and a brother.

The names of Cæsar, Blücher, Napoleon, Nelson, and Wellington, are great; they hold, and will continue to hold, a high place in the page of history,—yet, bright and glorious as these names may be, how many there are who would prefer those of Cicero, Luther, Bacon, Newton, Milton, Howard, or Wesley!

The triumphs of the Bible over nations and individuals are more wonderful than those of the sword. No wonder that so many assemble in the magnificent metropolis of our beloved country in the beautiful month of May, to hear what progress has been made in the work of peace and civilisation.

If the Christian at any time could be pardoned for feeling proud of his country, it would surely be at these annual gatherings. Nature herself is casting off the leafless poverty of winter, and clothing herself in her beautiful attire. The churches, too, come forth in their glory, and put forward their beloved pastors, their venerable fathers, and their honoured sons. London, busy London, sends forth its thousands, and a whole month is consecrated to the great work of universal philanthropy and Christian benevolence.

London presents a spectacle on these occasions to be witnessed in no other land. The highest dignitaries of the church, the noblest pillars of the aristocracy, the wealthiest commoners of the empire, feel it a privilege to mingle with the humbler classes of the community, and, on the same platform, advocate the cause of evangelical truth. We who live at a distance could sometimes envy you the pleasure of attending these festivals of the intellect and of the heart. We are not, however, cut off from all participation in your rich enjoyments. This land of ours is a professedly Christian country—consequently, a free country; we have free institutions and a free press. This

latter blessing puts into our hands and before our eyes that which you hear. Nor is this without advantage. At our leisure we read of the wonderful effects produced by the preaching of truth—the progress of temperance—the circulation of the Scriptures, and its silent, yet glorious, triumphs over vice, ignorance, and superstition.

If the facts so interesting and so important, which are on these occasions brought before the various meetings, were confined to those assemblies, vast as they are, the benefit would be comparatively limited; but by the liberality of the conductors of a free press, those facts and details are circulated through the length and breadth of the empire; yet, notwithstanding these advantages, there are many points unread and unknown to thousands, even of the religious public. If you consider the following statistics of murders which have taken place in the various countries enumerated, and which I gathered from a speech delivered at one of the meetings, interesting to your readers, I place them at your disposal. It is probable that many of your subscribers will be as interested and as surprised as myself on reading the statement.

Number of persons committed for murder in one million of the population:—

England, last census	4
Belgium	18
Ireland, a few years since	45
Do., during the last seven years .	19
Sardinia	20
Bavaria	30
or, including homicides	68
France	31
Austria	36
Tuscany	42
Lombardy	45
Italy	75
Sicily	90
Papal States	100
Naples	200

After reading this, who will not join in the sentiment—

England, with all thy faults, I love thee still.

We may indeed feel thankful that we are Englishmen; but the question may be asked, and I for one should like to see it answered in your periodical,—

From what causes do the murders committed in the several countries enumerated in the foregoing list so far exceed in number those which take place in England?

I am, dear Sir, yours truly,

EDMUND HEELEY.

Birmingham, May 23rd, 1854.

LETTER

FROM A LEADER TO A MEMBER IN TROUBLE THROUGH UNKIND TREATMENT BY A NEAR RELATIVE.

MY DEAR SISTER,—Your letter has reached me by this morning's post, and I lose no time in replying.

Your position, I am aware, must have been a very painful one. To have differences with any one is distressing to a Christian, but especially when they occur between such near relatives as a ———. You have arrived, however, at a period of life when the judgment is more able to regulate the feelings than at an early age. You are better able to make allowances for the irritability of temper and strong feelings of one who is so near to you, than you could have done when you had not had the same experience as you now have. Affection and Christian piety will enable you, I trust, to bear up under this painful trial; which is one among "all things" that work together for your good, if you continue to "love God."

I rejoice to learn that your "mind has been more composed" since you left ———, and that you "had much of the presence of God." He it is who says, "In all thy ways acknowledge him;" and who adds for your encouragement and consolation, "and he shall direct thy paths;" that is, if in all thy ways thou acknowledge him. And how is that to be done? By prayer, faith, confidence in him, submission to him, obedience. He will have us subject to himself. Our own will must rest upon his will. What is the will of the Lord concerning me? It is unquestionably my "sanctification;" and, in order to that, my mortification. God will mortify his children in some way or other, to humble and prove them and show them what is in their heart; that he may be gracious unto them. And he asks not any of them in what way they will choose to be mortified; for mortification would scarcely be worthy of the name were they to have a choice in the matter. No; it is for *him* to choose and determine, for *them* to submit. Happy are they who submit without murmuring. Can you do that? The Lord help you!

As for the future, say with the psalmist, "Thou shalt guide me with thy counsel, and afterwards receive me to glory." Say with Jesus, "Father not my will, but *thine*, be done." And say with Job, "When he hath tried me I shall come forth as gold." Pray for a resigned, relying, and loving heart.

May "grace, mercy, and peace," be yours for evermore.

I am yours, in the Lord,

LEADER.

Our Children.

A WORD TO THE TEACHER.

I WOULD not have the Sunday-school teacher feel that the children gathered around him are high-handed sinners, but little better than fallen spirits,—that they are to be treated harshly, or scolded into holiness; no such thing: but I would have him understand, before he begins the work, that he is about to deal with depraved hearts;—hearts that will not naturally rise to heaven, nor will they cherish and love the light of the Gospel as you pour it into their hearts. The heart of man is depraved. The earliest workings of the soul show that sin is there. You cannot find the time when the soul rises naturally to God in grateful worship and love; and while you will be careful to let your religion appear as sincere, as amiable, as pleasant, as you can, never forget that you are teaching a company of sinners. Go on this principle in preparing to teach; go on this principle in communicating instruction. Instruct them as sinners; feel for them as sinners, pray for them as sinners. If you go on any other principle, you will stop short of the great point aimed at,—the renewing of the heart by the Holy Spirit. Go on any other principle, and you will soon become discouraged; that tree which you have so assiduously and so carefully watered, does not bring forth the fruits of holiness. It is owing, in a great measure, to our keeping this line between converted and unconverted men so distinct and clear, that this land has been so abundantly blessed with frequent and powerful revivals of religion.—*Todd.*

THE FRUIT OF PARENTAL EXPOSTULATION.

ON my return home one evening, my wife told me that her daughter had behaved very ill, and been so rebellious and obstinate, that she had been constrained to correct her. In consequence I took her between my knees and began to talk to her. I told her she had often heard that she was a sinner against God; that sin was breaking the commandments of God; that he had commanded her to honour and obey her father and mother: but that she had disobeyed her mother, and thus sinned against God, and made him angry at her,—far more angry than her mother had been; that she had also often heard that she must have a new heart or disposition; that if her heart or disposition were not wicked, she would not thus want a new one; but that her obstinate, rebellious conduct to her

mother (with some other instances which I mentioned) showed that her heart was wicked; that she therefore wanted both forgiveness of sins, and a new heart, without which she could not be happy in another world after death. I went on to talk with her, in language suited to her age, concerning the love, and mercy, and grace of Christ, in a manner which I cannot particularly describe; but my heart was much engaged, and *out of the abundance of my heart my mouth spoke*; and I concluded with pressing it upon her constantly to pray to Jesus Christ to forgive her sins; to give her a new heart, and not to let her die till he had indeed done so.

I have good ground to believe that from that time to her death, no day passed in which she did not, alone, more than once, and with apparent earnestness, pray to Jesus Christ to this effect; adding petitions for her father, mother, and brothers, and for her nurse,—to whom she was much attached. At times we overheard her in her little room to which she used to retire; and on some occasions her prayers were accompanied with sobs and tears. Once she was guilty of an untruth; and I reasoned and expostulated with her on the wickedness of lying. I almost seem now to hear her subsequent confessions in her retirements,—her cries for forgiveness,—her prayers for a new and a better heart, and that “she might not die before her new heart came.” In short, there was everything in miniature which I ever witnessed or read of in an adult penitent; and certainly there were fruits meet for repentance,—for nothing reprehensible afterward occurred in her conduct.—*Rev. T. Scott.* [This child died at the age of four and a half years.]

PARENTS, PRAY FOR YOUR CHILDREN.

T. S. was a poor but pious and devoted man, and a highly esteemed member of my class. He was regular in his attendance, and indeed, unless he was unavoidably detained, the corner he had selected for himself was never vacant when the class met. On one of the monthly prayer meeting nights I observed him to be more than usually earnest in his entreaties at the Throne of Grace on the behalf of his family; and, on our way home, after the meeting, he told me of the distress and sorrow of his heart at the wickedness of his eldest son, whom he described as a terror to the family; adding, “I fear he will break my heart.” On reaching the point

of the road where we usually exchanged a few parting words, I tried to comfort him by referring to the unfathomable mercy of God, and the all-sufficiency of the precious atonement of Christ, and exhorted him to pray on; and then added, "I have faith in God's promise, and he will hear—he will answer; pray on." He seemed to be encouraged, and parted with me, saying, "Bless the Lord, I believe he has saved me. Rebel as I was,—and I know he can save him—I will pray on." He was absent from class two weeks, but came again on the third night. On inquiring the cause of his absence, and expressing regret that my other duties made it impossible for me to visit him, he made the following gratifying statement:—

"Oh, sir, I have had reason to prove the truth of your words, when I last parted with you. A few days after that,

my son was taken ill, and the doctor said he would die. I thought of his poor soul, but was afraid to speak to him. But I cried to the Lord, and he helped me. I went to his bed-side and said, 'Tom, shall I read to you?' 'Yes, do, father,' he said. I then read about Jesus, Zaccheus, and the Prodigal. Finding he was attentive, and seemed alarmed at the thought of death, I said, 'Tom, shall I pray for you?' 'Oh yes! yes, father; do pray for me!' and it was the most blessed thing I ever had to do in my life, to read and pray with him before I went to work in the morning, and when I came home at night. And all day long I lifted up my heart for him. Glory be to God, he answered my poor prayers, and pardoned his sins, and set his soul at liberty. He lived a few days happy in Jesus, and then died rejoicing. Glory be to God!"

T. W.

Miscellaneous.

HUGH MILLER, ON THE CALL TO THE MINISTRY.

I HAD no wish, and no peculiar fitness, to be either lawyer or doctor; and as for the church, that was too serious a direction to look in for one's bread, unless one could honestly regard one's self as called to the church's proper work; and I could not. There, said my uncles, you are perfectly right; better be a poor mason—better be anything honest, however humble, than an *uncalled* minister. How very strong the hold taken of the mind, in some cases, by hereditary convictions, of which the ordinary conduct shows little apparent trace! I had, for the last few years, been a wild boy—not without my share of respect for Donald Roy's religion, but possessed of none of Donald's seriousness; and yet here was his belief in this special matter lying so strongly entrenched in the recesses of my mind, that no consideration whatever could have induced me to outrage it by obtruding my unworthiness on the church. Though, perhaps, overstrained in many of its older forms, I fain wish the conviction, in at least some of its better modifications, were more general now. It might be well for all the Protestant churches practically to hold, with uncles James and Sandy, that true ministers cannot be manufactured out of ordinary men—men ordinary in talent and character—in a given number of years, and then passed by the

imposition of hands into the sacred office; but that, on the contrary, ministers, when real, are all special creations of the grace of God. I may add, that in a belief of this kind, deeply implanted in the popular mind of Scotland, the strength of our recent church controversy mainly lay.—*My Schools and Schoolmasters; or, the Story of my Education.* By HUGH MILLER.

INHERENT CRUELTY OF POPERY.

"Am I uncharitable?" Come with us, then, into the Chapter-house. Look at that large fresco-painting representing the Church militant and the Church triumphant. On one side, the pope and the emperor on thrones, surrounded by bishops and other persons of distinction, are watching a pack of dogs as they drive away from a flock of sheep some ravenous wolves. These dogs of the Lord (*Domini canes*) are black and white, the colours of the Dominicans whom they represent. The wolves whom they are destroying, tearing open their bowels in the fiercest canine fashion, depict the Waldenses and other heretics; while the sheep are the good papists imperilled by their wicked errors! In the corner of the fresco, some of the heretics are represented as having been converted, and in the act of destroying their erroneous books, while St. Dominic above is leading the elect to St. Peter, who keeps the gate of heaven. Our conductor, the sacristan, seemed much amused, as,

shrugging my shoulders at the hard measure dealt out to my wolfish brethren, I exclaimed, *I poeri heretici!* Here, then, are the persecutions of Popery, in England often denied as fabulous, publicly commemorated in the fresco of a Romanist church, and gloried in as one of the virtues of the Dominicans. Would Protestants be guilty of vulgar uncharitableness in calling them sanguinary bloodhounds? It would be unnecessary, as it is the character they give themselves."—*The Land of the Forum and the Vatican*, by Newman Hall, p. 84.

The preceding extract describes a fresco painting in the Chapter-house of the church of St. Maria Novella, in the city of Florence. Such a painting is not peculiar to Florence. The walls of the *Sala Regia*, a sort of splendid anti-chamber to the Pauline and Sistine chapels at Rome, are decorated with pictures of the massacre of St. Bartholomew's day, in fresco.—See "*Rome, its Wonders and Worship*," p. 77. As soon as the pope of that day received the news of the slaughter of the heretics in France, he went from St. Mark's to St. Peter's in solemn supplication, and, ordaining a jubilee for the whole world, incited the nations to pray for the religion and king of France, desiring that so copious a loss of bad blood might be productive of health to so sickly a kingdom. He had a medal struck, as well as the picture made, in commemoration of the horrible event.—See "*The Romanism of Italy*," by Sir C. E. Eardley, p. 47.

CHRISTIANITY IN HUMBLE LIFE.

I HAVE no doubt that there is more Christianity in London than we see or suspect. We can see Christianity only when it flashes from on high. We cannot see those beautiful lights that are shining in lowly and miserable places, in the forms of patience, meekness, gentleness, battling with hunger and nakedness, and cold,—unknown martyrs. There is many a martyr in a London cellar whose praise the trumpet does not sound, whose commendations the newspaper column does not record; and where, perhaps, we say, "I only am left alone;" we may have in our parish, in our neighbourhood, seven thousand unseen by us, but seen by the all-seeing God, who have never bowed the knee to Baal. It is thus that, because piety is much of it necessarily hidden, the righteous do not now shine forth in the kingdom of their Father. These flowers are hidden because they are in the sequestered nooks of the world. These diamonds are now encrusted with poverty, and therefore they cannot responsibly reflect the light of the sun. Were

men of real religion placed in the high places of the world, a little religion would go a great way; but when real religion is placed amidst the pressure of narrow circumstances, it takes a great deal to penetrate the thick cloak, and make itself to be seen, and felt from afar. Place a single candle on the spire of a cathedral, and thousands can see it; place a burning and a shining light at the bottom of a coal mine, and only half a dozen miners can see it. God's people are in a subterranean crypt of this great life of ours. By and by they shall be lifted up into the grand cathedral itself, and there they "shall shine forth in the kingdom of their Father."—DR. CUMMING.

THE SPIRIT OF SUCCESSFUL PREACHING.

TRUE preaching is first of all the preaching which comes from the heart. Our sermons ought to be the overflowing of a full cup. May God make us all like Stephen, "men full of faith and of the Holy Ghost." Then shall none be able to resist the wisdom and the spirit by which we speak. Let us ask of God, that he would give us to believe with all our heart, and with all our soul, and with all our mind, those solemn truths which we preach. There is in our faith much of theoretic knowledge, and of human traditions, and very little of that living conviction which the Holy Spirit gives. We do not in truth believe in eternal punishment, and in the impossibility of being saved except by being regenerated. If we did believe these things, we should be ready to go to the ends of the world to save a single soul; and when we found ourselves in the midst of hundreds of sinners, we should stretch out our arms towards them. We should be alternately like the tempest, uprooting everything, and, like the sun, shedding its healing beams. Let us prepare our sermons on our knees. Wesley often passed the whole Saturday-night in prayer;* and on the Sabbath hundreds of souls were awakened by his voice. Before we go forth to strive with our hearers, let us first strive with God for them, and not rise till he has blessed us.—*Rev. G. Fitch, Pastor at Lyons, Evang. Christendom for May*, p. 141 and 142.

* This statement is new to us. We doubt its accuracy. Wesley lived by rule, and took regular rest, rising early in a morning. When he watched and prayed at night, it was publicly with the people. Many ministers, however, who have been eminently successful in their work, have been in the habit of spending part of the night in prayer, before the public labours of the Sabbath. Men of robust constitution only can bear such draws upon nature without exhaustion and prostration. Living in the spirit and habit of prayer is the great qualification for ministerial usefulness.

PREACHERS AND PREACHING, ITALIAN AND ENGLISH.

A FEW worshippers are on their knees near the altar, but a vast crowd is congregated around the pulpit, in the vast and distant nave! They pay no attention to the service (the mass), but are evidently waiting for the preacher. A velvet carpet is now spread in the centre of the cathedral, and a cushion placed upon it. While we are conjecturing the purpose of this preparation, a carriage drives up to the transept door, from which a cardinal alights. Attended by a procession of priests, he advances to this cushion, on which he kneels for a few seconds towards the altar, and is then conducted to his seat opposite the pulpit.

Now the preacher, a celebrated orator from Rimini, ascends the rostrum, bows to his eminence, and, without book or notes, begins his sermon. He commences earnestly and without hesitation, as if he felt he had some important message to deliver. His sonorous voice echoes through the immense cathedral. Now, with deliberate emphasis, he rolls forth syllable by syllable, and now the sentences rush from his lips like a torrent; so that you marvel how it is possible to articulate so fast. He becomes increasingly animated; his eyes sparkle; he walks backwards and forwards in the spacious pulpit with vehement gesticulation; sometimes he claps his hands, then folds them on his breast, then spreads them out over the people; suddenly he throws himself down on a seat behind him, still continuing his harangue, and leans, as if exhausted, over the pulpit side; soon he rekindles, and, as if unconsciously, rises from his seat, and is again borne along in his harangue by a very tempest of emotion. With all his impetuosity, he is never vulgar nor inelegant; and though to us it might appear extravagant, to the Italian audience it seemed quite natural.

Let me here pause and inquire whether, if this style of preaching is too energetic, that which generally prevails with us is not too tame. Have we many churches where two thousand persons, chiefly of the trading and working classes, could be induced to stand for more than an hour, on a week-day morning, to listen to a sermon? Why should preaching be often the dulllest of all dull things? Why should themes the most important, solemn, and sublime, be so frequently treated in a style too uninteresting to be tolerated on the platform, at the bar, or in the senate? If, when only worldly interests are at stake, men speak as if they were

in earnest, shall tameness be regarded essential to propriety when the sublime realities of eternity are illustrated, and the most momentous of all duties enforced? Whatever the faults of Romanism, let such preaching prevail as we heard in the Duomo of Florence, in the old church at Valence, and in the Madeline at Paris, and multitudes will be attracted, for whom tedious ceremonies have lost their charm.

Nothing is more needed by English Protestants than a revived pulpit. Dry theological essays; cold dissertations, either on doctrines or precepts; an old-fashioned, religious phraseology, which has ceased to be the language of common life; a stereotyped style of sermonising pertinaciously retained as if it were inspired, while the mode in which men express themselves on other themes is ever changing; the stately, pompous mouthing of official dulness,—how can this be expected to stir on the Sunday the souls of men, who, during the other six days, are in unmistakeable earnest about worldly affairs? Is it enough that the sermon be evangelical, if it be technical, formal, insipid, heartless? Why should speaking on religion from a pulpit be regarded as differing from every other kind of address, excepting as the theme is so much more important, and therefore demands the more self-oblivion, the more thorough-going earnestness of heart and of manner?

Let it not for a moment be supposed that I plead for Italian gesticulation out of Italy, but surely the Gospel demands the highest manifestation of English earnestness in England. This is quite compatible with the solemnity befitting the place, the occasion, the theme. The deepest earnestness is not generally the noisiest. But how often is the gloomy, drowsy, monotonous delivery of ponderous periods, or threadbare phrases, excused and defended by the presence of seriousness? Can there be no decorum without apathy, no gravity without gloom, no solemnity without death? And as regards language, must a man's orthodoxy, to avoid suspicion, be expressed in terms employed two centuries ago? Must the ever-living truth, in order to be recognised, be dressed in the livery of our great-great-grandfathers? Can we not travel in their good old road unless we also use their ruts? But if we are resolved to follow in our preaching, a course so different to that exhibited in all other pursuits, let us cease to wonder that men who are interested in other things, care nothing for our sermons. It is much easier to lay the blame on human depravity, than to correct our own blunders;

and to charge upon hatred to the truth, the indifference which is greatly due to our dull mode of exhibiting it. Once more let me say, I do not advocate noise and rant, and extravagant gesticulation in the pulpit; but Englishmen do require earnest thoughts expressed in the earnest language of daily life, and with the earnestness of manner always seen when men converse on other subjects in which they are deeply interested. Surely every preacher should feel, and should so speak as to convince his hearers that he feels, that he is making known the great message of God's love to some who never heard it, or have hitherto rejected it, who are on the brink of ruin, to whom this may be the last warning, the last encouragement, the last opportunity to escape from the thralldom of sin, and from the "wrath to come!"

LOVE AS A MEANS OF KNOWLEDGE.

Of the preacher at the *Madeline*, in Paris, and his sermon, Newman Hall says, "His subject was 'Love as the only Method of attaining to the Knowledge of God.' Never shall I forget the tone with which he reiterated the word, 'Aimez! Aimez!' and how it echoed round the church. 'Would you comprehend the Deity? Love Him! Do you think to know him by merely examining his works, by gazing at the lightning, by watching the stars? You must love him! Will it suffice to study what he has revealed, to be learned in theology, to be diligent in worship? You must love him! You cannot understand till you love. He has therefore sent his Son to die for us, that our hearts may melt in gratitude towards him. Then, and not till then, we see him, know him, enjoy him. Mysteries grow plain to him who loves. Duties cease to be difficult to him who loves. Heaven has begun in him who loves! As I listened I thought of the words of St. John, 'He that loveth not, knoweth not God, for God is love.'" (1 John iv. 8.)

EVANGELICAL FAITH.

Evangelical faith does not place on the throne of the church either human reason or religious conscientiousness, as some would have it; but it sets thereon Jesus Christ, who is both the knowledge taught and the doctor who teaches it; who explains his word by the word, and by the light of his Holy Spirit; who by it bears witness to the truth, that is to say, to his redemption, and teaches the essential laws which should regulate the inner life of his disciples. Evangelical faith appeals to the understanding, to the heart, and to the will of every Christian, only to impose on them the duty to submit to the divine authority of Christ, to listen, believe, love, comprehend, and act, as God requires.

Secondly, Evangelical faith does not place on the throne of the Church the civil power, or the secular magistrate; but it sets thereon Jesus Christ, who has said, *I am king*. Who imparts to his subjects the principle of life; who establishes his kingdom here on earth, and preserves and develops it; and who, directing all mortal events, is now making the progressive conquest of the world, until he shall exercise in person his divine authority in the kingdom of his glory.

Finally, Evangelical faith does not place on the throne of the Church priests, councils, doctors, or their traditions, or that vice-God (*veri Dei vicem gerit in terris*, as the Romish gloss has it), that infallible pontiff, who, reviving the errors of the Pagans, ascribes salvation to the forms of worship and to the meritorious works of men.

It sets thereon Jesus Christ, the great high priest of his people, the God man, who, by an act of his free love, bore in our stead, in his atoning sacrifice, the penalty of sin; who has taken away the curse from our heads, and thus become the creator of a new race.—*From the Preface to the History of England*, by MERLE D'AUBIGNE.

Notes on Public Affairs.

THE ordinary income of the British and Foreign Bible Society for the past year, amounted to £125,665. If to this be added £66,507 subscribed to the Jubilee Fund, and £30,486 to the Chinese Testament Fund, the total receipts amount to £222,658; perhaps the largest sum ever subscribed in the space of one year for the purposes of a charitable or

religious institution, supported by voluntary effort alone. Nearly twenty-eight millions of copies of the Sacred Scriptures have been distributed by the agency of this Society since its establishment. This is an amazing work, and reflects the highest honour upon British Christianity. Yet, comparing the work accomplished with the wants of the

world, we may well ask, What are these among so many? For, if we suppose that all the bibles, and parts of bibles, issued by the Society are still in existence, and that there is an equal number that have been provided from other sources, the entire number falls short of *sixty millions*, with which to supply a population of *one thousand millions*. It may be safely asserted then, that no less than nine hundred millions of the human race are at this day living without the possession of a copy of the precious word of Divine truth! If it be absolutely necessary to the salvation of all these that they should receive that word, there is much work yet to be done by translators, Bible Societies, and Bible Printers, before the latter-day glory can be ushered in. But those who deem themselves called of God to preach his gospel, should not forget that it is the *living voice*, and not the *dead letter*, that is the appointed means of making known the gospel to the heathen; and, that one faithful, earnest, energetic messenger, with the word of salvation in his mouth, would in five years publish it in the ears of as many people as the Bible Society has been able to reach in the whole course of its history, at an expenditure of several millions of English money. In this light the operations of our great institutions seem but cumbrous, "slow-coach" work; and such, we believe, they will eventually be proved, in comparison with the rapidity and celerity that will characterise the efforts of evangelists, when men shall begin to understand the true import of the evangelic institution. In the meantime a great preparatory work is being done, and we rejoice therein.

The educational statistics of Great Britain, culled with immense labour and care from the Census Returns, and recently presented to Parliament, are, to the full, as important and suggestive as the religious statistics, which a short time ago received so much attention. The services of Mr. Horace Mann have here also been well bestowed, and his digest deserves to be attentively studied. The general results of the educational movement appear to be highly encouraging and satisfactory. More than 33,000 day-schools have been founded since 1821; and while before that period, we had one scholar connected with day-schools for every 17·25 of the population; in 1851 there was 1 for every 8·36; and as to the Sunday-schools, while in 1818 there was one scholar for every 24·40 of the population, in 1851 there was one to every 7·45. This gives an increase of 218 per cent. of day scholars, and of 404 per cent. of Sunday-schoolers, while the population

in the same period has only increased 54 per cent. The character of the education imparted does not on the average rank very high. Of the 29,425 private day-schools in existence, nearly fourteen thousand teach nothing beyond writing—many not even that—and only 4,956 are classed as of a superior character. It is a gratifying fact that the attendance of the children at school averages nearly five years each; but this, after all, is not sufficient. If the people are to become a well-educated people, the means must be provided to extend this term of instruction to eight, or even to ten years. It is a startling circumstance to find that we have nearly a million able-bodied children in the land, who are not receiving scholastic education of any kind. Many of these, it is feared, are deprived of education through the culpable neglect and indifference of their parents. Perhaps nothing short of compulsion would overcome the aversion of people like these to the healthy, vigorous observance of their duty to their offspring. While it was to be expected that the condition and attainments of many of the schools and teachers would be manifestly far from satisfactory, it could scarcely have been anticipated that from seven to eight hundred of the returns made by schoolmasters or mistresses were respectively signed by them *with a mark*, thirty-five of the public schools being found in the disgraceful catalogue. Less than one million pounds of the public money has been expended for educational purposes during the last twenty years—a sum marvellously small in comparison with the lavish expenditure of the country on some other objects not so conducive to the happiness and prosperity of the nation.

A pause in the war of the east of Europe may be the occasion of a few notes. Russia, great upon paper, and unquestionably numerous in the field, hurled herself in force, at the beginning of the campaign, against Kalafat, at the north-west extremity of Turkey, with the object, no doubt, of turning the whole Turkish line of the Danube. Met at that point by the superior generalship of Omer Pasha, and held in check by the obstinate valour of the Turks, behind their entrenched positions in that neighbourhood, she was compelled to abandon Western Wallachia, with all her ultimate designs upon Servia, and to concentrate a formidable column of attack upon Silistria and the Turkish out-posts on the eastern part of the Danube. To this end the swamps and barren wastes lying between the Danube and the Black Sea, were seized by a successful operation at Matchin, and the

Ottoman forces were driven out of the Dobruzscha (so the district is called), and attacked with varying success, in the neighbourhood of Rasseva. Silistria, being the chief object of attention, was quickly invested by a large body of forces, and operated against from both sides of the Danube, and from some of the numerous islands that stud that river. All these efforts have proved fruitless, however; and the giant power of the Czar has recoiled from the only forts of any strength and consequence, that his troops have dared to attack. The most recent intelligence is that the Russian army is retreating to the line of the Pruth, the boundary of their own territories; and it is calculated that their occupancy of the Turkish provinces has cost them not less than 50,000 troops killed in battle or by disease, and immense numbers of wounded; among the latter, five of their ablest generals, some of whom are not expected to recover.

All this has been effected without a single British or French battalion having been brought into actual engagement with the Russian troops. Single-handed the Turks have borne the brunt of the fray, and inflicted terrible chastisement upon their foes. The defence of Silistria especially, is reported as one of the most gallant and brilliant achievements known to history. It is believed, that the allied troops are now well up to the scene of the late struggle, and prepared with the Ottoman forces to reap all the advantages that must accrue from the disastrous condition of the retreating enemy.

Austria, roused to activity at last, is coming into the field at a most critical juncture. She has received full permission from the Porte to occupy, in behalf of the Sultan, the Danubian provinces, and, having recently requested Russia to evacuate them, is now complimented with the reply that that power, out of high consideration for Austria, has consented to repossess the Pruth. The Czar thus makes a virtue out of his necessity, and no doubt aims by this stroke of policy (transparent and hypocritical as it is) to detach Austria from her Western allies.

With the exception of the bombardment of Odessa, the operations of the allied fleets in the Baltic and Black Seas have not been attended with any very signal events. Cooped up in their strongly fortified harbours, the ships of the Czar refrain from fighting, and appear to avoid every chance of collision with their opponents. As a consequence, there is not a Russian sail on the Euxine, and the whole maritime trade of that power in the Baltic is at an end. This is telling with fearful effect

upon the resources of the country, and from all accounts the people are becoming discontented, the nobles dissatisfied with the progress of the war, and the Czar himself dispirited. Under such circumstances there is some hope that he will be reduced to reason, and will soon take steps to arrange terms of peace in the most advantageous way possible to one placed in his present unfortunate and disreputable position. Some, who know him well, are of opinion that he will not yet yield to the coercion so actively brought to bear against him on all sides: they may, however, be mistaken, and He who has the hearts of all men in His hands, if peace be in accordance with His own wise designs in the present juncture of affairs, will, no doubt, bend the iron neck of the Czar to His will, and yet make the wrath of man to bring praise to His name.

The Gulf of Bothnia has been swept by one division of Admiral Napier's fleet, while the other was awaiting the arrival of the French squadron, and making demonstrations of greater or less significance at the entrance of the Gulf of Finland. The junction having been happily effected, the allied fleet is now rapidly approaching Cronstadt, the great stronghold of the north, and we may soon expect decisive news from that quarter.

The position of Greece is most anomalous. Convicted of something more than mere sympathy with the insurrectionists, and known to have received subsidies from the Russian Autocrat, Otho has been compelled to declare himself neutral, and his capital is over-awed by the unwelcome presence of troops of the Allies at the Piræus. Thus is enacted a rather contemptible episode in the career of the revived Greek monarchy,—the expectant embryo of a magnificent Greek empire.

With remarkable bad taste, if not in absolute ignorance of the actual state of feeling existent between and among the great religious bodies of Europe and Asia, it is said that the emperor of the French a short time ago directed a medal to be struck, on which was the inscription—"Catholicism—Protestantism—Islamism—God protects them." As well might the Czar order the same to be done with respect to the Church of which he assumes to be the head. Thus it is always, however, with the quarrels of nations. If possible, an appeal will be attempted to the Highest Power by each party, in order to invest its own particular cause with the attributes of righteousness and sanctity, and thus a religious element will be forced head-and-

shoulders into the fore-front of the fray. In this case, however, it is totally unnecessary; and whatever the Czar may attempt to do, the Western powers will do well to avoid every appearance of an endeavour to give to this wholly political war a religious aspect.

The occupation of Wallachia by the Austrians must give rise to new arrangements on the part of the allies. Sanctioned and approved by the Sublime Porte, if followed up by active operations, it must be fatal to the Russian invasion.

Persia, it appears, has at last taken

an antagonistic position with regard to Russia. The safety of the province of Georgia is thus endangered, both by its contiguity to the Caucasus and as an object of the ambition or cupidity of the Shah, who though only a petty potentate, is as liable to be impelled by those passions as monarchs of greater pretensions.

The casualties of the war on the part of the Allies have not been great. The loss of the Tiger in the Black Sea, and the destruction of the Europa in the Channel by fire, are the principal yet reported.

X.

Mutual-Aid Association Reporter.

SPECIAL NOTICE.—DEPUTATIONS.

THE secretaries and managers of all the Branches are particularly requested to bear in mind, that as no travelling agent has been appointed to visit the circuits in behalf of the Association, the General Committee is prepared to meet requirements of the brethren as far as possible, and will provide deputations to attend public meetings that may be held in any part of the kingdom, in order to advocate the interests and claims of the Association. All communications on this subject should be addressed to the honorary secretary, Mr. T. Chamberlain, Thames-street, Windsor.

PROGRESS OF THE ASSOCIATION.

The following resolutions were adopted by the aggregate meeting, and must now be considered as rules of the Association. We doubt not the committee will at once betake itself to the issue of a new edition of the entire rules. Happily for the stability of its legislation, the regulations adopted by the aggregate meeting will be in force for at least three years. This will afford a sufficient testing time, and prevent the intermeddling of those who are ever sighing after change, as if alterations must of necessity be improvements. We could have wished that other prudential recommendations had been adopted, but we are not very fearful of consequences from their rejection. Experience will be of great advantage; and if the necessity be seen, that which has been defended for three years can then be again brought forward. The secretaries should every where call their brethren together, and make known all the changes that have taken place; and those who have been waiting the result of the meeting, should be urged to delay no longer joining an institution that pro-

mises immense advantages, and already confers a large amount of benefit.

RESOLUTIONS AFFECTING THE RULES OF THE ASSOCIATION, PASSED AT THE SIXTH AGGREGATE MEETING.

THAT the words "or in mortgage on real property" be added to the clause in Rule 8, relating to investments.

Every accredited Local Preacher, among the Wesleyan Methodists, shall be eligible for membership in this association.

An entrance fee of 10s. shall be paid by each brother whose age does not exceed 30 years. An additional shilling shall be paid for each year of age above 30 up to 55. Any applicant for membership, whose age exceeds 55 years, shall have his case considered by the general committee, who shall decide on what terms he may be received.

Brethren, who desire it, may pay the amount of their entrance fees above 10s. in quarterly instalments during the first year of their membership.

A subscription of 12s. per annum shall be paid by each member. The payments to be made quarterly in the months of January, April, July, and October.

That the words "in addition to all arrears" be inserted in Rule 44.

In cases of long continued afflictions, or permanent disablement, combined with needy circumstances (such affliction or disability having arisen since the persons have joined the Association), the allowance shall be 8s. per week for 26 weeks; 4s. per week for the succeeding 26 weeks; and 2s. 6d. per week afterwards, so long as the affliction or disablement continues.

Any member being 70 years of age, and in necessitous circumstances, may make applications according to form No. 3 to the Committee of his Branch, to be placed upon the list of superannuitants; if his application be approved, it shall be recommended to the General Committee, who shall allow him a weekly sum, not exceeding 4s., their discretion being guided by the state of the funds, and the amount obtained by free contributions.

On the death of a member (not being one of those provided for in the succeeding rule), the sum of £8 shall be paid to his nominee, if applied for within one month after his decease, according to form No. 4; should he not have appointed a nominee, the officers of the Branch Committee shall see that this money be properly applied.

If the wife of such a member die before him, he shall be entitled to receive any sum not exceeding £4 on application as above; such sum to be deducted from the £8, otherwise payable at his death.

On the death of a superannuated member, or of a member receiving relief under Rule 42 (he having entered the Association at or after 60 years of age), the sum of £4 shall be paid to his nominee, according to the preceding rule. If the wife of such a member die before him, he shall be entitled to receive any sum not exceeding £2, such sum to be deducted from the £4 otherwise payable at his death.

Any member having entered the Association after 50 years of age, and losing his wife after he is 60 years of age, may claim a sum not exceeding £4 as funeral allowance; but should he afterwards be placed upon the list of superannuated, whatever amount he may have drawn above £2 for his wife's interment, shall be deducted from his superannuated allowance, at the rate of one shilling weekly, until such amount be refunded.

All contributors of half-a-guinea a year, and all donors of five guineas (not being Local Preachers) may be designated honorary contributors to the Association.

The annual aggregate meeting shall have power to alter or rescind any of the rules of this Association; but shall be restricted in the exercise of this power, to every third meeting from the year 1854; and no motion for altering the rules affecting the contributions and benefits of members shall be entertained, unless notice thereof shall have been given at the preceding aggregate meeting, or to the general secretary twelve months previously.

Notices of motions for the consideration of the aggregate meeting, which do not contravene the existing rules, must be sent to the General Committee three months previous to such meeting, in order that they may be sent forthwith to all the Branches, and advertised in the magazine at least one month before the annual meeting.

REPORT

OF THE WESLEYAN METHODIST LOCAL PREACHERS' MUTUAL AID ASSOCIATION, PRESENTED AT THE SIXTH AGGREGATE MEETING IN ST. MARTIN'S HALL, LONG ACRE, LONDON, JUNE 6TH, 1854.

THE experiment determined on by the last aggregate meeting—to hold the present meeting in the month of June instead of October—will prevent the Committee's furnishing a report of a whole year's proceedings; and thus the figures which show the receipts and disbursements, though larger in proportion, will appear small as compared

with those of the previous year, unless this fact be taken into account.

With this explanation the Committee at once refer to the operations of the Association since the last aggregate meeting.

The sum of one thousand two hundred and eight pounds and tenpence has been spent in affording relief, as follows:—

	£	s.	d.
To 216 sick members	486	16	8
To 93 superannuated	524	6	2
For the burial of the dead	195	0	0
To emigrants, subscriptions returned	1	18	0

Making as above £1208 0 10

The sick pay averages nearly £2 5s. 1d., or forty days' full pay to each sick member.

Seven of the ninety-three superannuated members have died since last October.

The amount for burials has been expended thus:—

	£	s.	d.
For 14 members at £8 each	112	0	0
" 1 member	6	0	0
" 6 annuitants at £4 each	24	0	0
" 12 members' wives at £4 each	48	0	0
" 1 member's wife	3	0	0
" 1 member's wife	2	0	0
Total	£195	0	0

Looking at these figures, it will be seen that the claims have been larger, for the time, than at any former period; but it is with heartfelt satisfaction that your Committee have to report that the income has exceeded the expenditure, and, notwithstanding the heavy calls, that £262 10s. have been applied to the purchase of £800 Consols, making the total stock of the Association £3,300.

It should not, however, be forgotten that a considerable portion of that amount arises from the entrance fees and subscriptions of new members, and must not be regarded as part of the regular income; and that the 141 members who have been added will themselves be in a position to claim benefits next year, and thus increase our liabilities. The Committee refer to these facts lest any should be led to suppose that our position is better than it is. Were it not for the liberality of friends in becoming honorary members and honorary contributors, and for the collections made after sermons, and tea and public meetings, the accounts would have shown a *deficit* instead of a *surplus*; and it should be matter of devout thanksgiving that so considerable a sum as £656 0s. 8d. has been realised since October last, by the freewill offerings of a generous people.

There are now upon the funds 44 sick members, 18 of whom are receiving relief under the new rule for cases of permanent disablement; and 86 annuitants, of whom 66 are allowed 4s. per week each, 16 of them 2s. 6d. each, 3, 2s. each, and 1 is allowed 1s. per week.

The Committee refer to the financial statements which will be laid before the meeting for further particulars.

By a resolution of the last aggregate meeting a committee was appointed "to consider the whole of the rules pertaining

to the terms of membership, and the benefits offered in this Association, with a view to placing them on a safe basis, and thereby to prevent the necessity of future change." After some correspondence, it was decided that the place of meeting should be Birmingham, and November 23rd was the day fixed for its being held. The report of that committee was drawn up and placed in the hands of the General Committee, and by them ordered to be printed and sent, with the following note, to the secretaries of all the branches:—

"Dear Brother,—We have to request that you will embrace the earliest opportunity of laying this report before the members of your branch. It is of the utmost importance that the members generally should become acquainted with the proposed alterations, and that their opinions thereon should be known at the next aggregate meeting. The Committee will be glad to receive the judgment of your branch, sent to the general secretary with the April schedule."

The report itself will be brought before you in a separate form; but it will be expected that the Committee should make known the opinions of those branches that have pronounced their judgment thereon.

With the exception of the second section, which refers to the increase in subscriptions and benefits, the recommendations of the Birmingham Committee have been approved by a large majority; but there is a decided opposition to any increase in subscriptions, and indeed to the whole of the section on that subject. Another matter referred to in the report, but on which the Committee could not agree to recommend any alteration, viz., the reduction in the funeral allowance, has been remarked on by the branches, and many are in favour of its being reduced to £6.

After the meeting of that Committee, a question arose concerning the travelling expenses of the brethren who attended it; but your Committee did not feel authorised to allow the amount, as nothing had been decided thereon by the aggregate meeting. On the receipt, however, of a copy of a resolution passed by the Leeds branch in favour of allowing these expenses, the following resolution was agreed to at a Committee meeting held 12th April, 1854, viz.—"That the General Committee do recommend to the next aggregate meeting the allowance of the expenses incurred by the Special Committee out of the funds of the Association." Your Committee, therefore, would now leave the matter in the hands of this meeting.

In reference to the motions to be brought before you, the Committee will not encumber their report, but will leave it to the secretary to state the opinions of the branches.

At the close of the last year the Committee entered into arrangements with Messrs. Pether and Galpin, printers of the Magazine, by which they have been enabled to get rid of all liabilities for twelve months; and while the Magazine continues to be the organ of the Association, and to be conducted by its own appointed

editor, all the advantages of its information and advocacy are secured free of charge.

The Committee trust that the announcement of this fact will be satisfactory to the brethren, but hope that efforts will still be made to increase the circulation, so that it may not only be a source of indirect profit, which it has ever been, but that, ultimately, a revenue may accrue from its sale.

In connection with the present meeting, the Committee feel that it has a painful duty to discharge. Death has been taking away some of the first and firmest supporters of the Association. Richard Matthews, Esq., Sergeant-at-Law, has been removed hence; and thus a vacancy has been caused among the Trustees which will have to be filled up. Another generous, warm-hearted friend has been lost in the person of Brother Edward Skey, of Queenborough. He was the first to give his guinea at the first aggregate meeting in Freemasons' Hall, and his presence and liberality have helped to cheer us at every subsequent meeting. These instances, together with the thirty-five deaths reported in the several branches, loudly summon all "to work while it is called to-day, for the night cometh when no man can work;" and your Committee trust that the solemn monition may be heeded—that we may all have our lamps trimmed and burning, and thus obey the command, "Be ye also ready," that when the bridegroom cometh we may be able to say, "Even so, Lord Jesus, come quickly."

The Committee cannot pass over these sad events without offering their condolence to the mourning relatives, and supplicating in their behalf Divine consolation. It is a mercy to know that "while God buries his workmen, he still carries on his work;" and your Committee are not without hope that the Association will rise yet higher in public estimation, and accomplish greater good than it has hitherto done, although it is no little matter to be able to state, in the fifth year of its existence, that nearly £5,000 have been expended in lessening the sorrows of hundreds of mourners, relieving the necessities of hundreds in decrepitude and old age, and in comforting many who were "ready to die."

Again your Committee have thankfully to record instances of individual liberality. John Smedley, Esq., of Leigh Bridge, near Matlock, has presented, through the Hon. Secretary, a second donation of £20, with an intimation that if the challenge given by our worthy ex-president, Wm. Nelstrop, Esq., be accepted by our first life-member, John Ratcliffe, Esq., and our noble-minded Treasurer, James Wild, Esq., and the friends generally, to raise a sum for the creation of a Sustentation Fund, he will again come to our help. T. B. Holy, Esq., of Norton House, Sheffield, has also given further proof of his attachment by presenting £10, especially for the old men. A donor, who calls himself "A Friend," has sent £10, and "A Female Friend," of Shepton Mallet, £5. A second and augmented donation of 2 guineas from "A Friend" in the Netherlands, who takes three copies of the Magazine, and avows himself delighted

and blessed in its perusal, has also been received; and, for the third time, a North Briton (Mr. Reith, of Dingwall), has also favoured us with £1 5s. Besides these, there has been an increase of 41 in our list of honorary members. It would be gratifying to make mention of all the instances of Christian sympathy which have occurred wherever an appeal has been made on behalf of our cause; but this cannot be

done. The Committee, however, gladly acknowledge those that have been mentioned, and would urge upon their brethren not only a remembrance of the claims of the needy, but also a recollection of the generous responses already given to their appeals, beseeching them, "in season and out of season," to persevere in establishing the claims of this Association upon Christian benevolence.

ABSTRACT OF CASH ACCOUNT FOR EIGHT MONTHS ENDING MAY 15, 1854.

1853.	Dr.	£	s.	d.
Sept. 30. To balance in Treasurer's hands . . .		65	14	1
1854.				
May 15. To Sundries per "Cash Received Book"—				
Entrance fees . . .		67	2	6
Fines		6	6	8
Subscriptions per Members		978	2	0
Ditto (free)		666	0	8
Reports, Cards, and Stationery		1	10	8
To Sundries received per "Treasurer's Cash Book"—				
Dividends on Consols (six months) . . .		43	18	9
"Local Preachers' Magazine"		70	4	5
		£1,888	14	4

1854.	Cr.	£	s.	d.
May 15. By Sundries per "Cash Paid Book"—				
Expenses on Remittances		8	19	4
Withdrawals		8	9	0
Annuities		524	6	2
Sick		498	16	8
Deaths		195	0	0
By Sundries paid per "Treasurer's Cash Book"—				
Secretary's Salary . .		74	0	0
Stationery and Reports		41	19	0
Advertisements . . .		11	0	0
Mr. Harris's Travelling Expenses . .		47	0	0
Consols bought, £300		262	10	0
"Local Preachers' Magazine"		92	7	6
Balance in Treasurer's hands		145	16	8
		£1,888	14	4

GENERAL BALANCE, MAY 15, 1854.

1854.	Dr.	£	s.	d.
May 15. To Joint Stock Account, for balance, being the entire property of the Association at this date		3,315	17	11
		£3,315	17	11

1854.	Cr.	£	s.	d.
May 15. By Consol Account, for				
£1,100 invested in 1850		1,060	10	0
500 do. 1851		481	17	6
1,000 do. 1852		982	18	9
400 do. 1853		382	10	0
800 do. 1854		262	10	0
By Cash Account, for balance in Treasurer's hands		145	16	8
		£3,315	17	11

We have examined the above account, and find it correct.

W. M. MOXON,
JOHN W. GABRIEL, } Auditors.

DOWNHAM, NORFOLK.

Through the indefatigable exertions of one of the original projectors of the Association, Brother Flatman, the friends in this place have not been left in ignorance of the claims which it has on their support. Year after year meetings have been held, but alas, for the supineness of many, and the "dead set" made by others, the attendance has never been very numerous, nor the proceeds very large. The School-room of the Wesleyan Chapel has been lent, although many of the brethren have ceased to be recognised as members of society.

From the whispers we heard, it is more than probable that on another occasion the Branch will think it advisable to

have more public ground, and not be shut up in a room belonging to those who will not publish the meeting in their chapel, and who do what they can to keep the people away. Tea was provided by the kind friends, and we were glad to find ourselves for the second time in the midst of an affectionate few. The provisions had been supplied on a liberal scale. There was "enough and to spare." We would that more had been present to partake of it.

At the tea meeting the Rev. George Simmons, Baptist Minister, presided, and gave utterance to some truly noble and christianly catholic sentiments. Brother Flatman and Locke gave reports of the Branch, and urged the claims of the

Association upon the attention of the meeting in forcible language. The honorary secretary tried to induce those who were present to regard themselves as missionaries for the cause, and urged them to go forth to make known its objects, and enforce its claims. He gave a sort of "visitation charge," and it is hoped that many felt the obligation to become ministers in this "labour of love." The meeting concluded about ten o'clock, the only drawback being that more had not been present to share in its enjoyments.

SAUBSTANTIAL TOKEN OF SYMPATHY.

North Leeds, June 16th, 1854.

DEAR SIR,—I take leave to enclose the second half of a bank note for £50.

With my small token of sympathy I wish to add my prayers also; that a kind Providence, who has hitherto disposed the hearts of so many friends to the support of the Local Preacher's Mutual-Aid Association, may not only continue to do so, but that He may dispose the hearts of many more to come forward and aid so deserving a society.

Yours very truly,

"A YORKSHIRE FRIEND."

Mr. E. Creswell, London.

OBITUARY NOTICE.

Died, May 14th, 1854, at Halifax, Samuel John Birks, leader and local preacher. He was brought to God in early life, gave himself, body, soul, and spirit—time, talents, and all, to the work of his heavenly Master. He considered no sacrifice too great for the Saviour he loved; and through his arduous labours entered into an early rest. He watched for the opportunities of doing good, and was engaged in the different periods of his short life as prayer-leader, tract-distributor, Sabbath-school teacher and superintendent, class leader, and local preacher; nor did he forget to visit the fatherless and the widow in their affliction. In each and all these offices, he laboured to bring souls to God, and was greatly beloved by those among whom he laboured. He was zealous, plodding, firm, and persevering; only needing to know his duty in order to do it. For the last fourteen months of his life he was afflicted with sciatica. His sufferings from time to time were very great, but in patience he possessed his soul. His only regret was that he had done so little for Christ.

His death was calm, peaceful, and victorious. He died in his 34th year. It may justly be said,—

He set, as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

His funeral, which took place on the Friday following, was numerously attended by the local preachers, leaders, members, and teachers. His zealous labours and early death form a practical comment on that memorable saying of the wise man, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

A. D.

June 13th, 1854.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO JUNE 20, 1854:—

A donation from a Yorkshire Friend, who sympathises with Superannuated Local Preachers				50	0	0
A Friend, don., Snaith Circuit				0	2	0
Mr. Adams, don., Burton-upon-Trent Circuit				1	1	0
Mr. T. Pritchard, Jun., H. M., Hereford				1	1	0
Mr. Hildreth Kay, H.M., Spitalfields, £1 1s.; Mr. Ennor, H.M., do., £1 1s.; Mr. Pearson, H. M., £1 1s.; Collection, do., £1 12s. 6d.				4	14	6
Mr. Thus, H.M., Islington Circuit, £1 1s.; Mr. King, H.M., do., £1 1s.; Mrs. King, H.M., do., £1 1s.; Mr. Grissell, H.M., do., £1 1s.; Emma, don., 2s. 6d., Mr. Hulton, do., 10s.; Mr. Brown, do., 10s.				5	6	6
C. T. H., don., Southport Circuit				1	0	0
Mr. J. Green, H.M., North Shields, £1 1s.; Mr. John Armstrong, H.M., do., £1 1s.				2	2	0
Proceeds of Tea and Public Meeting, at Newcastle-upon-Tyne				6	10	0

REMITTANCES RECEIVED BY THE TREASURER TO JUNE 20, 1854.—High Wycombe, £1 19s.; Tunbridge Wells, £1 1s.; Snaith, £1; Salisbury, £1 10s.; Stourbridge, £1 10s. 6d.; Lynn, £2 11s.; Hereford, £3 6s.; Gloucester, 18s.; Swansea, £1 4s.; Pontefract, £1 12s.; Spitalfields, £7 9s. 6s.; Longton, 18s.; Islington, £5 6s. 6d.; Norwich, £3 6s.; Axminster, £1; Louth, £1 6s.; Southport £2 16s.; Chipping Norton £3 16s.; Launceston, £3; Islington, £1 12s. 11d.; Holt, £2 18s.; Walsall, £1 19s. 6d.; Leighton Buzzard, £3 6s.; North Shields, £5 2s. 6d.; Burton-on-Trent, £5 16s.; Newcastle-on-Tyne, £6 10s.; Wantage, £3 12s.; Glossop, 10s.

DIED.

May 14th, 1854. Samuel J. Birks, of Halifax, aged 33. Claim £3. His end was triumphant. He had been on the sick fund 16 weeks.

May 31st, 1854. Thomas Dale, of the Warrington Circuit. Aged 70. Claim £4. He was killed on the railway. He had been on the Annuitant Fund 24 weeks.

May 31st, 1854. Sarah Cramp, of Coventry, aged 22. Claim £4.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

AUGUST, 1854.

Essays, Scripture Illustrations, &c.

THE STUDY OF CHURCH HISTORY.

I.—THE PRIMITIVE.

THE study of Church History is the study of the spiritual in contradistinction to the material. The inferiority of the latter force, when brought into contact with the former, is apparent in the annals of every nation under heaven. Whether we consult the ancient or modern records, —Judea, Egypt, Greece, Rome, or Gaul,—it is the spiritual that reigns and conquers. It is not always that it appropriates the revenues, or gains the seat of authority; still the spiritual is the dominant power, even where it seems down trodden and abject as in British India, or Turkey in Europe. In the former country the British arms are omnipotent; from the Indus to the Ganges all is ostensibly beneath their sway. There is one thing, however, which Great Britain has failed to conquer—the religion of India; the empire of mind is entirely beyond her control. The same may be said of the Mohammedan rule in Turkey. The rayahs have been oppressed, tortured, plundered for centuries; but they are Greeks still. Debased and degraded as they are by their vile and ignorant priests, and the superstitions of their pretendedly orthodox church, they cannot be forced to forsake their faith. They live and prosper like the ancient Hebrew bondmen, in spite of the power and tyranny of their oppressors; and now the Osmanlis, like the ancient Egyptians, are trembling at the numbers and growing intelligence of their slaves, who, ere many generations have passed, unless prevented by the despotism of their Russian co-religionists, will really possess the land; and, perhaps, as in the case of the early Christians in the old Roman world, their masters will become their proselytes. Nothing can successfully resist the spiritual, but the spiritual.

We do not mean by the spiritual the possession of a creed; but a principle, a faith. A living, governing, absorbing faith is resistless. In

India, for instance, this intangible and all-pervading essence prevails, as in Turkey, despite the smiles and frowns of those in power, and though we despise alike the whole of their superstitions, yet caste prevails almost as extensively as at the period of Clive's victories. A Bramin is as far removed by the force of opinion from a Sudra as at the conquest of Arcot. How this can continue to be the case, is a serious question for British statesmen and British Christians also; for, be it remembered, no land was ever held in perpetuity by its conquerors unless the minds of the people, as well as their physical powers, were made subservient to their sway. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he,"—stronger in spiritual energy and faith, whether the object of that faith be true or false—"when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour, wherein he trusted, and divideth the spoils." These are the words of Christ; they are full of profound philosophy, and furnish the key to the problems which are every where met with in the study of Church History. These words form the only solution to the rise and fall of various sects and systems of religion, which from time to time have blessed or cursed the world. A theory may be true or false in metaphysics, but if a man have faith in it, it possesses him, becomes a part of his very nature, is in him a living, all-pervading essence, an undying principle; works in him to will and to do, and is unconquerable by force. To influence mankind, then, in their highest and noblest character, it is necessary to resort to spiritual weapons.

This was what Christ and the apostles did by and through the Jews: it was thus that they turned the world upside down.

In that little low synagogue at Nazareth, surrounded by a few fishermen and vinedressers, is the priest of a dead faith, and a time-honoured ritual. He reads in drowsy drone the books of the law and the prophets. The service is all but concluded, and the audience are about to retire, cold and lifeless as they came; but a young carpenter of the village rises from his place; he re-opens the book—all eyes are turned upon him; he reads! There is life and spirit now in those words; and the hearers start as at the sound of a trumpet as they listen to his brief but important commentary on the all but dead letter of the law and the testimony. He has struck at the root of their dead faith; it totters and falls like the withered branch of some once flourishing tree: and though they gnash upon him with their teeth, and hurry him to the brow of the hill, from which, as the enemy of their church and polity, they would fain have cast him, yet the seed is deposited in the hearts of some of that agitated assembly. The leaven of the kingdom has begun to work; silent and perhaps hidden will be the process, but spiritual life is there, and it will not die; the seed will produce fruit; the leaven will operate until its mighty heavings spread from heart to heart, and from land to land. The valley was very large and very dry, but there is a shaking among the dry bones, and once more the breath of spiritual life is among them.

This is an epitome of primitive Christianity; it was the introduction of spiritual life among the dead bones of humanity. The old forms of religion every where had become but the gaunt and lifeless skeleton of what they had been—the soul had departed from them: men believed in them no longer. There was a yearning for the new era. Creation groaned and travailed in birth; and then Christ came, flung over the dying echoes of the once living oracles the rekindling spirit of truth and life, and humanity revived. The apostles, when their Lord had bestowed upon them his last promised gift, the influence of the Holy Spirit, followed in the same path. In the synagogues, and in the market places; in the temples of the gods, and the acropolis of the statesmen, they preached Christ and the resurrection. The dead heard and responded. Men put off the grave clothes of the past, and came forth in light and life. It is very remarkable that previous to this, they had become all but indifferent to what were called the gods. The suspicion was strong within them that they were but a sham, a delusion. Power and action they could understand, and hence they worshipped it in the persons of the Cæsars: they sacrificed to them while living, and deified them when dead. The Jews even did this upon the occasion of some inaugural ceremony presided over by Herod Agrippa. "It is the voice of a God," they said, "and not of a man." This was a false position; but the transition to the true was natural, especially when the simplicity and the fervid zeal of the apostles were witnessed, and supplemented by the power of working miracles. "The gods are come down to us in the likeness of men," said they. No, not the gods in our persons, but God the invisible, the eternal, is among you—not far from every one of you. In him ye live, move, and have your being; ye are his offspring. But it is through another that this life is communicated. God is the almighty Giver; we are but the servants of our Lord. Your idols are silver and gold—the work of men's hands. Our God is in the heavens: He hath sent his Son to suffer and die, and we preach salvation through Him to the whole world. This was the simple story of the Cross. It offered faith in a living reality in exchange for the superstitious observance of a dead ritual. It placed man at once in intimate and eternal relation to his Maker; it threw down all intermediate agency, all intervening obstacles, all degrading dependence upon his fellows, and declared that it was not necessary to ascend to heaven or descend to the deep. It denounced at once the refined conceit of Pagan philosophy, and the vulgar practices of devil worship, and asserted, and proved, too, by innumerable living witnesses, as well as the agency of miracles, that Christ was nigh, in the mouth of him who spake, in the heart of all who heard in faith.

Is it any wonder that the new doctrines succeeded? The wonder is rather that they have not succeeded more extensively. If Christianity had preserved its primitive character, it would have overturned the world. There was in it something at once disinterested and sublime. The apostles had the keys of heaven and hell in their possession, and yet they wandered about as strangers and pilgrims upon earth; were poor, and yet

made many rich ; in want, and made all men to abound ; proclaimed the worthlessness of the worship of the gods, and yet did not strive to take possession of the emoluments of the priests ; lived for the world of men, and yet above it and them.

Theirs was a career of wonderful energy and import, and yet of simplest purpose. They were the *infusoria* of spiritual life, and the world saw and felt their mighty and beneficent influences. It must not be forgotten that primitive Christianity did not address itself to the upper classes. Its proselytes were not gathered from the intellectual or the wealthy. Not many rich, not many mighty, not many learned were called. God chose the poor of this world, rich in faith and heirs of his everlasting kingdom. It is a great mistake to suppose that society is moved from above. When any scheme of revival or reformation is to be begun, that man is but ill-adapted for his mission who addresses himself to what are called the well-to-do classes of society. It requires an earthquake or a revolution to shake them from their indolence and apathy. It is different with the poor—the lower orders, as they are styled. Want and sorrow have but quickened their sensibilities, and there is always about them a morbid expectancy of a “good time coming,” that makes them peculiarly susceptible of the least improvement. It is not so with the moral and well conducted portion of society—the respectable classes ;—they are rich in their own esteem, and difficult of access from without ; the very last to join in any spiritual movement ; they are incrustated with pride and self-sufficiency. “Things as they are” are good enough for them, though the men of the age are but whitened sepulchres, like the Scribes and Pharisees of old, or are ensconced behind the bulwarks of a false philosophy, like the Greek cynics of Athens, or inflated with ambition and conquest, like the haughty Romans. It is to the poor that the gospel must be preached if we would have it succeed. The publicans and harlots shall crowd into the kingdom of God, while they who consider themselves his children, will be cast out.

Thus did Christ and his apostles deal with the world they came to renew. You find him with the halt, the maimed, the beggars, and the leprous ; with fishermen at their homes, and mingling among them in their fishing expeditions ; on the mountain and by the sea shore ; at the Jordan with the popular gatherings of the people, to hear the preaching of John, or at the marriage of some humble pair in the small town of Cana, in Galilee. The people are moved, however ; there is a sympathy and assimilation between the teacher and the taught, the Saviour and the lost, which is felt in their inmost hearts, though they cannot describe it. Ever and anon it bursts out in some impassioned and thrilling exclamation. “It came to pass as Jesus spake these words, a woman lifted up her voice and said, Blessed is the womb that bare thee, and the paps which thou hast sucked.” When the soldiers come incited by his bitterest enemies to entrap or revile him ; when the lawyers set upon him to entangle him with their subtleties, they depart, saying, “Never man spake like this man.”

Or when the multitude, wrought up to the highest pitch of expectancy at the rumour of his wondrous powers, at length witness his sublime miracles, they respond involuntary admiration and wonder, as if it were a relief to their overburdened faculties,—“We never saw it after this fashion.” Always when the masses are moved mighty effects follow. Like the ground swell of the sea, there is a deep, hoarse murmur, which, although as yet the surface be not ruffled, is premonitory of the approaching tempest. The scornful but affrighted priests may ask, “Have any of the rulers believed on him?” but what are these against the myriads He has fed from the fragments of the bread and fish? The cleansed leper, the active paralytic, the rescued mariners, the raised dead, are his witnesses. They may crucify his body, but his truths remain. Hidden in warm and loving hearts they shall swell and rise like the coming tide, until the ancient landmarks of unbelief are overflowed, and mankind shall rejoice in a new and living faith in the Son of God.

The same principles of progress are observable in the ministrations of the apostles; they begin at the foundation of society. At this very period of which we write, the Jews were at a very low ebb; they had no nationality worthy of the name; their pleasant and desirable land was governed as a mere insignificant province of the Roman empire. The people were remarkable for nothing but their obstinate adherence to an old and worn-out system, which the rest of the world agreed in treating with scorn and contempt, and which they themselves hardly considered fit for universal adoption. Scattered by trade and persecution up and down Pontus, Galatia, Cappadocia, Macedonia, Greece Proper, and her colonies in Europe and Asia, at Rome and among the nations of Transalpine Gaul, were little communities or isolated families of peddling merchants or petty tradesmen,—tent makers, dyers, and sellers of purple; strangers by lineage and faith among the people of the land, permitted by the universal toleration of the Roman law to worship, in some synagogue or oratory by the river's side, the Lord God of their fathers. To these poor people the apostles first addressed themselves; if they heard them, well! Sabbath after sabbath, and day by day, from house to house they discussed and disputed from the ancient writings, to prove that one Jesus of Nazareth was the hope of this once favoured but now degraded people. He had been crucified as a malefactor; the mighty and great in the metropolitan city of the Jews had condemned him to a degrading and cruel death, and settled it that he was a deceiver, and his doctrines an imposture. There was a time when the populace would have taken him and made him a king, but now he was dead; the deceiver was gone, and the deadly hatred of the Jews was in exact proportion to their once brilliant hopes and expectations. But these tent makers and fishermen, poor enthusiasts, though they admitted all that, had happened as to his death and burial, affirmed that he was alive!—that they had seen, talked to, touched, fed, communed with, this wonderful being. Nay more, that they had seen him go up into heaven, and that he should come again,—not poor, helpless, and despised, as before,

but with power and great glory, and that He should summon the nations to his bar, and determine their fate for weal or for woe everlastingly. Startling assertions these, if they be true. Yet these men believe them; are living to spread them; will die if needs be in their defence: and there is a wisdom and a force in their story, a fire and energy in their character which all discern. It is not merely when in company with poor and simple hearted persons that they thus confidently speak; their sayings find echoes in all hearts; all classes are dissatisfied with things as they are; and this new thing is bruited about in all quarters. These tellers of strange tidings are dragged before kings and rulers; sometimes in consequence of the spite and envy of their countrymen; sometimes out of a semi-contemptuous curiosity: but their story is ever the same; they bear witness before these rulers and kings for Christ's sake; they ask not for a listening ear merely, but a believing heart. They count all things but loss for the excellency of the knowledge of Christ Jesus their Lord, and they are ready to die, so that they may finish their course with joy, and discharge the ministry with which their God and Saviour has commissioned them.

This was primitive Christianity. Like its author it descended to earth, but its origin and purposes were heavenly. It made no compromise with the things of time and sense. Its teachers professed themselves strangers and pilgrims upon earth, and their citizenship, like their affections, was with Christ in heaven.

Whoever would understand the great characteristics of primitive Christianity must study its history in the New Testament, in the teachings of Christ, in the labours and ministrations of the apostles. There was a simple and majestic unity in the midst of the diversity which marked the men of the gospel era, which, alas for the world! was soon lost amid the glare of success, and which has never been realised since the apostolic age. Its object was "Christ the power of God, and the wisdom of God,—to the Jews a stumbling block, and to the Greeks foolishness," but to all who believed, at once the centre and circumference of all desires and aspirations. A real spiritual principle of brotherhood diffused itself like electric fire throughout the great body of the faithful. Everywhere Christians were individualised, but everywhere one common bond united them, Christ was their head, and they were his members.

"Oh! what an age of golden days,
Oh, what a choice peculiar race;
Wash'd in the Lamb's all cleansing blood,
Anointed kings and priests to God."

Be it observed that it was not, as in after days with the papacy, the exaltation of creeds or clergy, the upholding of this or that code or canon, or even the dominance of the church for which they strove. These things were infinitely beneath them; their course was like that of the planetary orbs. There was a centre around which they all gravitated; The Lamb in the midst of the throne, Jesus, the first and the last, the King eternal,

immortal, invisible. Their theory and practice were mutually attractive, and drew them each and all nearer to, and made them more like Christ.

They had a metropolitan city, but it was a heavenly one. All countries were equally contiguous to it; all classes of Christ's disciples equally citizens of it; all immunities and privileges in it free alike to all. There were no such terms as secular or regular clergy in contradistinction to laity. They were many members, but one body; many soldiers, but one army; many battles, but one Captain. God was the common Father, Christ the common Saviour; heaven the common home of all.

It is curious to mark the beginning of strifes and divisions in this unique brotherhood. As the disciples departed from each other, they separated from Christ; like the atoms which are whirled round some vast globe, and kept in their relative position by the law of attraction, rolling on together in serene yet sublime obedience to some hidden but all compelling force, while they cohered to each other, the love of Christ bound them to himself in one mighty though invisible bond; no earthly power could of itself separate them; but lust and pride, and the love of supremacy, the determination to uphold a spurious unity, or to substitute some symbol for the bond of the spirit, rent them asunder, or introduced elements of discord and confusion among them. The spirit of the world thus became destructive of their unity, for it was enmity to the Spirit of God. To use a prophetic figure, "the earth helped the woman." The world entered into the church, investing it with new characteristics of wealth, and power, and splendour; but the church became in consequence earthly, sensual, and devilish. The alliance was unholy, and the result was decay of spiritual life and ruinous apostasy.

(To be continued.)

SCRAPS FROM A TRAVELLER'S NOTE BOOK.—XVI.

"THE PESTILENCE THAT WALKETH IN DARKNESS:" NOTES OF THE RECENT CHOLERAIC VISITATION AT NEWCASTLE-UPON-TYNE.

"Shall I not visit for these things? saith the Lord."—Jer. v. 9.

NEVER perhaps has the force and expressiveness of the Scripture we have placed at the heading of this article appeared more strikingly than in the repeated visitations of the cholera epidemic to Britain, as well as in the general characteristics of its terrific march through the world—ravaging the various nations of the earth, and striking the stoutest hearts with terror. How truly has it manifested itself to be "a scourge in the hands of the Almighty"—of whom it is said, "Canst thou by searching find out God? canst thou know the Almighty to perfection?"

We are not unaware of the fact that multitudes, who would be offended were we to class them among infidels and sceptics, and who pride themselves upon their scientific and other knowledge, are nevertheless so bent on accounting for all things in a natural way, that the peculiar and special providence of the

Almighty, the overruling and controlling exercise of his wisdom who created and upholds all things, is in great danger of being not merely put out of view in our day, but of being altogether denied.

So much is written and said about Nature and Nature's Laws that the great God of Nature is unseen in the fog created by men's labouring wits, and is wholly overlooked by the works of his own hands. Clever men, carried away by a self-conviction of their own superiority in regard to mind, and weaker spirits, deluded and mystified by high-flown words, novel ideas, grand flights of fancy, and endeavours to explain and account for what God has seen fit to hide from the eyes of men, have succeeded in diffusing among the people notions of the Almighty and his dealings with men which every child-like student of the Scriptures knows to be totally at variance with the teachings of both the Old and New Testaments.

Doubtless, man, being endowed with reasoning powers, is bound to exert these powers to discover the means which an allwise God, in his benevolence, has placed within his reach, whereby evils may be averted, dangers avoided, accidents prevented, disease rendered less virulent, and even longevity itself promoted, and thus human life prolonged. But we cannot acquiesce in the notion, which would be the legitimate consequence of the doctrines taught by the school alluded to, that, when God had stamped fixed and unvarying laws upon all created things, and given to man his boasted reason; that then he left his completed work to move on, uncontrolled and void of supervision—like some complicated but most perfect and exquisitely beautiful machine, bringing forth a succession of effects, like the tunes from a self-acting organ, or the answers of the clock-work magician.

On the other hand, we have no wish to promote the opinion that all accidents, diseases, and disasters are necessarily immediate judgments from the hand of the Most High for sins committed or duties neglected. Here, also, it appears to us that the unerring guide of erring mortals, THE BIBLE, is equally clear and unmistakeable in its teachings. On the one hand, we find that the word of God abounds with instances of the manifested anger and inflicted judgments of Jehovah, as well as with promises of blessings and rewards to such as do righteously, and denunciations of wrath and evil to the ungodly and the sinner. And this equally so, whether we refer to the dealings of the Almighty with individuals or nations, while no doctrinal truth is more clearly taught or repeatedly enforced than that of the constant supervision of the world in general, and of individuals in particular, by HIM

“Whose fiat bade the worlds to be!”

On the other hand, our Lord corrected the superstitious and mistaken Jews, who supposed the man “blind from his birth” received that punishment either for sins his parents had committed, or prospectively for sins he should commit; and again, in the instances of the “Jews on whom the Tower of Siloam fell, and slew them,” and those “whose blood Pilate had mingled with their sacrifices,” he corrects the erroneous and dangerous views into which some had fallen in that day.

Our own views, then, are that while it would be unscriptural and highly dangerous to assume that every visitation and calamity, private or public, is to be taken as a direct visitation from God—a judgment from heaven, it is equally erroneous, and fraught, perhaps, with even greater danger, to persuade ourselves that the Almighty has ceased to execute judgments, or by controlling the elements, governing the operation of his laws, restraining the passions and thwarting the schemes and machinations of men, to guide the affairs of the world so as to accomplish the divine purposes of his righteous will—sitting as Supreme Governor, KING of KINGS and LORD of LORDS over the whole earth.

Notwithstanding we believe that every event forms a part of the infinitely wise and gracious, the perfect and complete plan on which the universe is governed by the Almighty—however painful some of these visitations may be to those interested more immediately therein—yet they are nevertheless, without exception, all alike intended to effect man's ultimate good, and are the offspring of his divine love to his creatures, though short-sighted man is often

unable to follow his Maker's hand, where infinite wisdom combined with universal love sees from the beginning to the end—

"Good when he gives—supremely good ;
Nor less when he denies ;
E'en crosses from his sovereign hand
Are blessings in disguise."

We have been led into these remarks from having recently visited that part of our land where that terrific scourge, the cholera, during several weeks had been carrying off its victims by scores and hundreds, and was yet lingering about, as if unwilling to quit a neighbourhood where it had so successfully pursued its mysterious course. The day on which we visited Newcastle was the first on which the town had assumed once more somewhat of its wonted busy, active character. The streets were again filled with pedestrians, the shops busy with customers, the quays crowded with sea-faring men and those connected with the coal trade. The glorious sun, which for many days had been very partially visible or wholly obscured, now shone forth in all its autumnal power, and produced an enlivening and cheering influence on animated nature. The cheering news, also, that the deaths were reduced to about four or five per day, tended to reassure the anxious and care-worn inhabitants of this smitten district, and to remove in a great measure the deep and settled gloom which every countenance had for some time previously worn. Looking, however, into the windows of the bookseller's shops, our eyes fell upon several pamphlets advocating different views respecting the visitation, which the painful circumstances had called forth. Taking a glance at the walls, we found still stronger evidence of the dread nature of the scourge (which there was reason to hope was now passing away), and the consternation it had produced. Placards were to be seen on every hand, describing the nature of the premonitory symptoms, pointing out the steps most advisable to be pursued in case of an attack, and affording information as to the names and addresses of the medical officers appointed to attend to the cases which might be brought before them. Some of these papers were of a more private character, and gave thrilling statements of the labours of one and another of the medical profession ; others, again, were addressed to captains of ships and sea-faring men ; another gave notice that the authorities of Sunderland had thought fit to prohibit the holding of the annual fair at that place, in consequence of the prevalent disease ; and others announced sermons to be preached, or lectures to be given, with reference to the all-absorbing subject, or stated by whom donations would be received to the fund for the relief of the bereaved families. But it was in conversation with those persons with whom my duties brought me into contact that I learned something of the real nature of the case. One informed me that, till the present day, business had been at a standstill—a stupor seemed to have seized upon the people generally—none seemed to have spirits left for any occupation. All who could do so had left the town. The Government had sent a large supply of tents for the accommodation of the poor, and these had been pitched in a suitable situation away from the town. The streets were deserted, the market unattended, business at a stand. The medical men had done their duty well, working with more than human energy night and day, till, in some several cases, nature yielded and sunk under the incessant toil, and, in more than one instance, the laborious doctor literally sacrificed his own life for the benefit of others. We believe it is a fact that one of these excellent men, worn out with fatigue and want of rest, and having on himself the first symptoms of the disease, had felt compelled to give up for a season, and had just cast himself on a sofa, when another applicant pleaded so hard that he yielded, and started once more on his benevolent mission, but reached the steps leading from his own door only to sink in the arms of death thereon !

So rapid were the deaths at one period during the height of the disease, that I was assured it was found difficult, if not absolutely impossible, to obtain coffins, or get graves dug ; and I was told there were instances in which near relatives had made coffins for those in whose company they had delighted only

a short period before, or themselves conveyed their mortal remains to the tomb; and a case was related of a son who died while digging the grave of a beloved parent. In the height of the fury of the melancholy visitation few were to be seen in the streets but medical men hastening to visit patients, undertakers conveying coffins, or mournful processions escorting the dead to their last resting places. A lady informed me that one day, in five hours, she saw fifteen funerals pass her house.

The malady seems by no means to have confined itself to any one class of the people, or to any part of the town, in this respect baffling the preconceived notions and careful calculations of many, and greatly distinguishing the present from all former visitations of the kind. True, as might under any similar visitation be expected, more of the poor, the ill-fed and ill-clothed, the wretchedly-lodged, the dissolute and depraved were among its victims, than of the respectable and independent townspeople; but these latter did not escape, and indeed, from all we could gather, considering the disproportion between the numbers of the two classes, and the predisposing circumstances of the former to any malady, the number of sufferers of the more respectable classes was extraordinary. One gentleman, standing at his door in one of the principal streets of the New Town, said that within one hundred yards of that spot he could reckon up thirty persons of respectability who had been its victims.

Melancholy indeed were some of the cases related in illustration of the painful nature of the bereavements. Whole families of children were left, in some instances, without a parent. In others, all the children had been taken, and the bereaved parents alone remained to mourn over their loss. Wives had been suddenly torn from the loved embraces of their affectionate husbands, and husbands separated from inconsolable wives. Cases were mentioned in which the entire family—father, mother, and children—had all been suddenly swept away. In one instance of this kind, two families nearly related, and consisting of eleven persons together, but residing in distant parts of the town, were all taken off, not one being left to mourn over the loss of the loved ones removed by death's relentless hand. Again, a house was pointed out, which being found unopened, on being entered presented the melancholy spectacle of the whole family stricken down, and life in every case extinct. During the month over which the visitation was spread, nearly 2,000 deaths occurred, including Newcastle and Gateshead, which is separated from the former by the river. During two days, while at its height, the mortality from cholera and diarrhoea reached 200 per day—a fearful mortality out of such a population. Painful indeed were the narrations we listened to of the loss of dear friends and old acquaintances; friends who had met on one day in health were for ever separated ere the next.

Precautionary as well as remedial measures were energetically resorted to by the public authorities, and all that, under the circumstances, skill and humanity could devise was promptly done; and doubtless the gracious Disposer of events blessed these means to the staying of the plague, and the reduction of the evil.

The epidemic was not confined to Newcastle and Gateshead, though it was here that it fell with main force. While at Shields, we saw a sailor brought ashore in a coffin, from a ship lying in the river: he was a young man who died almost suddenly from cholera. Many cases also occurred at Sunderland. Among others, a house, in which several Irish resided, was visited by the malady, and in the course of three days four of the inhabitants died. A man was then sent to whitewash the house; he was seized and died the next day.

An impression prevailed at one time that many of the victims were put into their coffins while yet alive, and this conviction tended greatly to alarm the poor and ignorant. We do not think it likely that such was the case, though since then we have seen an account in a local paper to the effect that a sailor at Shields had died of cholera, as was supposed, and was at twelve o'clock put into the coffin, when subsequently some one, touching the forehead of the supposed corpse, felt it throb, and signs of life appeared. The man was again taken out of his coffin, and did not die for several hours after.

We made inquiry as to the effect morally and religiously produced by this visitation, and were gratified to learn that an evident impression had been made upon the minds of the people of all classes. Sabbath desecration had been

greatly reduced, drunkenness was lessened in a striking degree, and crimes of all kinds were, during the latter period of the calamities, wonderfully smaller in amount than on ordinary occasions. We pray that these impressions may not prove like the morning cloud or the early dew, but be permanent and lasting to the glory of God, and the good of the town, thus fulfilling the purposes of the Divine will.

And now, in conclusion, what shall be said of this terrible disease? We well remember the first visitation in this country, and we can recollect the long preceding anxiety which was felt as it gradually pursued its mysterious course on the Continent, coming nearer and nearer, till at length it was reported that a case of "Asiatic cholera" had occurred somewhere, and this report was rapidly followed by others in distant parts of the land. The conviction was pretty general before, that, sooner or later, it would surely take Britain in its track, and now most of the thinking part of the community felt assured the dreaded visitor had landed. There were not wanting those who wasted time in vain cavillings as to the identity of the disease; arguments pro and con filled the columns of the public prints at the time; meanwhile the ravages of the scourge became more and more general, and increasingly fearful in its character. We well remember the songs that were sung, the low, vulgar wit which was on that occasion reiterated as to the cholera. But we had stood by the grave of a parent whom it had taken away—we had witnessed the fearful sufferings of that parent under its grasp—and we replied, "It is of little consequence by what name this terrible disease be known; the cholera (if this be not it) surely could not be worse." He separated from our company at night in more than usual health and spirits, and long ere the morning we stood by him and witnessed the excruciating pains, the fearful cramps characteristic of this disease, and subsequently the striking prostration of strength. We watched by his side till the spirit took its flight, and never can the circumstances of those few solemn hours be erased from our memory. Since then no wonder if, with anxious solicitude, we have watched its ravages from time to time. Rapid and desolating was its course on that first visit. Subsequently to the great joy and relief of our country, it left our shores, and for years we seemed again to be free from the plague. It had taught us many lessons, and by some we profited. Again its course was watched with intense solicitude—again it travels toward our coasts—once more it lands. On this occasion we were again mercifully spared, though around us on every hand our friends and neighbours dropped into the grave. One Sabbath, on this occasion, we had been preaching, and at the close of the service stood talking to a female friend, who seemed in all her usual health; we parted, and but a few hours had passed by when we heard she had been cut off.

Once more our land seemed free from this emissary of death; but again, and in a shorter space of time, it is among us. It is still the same, yet, chameleon-like, it shifts its colour, and, Prometheus-like, it changes its shape. In all its forms and variations, however, it is still terrible, and spreads consternation wherever it is found. But now one striking peculiarity, or rather a new feature, presents itself. It seems to have taken up its abode among us. It is heard of in all directions, more in the character of a located and established disease than that of a terrific but transient visitation. The *Times*, recently, in a leading article on this subject, says—"It appears to be regularly acclimated. It is no longer a mere epidemic—no longer a foreign plague that invades and destroys, but a household pest, content with its daily allowance of victims. That allowance is something under a hundred a week." * * * * "We have, then, one more variety of disease on our soil—one more angel of destruction—one more of the dread fraternity of death. History prepares us for an otherwise unaccountable and portentous novelty." * * * * "Are we, then," asks the writer, "to regard the cholera as one of ourselves—no longer 'Asiatic'—no longer waiting for some disastrous conjuncture of atmosphere and season, and ready to break from his ambush on the unprepared multitude—but a vested interest, an old inhabitant, ordinary—prescriptive—venerable?"

Certainly there is too much reason to fear that this is the correct view of the case—at all events, it is here among us now—at our very doors at the present moment, and it behoves us to look well to our ways, and to pray—"So teach

us to number 'our days, that we may apply our hearts unto wisdom." It is, under all circumstances, and viewed in any of its phases, a very solemn subject for contemplation. The nature of the malady itself—the darkness which surrounds it—the mystery in which it is greatly shrouded—the rapidity of its progress when once it has seized upon its victim, giving little or no warning, and, during the attack, affording neither time nor power for mental effort and application—all speak loudly to each and every one, "Be ye also ready, for ye know not the day nor the hour wherein the Son of Man cometh."

The other day a poor man died at Deptford. On the same day the widow was charing for a member of the Mutual-Aid Society—it was Saturday. On the Tuesday our brother learnt, to his dismay, that she too had died, and that both she and her husband were buried in one grave on the Monday.

There is something very solemn in such calls as these, and they loudly proclaim to us who yet are spared the importance of living for eternity. The children of God, who feel that they have a claim, through Christ their Saviour, to the New Jerusalem, have nothing to fear—"Living or dying they are the Lord's." In the midst of universal dismay they are at peace, and can stand and calmly sing—

"Righteous God, whose vengeful vials
All our fears and thoughts exceed,
Big with woes, and fiery trials
Hanging, bursting, o'er our head;
While thou visitest the nations,
Thy selected people spare;
Arm our cautioned souls with patience—
Fill our humbled hearts with prayer."

The first and most important work is to prepare for death; but we are, as rational beings, accountable to God for the right exercise of our reason, and, inasmuch as there are states of mind and body which predispose to attacks of cholera, it behoves us to ascertain the course which is most likely to prove a safeguard to us in the time of danger, and to adopt and carry out that course.

Now, it is clear that *drunkenness*, and the free use of intoxicating drinks, has, on each visitation here, and on all occasions in every other part of the world, proved the most fruitful occasion of the disease; and that those who abstain from these drinks, though not always spared, do suffer less than any other class of the community. When the cholera was raging in Norway, so evident was it that the free use of alcoholic liquors is a predisposing cause of the malady, that the dealers therein at Christiania spontaneously, for the interest of the public health, resolved to limit the sale thereof.

Doubtless another most important matter of consideration is fresh air and out-of-door exercise. Every-day experience proves that the dwellers in close, ill-ventilated, and badly cleansed houses, streets, or districts, are, more than others, subject to its attacks. This fact points out the proper remedy.

But it is neither our province nor our intention to enter into details belonging to the medical practitioner, and therefore we conclude with another verse from one of our hymns:—

"Be this my one great business here,
With serious industry and fear
Eternal bliss to ensure:
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure."

February, 1854.

J. H—G.

THE INTERESTS OF THE CHRISTIAN CHURCH ARE THE INTERESTS OF ALL ITS MEMBERS.

THAT the interests of Christianity are common to every Christian man, is a position which may readily be shewn to be true from the nature and design of the Christian institute itself. The leading design of the Christian Church

seems to be to secure to its members the privileges and means requisite to their spiritual growth and culture. And this design is accomplished by the institution of ordinances, which harmonise with the instincts of humanity, and which also economise the labours of church agency when called into requisition for the common good. The instincts of man make him what he has sometimes been called—a gregarious animal. It is natural for us to form ourselves into communities; and, in truth, the race as a whole appears to possess, in an influential degree, the element of cohesion—an element which has already done much to augment the sum of human enjoyment, and which, notwithstanding the forbidding aspect of society at the present moment, is destined, at no distant day, to swell the amount of social bliss far beyond present experience. It is natural that we should collect in companies—that there should be a class of pleasures which cannot be enjoyed alone—that we should build towns, live socially, consult together, and consolidate our common interests. Men, as well as children, learn what they have capacities to learn more thoroughly in classes—do what they have ability to do more effectively by co-operation.

It must be supposed that the Creator, in his dealings with man, would take into account the leading features with which he had originally impressed him, and that, certainly, in the matters of his highest interests, he would not overlook this prominent characteristic of his nature. He formed the gracious purpose of instructing mankind in a knowledge of his will, and separated the Jews—in whom, by peculiar treatment, the social instincts had been strengthened for the purpose—and began his teachings with them. He began, indeed, with Abraham, of whom he said he knew him, and that he would “command (*draw*, not *drive*) his household after him.” He gave to them, in the individual experiences of the patriarchs, several displays of his providence, which were directed to be kept in remembrance by their posterity. And the impressions they received in common were intended, no doubt, reciprocally to strengthen their individual apprehension of the truths to be learnt.

It would be interesting to trace the history of this people, and to mark how vividly they received the impress of those doctrines which, one by one, were portrayed in the awful transactions by which they were first made known. The alphabet of divine truth was to be taught: at Sinai the monitorial class was drawn up and arranged in order to learn it. Their miraculous rescue out of the hand of Pharaoh—the fate of the Egyptian monarch when he would not be taught by the signs and wonders wrought by Moses—the daily supplies of bread, and the brook that followed them through the wilderness—the awfully majestic thunders of Sinai—the pillar which was light to them and darkness to their enemies,—these all were parts of the apparatus by which that alphabet of the true religion could only be effectually taught to a class, a community. And in all this history we behold that class bound by a common sympathy—impelled by a common impulse—united by common interests—taught all at a time the common alphabet. We behold in their social polity, the repository of revealed truth, and find in them the representatives of the future church. We see embodied in this view, also, the principle of the unity of the church.

It would be a difficult matter to prove that those who anathematise each other belong to this unity; still the doctrine is scriptural and indispensable, and cannot be given up in compliment to those who know not how to estimate it. Christianity regards everything which prevents or opposes the unity of its members as on the side of its enemies, and more hurtful than they, inasmuch as in such cases enmity is seldom confessed. But none of the ravages of the foul spirit of Antichrist can eventually destroy or impair the essential unity of the body of Christ's church.

When the Christian man has learnt the orthodox lesson which his directory has to teach him on this subject, he exclaims (and his heart is in the words)—“Grace, mercy, and truth be upon all them that love the Lord Jesus Christ in sincerity.” If self-conceit begins to influence him, he hears another significant phrase—“In honour preferring one another.” If promotion to office tempts to pride and arrogance, he remembers as a warning the words of his Lord—“One is your Master, and all ye are brethren.” The realisation of an equal fraternal unity in the minds of its members is more likely than any other moral achieve-

ment to keep alive and increase individual interest in the church's prosperity. That community which most fully exemplifies this spirit will have a vast advantage over one which possesses it not. In it will subsist the unction of Christian love and the attractiveness of a Christ-like spirit; and in the beauty of Christian unity will be exhibited the loveliness of the Christian character. In spite of hell and sin, such a community must prosper.

That the interests of Christianity are common to all its members, appears also in considering the church in its relation to the world at large. Here a direct antagonism is presented—one never mistaken by the Christian mind. On the one side is "the kingdom of darkness," on the other, "the kingdom of God's dear Son." Can any one undertake to say whether he is more indebted to Christ than any other of his brethren for a translation out of the one into the other? Will any dare to argue that special power is guaranteed to him against the onslaught of sin? or that the promise does not belong to all, "As thy day so shall thy strength be?"

In case of Christian aggression, too, all are equally interested, though the term has not always been correctly applied in church movements. It cannot apply, for instance, in such movements as those of Loyola and the Crusaders, or the more recent proceedings of councils and popes, with their bulls and edicts in Latin, Greek, and English. Evangelical aggression does not kill, it brings life and health, and peace; it does not repel, it attracts; it is the constraining influence of moral suasion. It succeeds better without grand exhibitions or ostentatious displays than with them. There was a time, some 3,000 years since, when the church was learning its alphabet of form and sensible manifestations. That time will never return; and religion now requires forms only so far as they are needed to give it a body. "They that worship God, must worship him in spirit and in truth, for God seeketh such to worship him."

What form then does Christian aggression properly take? It must dissipate darkness by the reflection of light. Each Christian community comes under the scriptural denomination of a candlestick, and each member of Christ's Church is—not ought to be, but is—an instrument of light. "Ye are the light of the world." A "creature of the day," "not of the night." There are some things which cannot bear the light—they are "the unfruitful works of darkness." Some men "love darkness rather than light, because their deeds are evil." It is in the nature of Christian aggression not to allow men who "love darkness" to lie concealed with their "works of darkness." And at this moment the members of the church are interested in this matter to a man. Whoever may be the instrument, and whatever be his name through whom the world is enlightened, as a matter of religious progress I am as much interested in it as he is—not, of course, as to the credit of it; that, under God, is his—but as a matter of interest, it is mine as much as his, to whatever sect or party he belongs. He may be Baptist, Independent, Churchman, or Methodist of any grade, if he has saved a soul from death, it has been, not because he has made him a Baptist, Independent, Churchman, or Methodist, but only so far as he has made him a Christian, and, being a Christian, he is brought into relationship with the children of God everywhere, on earth and in heaven.

Another form which Christian aggression may properly take, is that of removing the incitements to evil. And this presents, also, a subject of common interest. No one Christian is under greater obligation to do this than any other, in proportion to his ability and means. Intemperance abounds; if any means can be employed to lessen it, or to diminish its facilities, every Christian man should use those means, or help to put them into operation. Dissipation is rife; and, in our day, it seems the common duty of Christians to show by example that a man can be more substantially happy under the influence of moderate views, rational pursuits, and sober habits, than by sensuality, flippancy, light and loose reading, and theatrical amusements. By avoiding the appearance of countenancing dissipation in any of its numerous forms, we are to close as many of the avenues of vice as we can. There is one special reason why the church is required to direct its efforts to this matter. The Sunday-school is every week losing some of its scholars, and perhaps the very first Sabbath on which these youths are missed at the Sabbath-school, they may

become the dupes of some of these allurements—drawn aside, perhaps, by some older school companion, who had previously thrown off all Sabbath restraints, and had become a whipper-in for some of those hells whose yawning mouths, opened in every leading street of our cities and towns, are receiving contributions such as these from every benign institution—cutting short the hopes of the Christian husbandman, and impressing a plague-spot upon every family in the persons of their most hopeful members. Can any Christian man be uninterested in these matters? Has Christianity any frown for those efforts which would lessen these incentives to evil, or for that self-denial which gives up the drinking of the liquor which entices so many to sin? Is there anything in the nature of Christian aggression to prevent us from making this cause ours?

We are equally interested in discountenancing the sinful amusements of the day and the trash of the press. And Mr. Horace Mann, in his admirable remarks on the national "Census of Religious Worship," enumerates among the causes of the alienation of the poor from religious institutions, "An insufficient sympathy exhibited by professed Christians for the alleviation of their social burdens." And if these tangible evils were removed, or if, under the auspices of Christian benevolence, a sincere and earnest effort were made for their removal, the church would secure to itself a more candid consideration of its claims, and augmented confidence from those to whom, hitherto, it has been of too little use. Both the young and the old would learn to regard her as their benefactress; all classes would see her in a new light.

It has long been the boast of the various sections of the church that religious means were multiplied, and that vice and sin heard in every place a testimony against them. True these appliances are great and numerous, and the Head of the church has often crowned them with his benediction; but this, surely, is not a good reason why visible hindrances to their success should not be removed. Every church member is interested in the success of some, if not of all, the enterprises of the church. All our home and foreign institutions just belong to all of us, and to all alike, just so far as their principles and motives belong to the Bible, and each, therefore, is interested so far in their prosperity.

It is needless to multiply illustrations, for it would seem, whether we consult the instincts of humanity, the design of the Church of God in the world, or the relations of the church, there are no great purposes contemplated—there are no modes of operation suggested—no plans to be executed—no victories achieved—no advantages gained anywhere, in which any disciple of the Lord Jesus Christ is permitted to be uninterested or a silent spectator.

If these views are correct, we ought to cherish them; and if we are not even painfully impressed by them, our duty seems to be to betake ourselves to our closets, and rest not without a deep impression of our individual responsibilities. If these views accord with the truth, those of us who occupy official positions should guard against any disposition which would degrade or lessen the importance of a single unit among the "*brethren*." If we are equally interested in the church's affairs, in every kind of church effort, and every form of Christian aggression, then a sin lies at the door of that individual who would impair or minify the church's aggregate influence in the person of any of its members.

The church is constituted a unity, the completest unity the world has yet beheld—a unity which is destined to be made conspicuous before the universe. Let our minds dwell upon this, let us draw our motives from it, find our highest enjoyments in it, and direct our efforts to its consummation.

Oldham.

J. S.

LAY-LABOURERS IN THE LORD'S VINEYARD IN SWEDEN AND NORWAY.

It is cheering to find that, notwithstanding the strong and decisive manifestation of the spirit of bigotry and intolerance in Scandinavia, by dominant ecclesiastics whose Protestant principles should have taught them "a more excellent way," the Lord is raising up men to do his work, like the Wesleys

and Whitfields of the last century in England, and their ardent-minded lay helpers,—whom no ecclesiastical fetters can bind, nor persecutions deter or restrain from seeking the lost and wretched souls of men. Some of these act as Bible-hawkers and Scripture readers, and some as preachers and exhorters. The former class do much good by familiar conversation and disputation; the latter as plain and simple expositors of truth and publishers of the gospel of peace.

A Swedish lady, in a letter to the editor of that valuable and exceedingly interesting periodical, *Evangelical Christendom*, says: "Whenever a missionary or colporteur comes to a place where great indifference seems to prevail as to things connected with living Christianity, signs of an awakening soon show themselves. Some time ago, one of the name of W—— came to a little town to sell his Bibles. He went about, sold a few, had little encouragement; but some persons came to talk with him on spiritual matters. He lingered, therefore. At last, they asked him to read to them an evening. They had been to see him once before, on which occasion he had prayed with them. They now wished their wives to hear him, and they begged leave to come on Sunday evening. Many persons came, many more than were expected; he read and prayed with them. The following day he was called to appear before the magistrates, for having broken the law against conventicles. Then, however, it was found that it was the public accuser himself who had requested him to read, and, therefore, no accusation could be lodged against him. He got, notwithstanding, a severe reprimand from the magistrate, who would scarcely allow of his right to sell his books, though his passport authorised him to do so. At least, he ought not to hold any meetings. He answered that he must '*make known the value of his goods*,' and that he had a higher commission. The magistrate inquired if he had a passport from God. He answered, 'Yes;' and held up his pocket Bible. The following week, the sale of his books was so rapid, that he was not obliged to go out and offer them for sale. The people came home to buy them."

"In another province, a young man, who lived in a part of the country where great spiritual darkness prevailed, had a singular dream. He thought he was going to build a house, but had not the requisite materials—the clay, stone, and wood. Just as he stood anxiously pondering this, a man came to him, who told him he was an architect, and offered to build it for him. 'All very well,' said the young man, 'but I have no building materials.' The kind architect said he would provide these. Another observation from the young man then was that he could not pay him either for these or for his work. The architect declared he would do it all for nothing, if only he would permit him to do it for him. The young man awoke, thought of his dream, his sins came before him, he saw the state of his soul, understood who the kind Architect was, and could not cease to think of his dream. Now, it so happened that he heard that a zealous and highly gifted *layman* held meetings at some distance, to which he invited such anxious inquirers. He went, heard the Gospel—the delightful news of the forgiveness of sins. He went home consoled, having found the 'Friend above all others.' He communicated this happy discovery to his neighbours on his return, and went to a peasant, the owner of a house which he used to let for worldly entertainments. The young man requested him to open it to receive the word of God. He was so earnest that the other could not oppose his request. The above mentioned layman was invited to come. The people assembled, attracted by curiosity, and the Lord granting his blessing, the word seems to have taken effect on many hearts. Amongst others, the clergyman of the parish came, and was so struck by the truths held forth, that he, who has formerly been an opposer of such meetings, now promotes their being held!"

There is a great movement reported as going on in *Norway* too. God has fired the soul of a clergyman, whose zeal is expected to procure his deposition in the Lutheran Church. He places no value on canonical attire, nor does he regard with *excessive* fondness a professional education; but he holds *conversion* to be indispensable to a proper exercise of the ministerial function, and a strong *desire* for conversion as an essential pre-requisite for church membership.

The correspondent who mentions the foregoing case, states, respecting himself and his own proceedings, "For three years past I have travelled to various places near, preaching the Gospel on the Lord's-day, while following my secular calling through the week. The Lord has crowned my work with his blessing, souls have been converted, over whom there has been joy in heaven. The Lord be praised for his great grace to the children of men; praised be our Lord Jesus Christ; blessed be the Holy Spirit."

Amen, say we to these devout ascriptions of praise to the triune God of Grace. And may this Scandinavian edition of Methodism prove as voluminous and glorious as that of Old England has been, and far more abundant, without its flaws and disasters. It will cheer the hearts of our brethren to see that the Lord is raising up men like themselves in other lands to carry on his work as they themselves carry it on. Let it encourage them to pray that the Lord may abundantly pour out his Spirit upon the Church of every land, and raise up a host of labourers to permeate the masses with the Gospel of Christ.

Biography.

A BRIEF MEMOIR OF MR. JOHN JONES, LATE OF KINVER, STOURBRIDGE CIRCUIT.

THE writer did not become acquainted with brother Jones until the year 1847, when he began to reside in Kinver, to which place he removed from the Ludlow Circuit, where in early life he was converted to God, and subsequently called to the important work of a local preacher, in which office he was employed for some time. Through unwatchfulness he had been drawn aside from the path of duty, so that when he united with our society at Kinver, he had, for a time, ceased to be a local preacher. The writer is unacquainted with the particulars of this defection, and it is, therefore, passed over without comment.

On coming to Kniver, our late brother commenced business as a boot and shoemaker, and his prospects were, at first, very encouraging. But God's ways are not our ways—there are inscrutable mysteries in the dispensations of divine providence. Not long after our late friend united with our dear people at Kinver, a dark cloud overhung his providential path: he was called to follow to an early tomb the wife of his youth, and he was left a young widower with two infant children, in a comparatively strange neighbourhood.

At a proper time our brother again married, and soon after was severely afflicted with a disease in his eyes,

which it was feared would deprive him of sight. But after several weeks' attendance at the Birmingham Eye Infirmary, by the blessing of God his eyes were preserved.

It was not long after our late friend took up his residence at Kinver, that the members of our church there, perceived that he possessed talents for usefulness, and he was recommended as a proper person to be employed in preaching "the gospel of the blessed God." He was, therefore, placed on our preacher's plan on trial, and after passing the usual four quarters of probation, he was received as an accredited preacher. He was very acceptable and useful, and much esteemed for his work's sake throughout the circuit.

When it was announced that a Wesleyan Local Preachers' Mutual-Aid Association was established, brother Jones hailed it with delight, and was one of the first to assist in forming a branch in our circuit. There can be no doubt but our late friend felt the want of such an institution during the long and painful affliction, which God, in his providence, had called him to experience. It was in December, 1851, when he became a member of our excellent association. For some time previous to this, his health seemed far better than it had been for a considerable period. But in the month of March, 1852, his three children were afflied with small pox; they were mercifully re-

stored, but brother Jones himself took the infection. There was nothing in his case that appeared alarming for a few days; then the symptoms became unfavourable, and in thirteen days from the time he was first taken ill, he was numbered amongst the dead.

It is a satisfaction to know that death did not find our dear brother unprepared. He was ready when the Master called for him. He said to a dear friend, who visited him when he was passing through the swellings of Jordan, "my lamp burns bright." And added, with emphasis (as far as his strength would allow), "I shall soon be home!" As his wife sat by his bed-side wiping away the sweat from his brow, and wetting his parched lips, she said, "are you happy?" With a smile he replied, "What a blessing for me there is nothing wanting! I shall soon be at home!" And he then fell asleep in Jesus, aged 33 years, on April 23rd, 1852; leaving a widow and three children, bereaved of a kind husband and a tender father.

As our late brother had not been twelve months a member of the Mutual-Aid Association, his widow was not entitled to any benefit from the institution, but the entrance money and subscriptions paid by him were returned to her according to rule. As a mark of Christian respect for a beloved brother, the Kinver friends gave him a respectable funeral, and his death was subsequently improved by a local preacher to a crowded and deeply serious congregation.

It ought to be recorded also that the Rev. George Wharton, the clergyman of the parish, on this occasion gave a pleasing proof of his philanthropy and Christian liberality; he seemed, indeed, to forget that brother Jones was a Wesleyan Local Preacher, and treated him as a brother in Christ. And, since his death, he has interested himself successfully in behalf of the bereaved widow and orphans. It is delightful to witness such instances of Christian kindness from whatever quarter they may come; but the sympathy and benevolence manifested by the Rev. Mr. Wharton towards brother Jones and his bereaved family, are worthy the imitation of every minister of Jesus

Christ. I before stated that brother Jones's widow was not entitled to any benefit from our excellent institution, but this I am happy to state was more than made up through the instrumentality of the reverend gentleman and his friends. To God be all the praise. P. T.

ELIZABETH DAWKES.

THE subject of this short memoir, Elizabeth Dawkes, was born at Northampton on the 4th of May, 1797, and was brought to see her lost state as a sinner under the Wesleyan Methodist ministry, when she was about twenty-six years of age. Although from a child she had been very moral and had read and loved the word of God, yet she had hitherto lived in the neglect of a change of heart. The word came with power, she obeyed the Spirit's call, thought upon her ways, and turned to God. She entered the Wesleyan Society in the year 1822, and received her first ticket from the Rev. Mr. Steele.

Her convictions were deep and lasting. She saw herself hanging over the precipice of hell, and justice with uplifted hands ready to strike the deserved blow; she tarried not, but sought with earnest cries and tears, took her broken heart to the foot of the Cross, and there she pleaded and obtained mercy. She could then adopt the language of the Psalms: "Come unto me, all ye that fear God, and I will tell you what he hath done for my soul." She immediately obeyed the injunction, "Come ye out from among the ungodly, and be ye separate." She was indeed separate from the world in its spirit, sinful maxims, and customs: she sought not to widen the narrow path of duty; in this respect she soon became conscious that to hold fellowship with the world was to be at enmity with God. Her soul was alive to higher pleasures; having tasted of the living waters in their crystal freshness, she thirsted not for earthly unsatisfying streams. She felt a great attachment to the people of God with whom she was united, and to their doctrines and discipline; indeed she was a Bible Christian; she often lamented the great want of simplicity and decision in herself and

others, entertaining low views of her own attainments; but she lived near the fountain, and held fast her confidence steadfast to the end.

Our sister did not forget her Lord's command: "Remember the Sabbath-day to keep it holy." Her early and regular attendance in God's house showed to others, that in her estimation that day was her delight, "the holy of the Lord, and honourable." She was very careful to "abstain from all appearance of evil," and her example was, in this respect, a silent reproof to many professors; she considered it to be her duty not only to avoid buying and selling on that holy day, but to refrain from all unnecessary employment or parties of pleasure. It is not to be calculated how great has been the loss of such an individual to her family, whose bright example has been a practical illustration of what a Christian ought to be: she was a light in the world; and there are not too many such.

She highly prized the communion of saints: her class was not attended from a sense of duty only, but as a high privilege; she would never allow trifles to detain her, but her seat was generally occupied a few minutes before the time; and her experience was rich and new, not far-fetched. There was a spiritual appetite—a continual hungering and thirsting after righteousness; the holy breathing after a full conformity to the mind and will of God. She was one of those members who would help to keep up the hands and cheer the heart of a leader in his all important work. She was also a kind and frequent visitor of the poor and afflicted,

who have lost a friend, that did much for them, though little of it was known, except by an all-seeing God.

In the commencement of her affliction she was very anxious to recover, she felt much at the idea of leaving her aged mother, whom she tenderly loved. She prayed earnestly to be allowed to soothe her dying moments, but this was denied her, and the venerable mother had her own desire granted, in being permitted to attend upon her child when struggling with the last enemy.

Though not permitted to outlive her mother, she was enabled to take the cup from the hand of the Father, and say, "Not my will but thine be done." In the conflict she came off more than conqueror, for she cheerfully resigned her beloved mother into the hands of God, believing she should meet and welcome her in the blessed abodes of heaven.

A short time before her death she sent a message to a young friend (with whom she had often conversed on the sting of death, and the horrors mutually experienced by them when thinking of the cold grave), that death had lost all its sting, and the grave its gloom, and she could give them both a hearty welcome, indeed, was longing to encounter them. She felt that her Jesus was with her, and he assured her that he would not leave her, but guide her safely through. She settled all her affairs with the greatest composure; took her last farewell; gave her dying advice to relations and friends; exhorted all to meet her at the right hand of God, and her happy spirit took its flight on Christmas-day, 1850.

Lessons in Parables.

THE DISCONTENTED FLOWERS.

BY OLD HUMPHREY.

ONCE on a time, certain flowers of the fields, and the large garden of Oakham Grange, took it into their unwise heads to be discontented. "If all of us of one colour grew together," said the red rose, "we should cut a fine dash, and mankind would admire us ten times more than ever. Flowers of spirit!" cried she, the colour rising

into her cheeks as she spoke, "'Now or never,' is my motto. Let us take the matter into our own hands; let us get together and astonish the world with our splendour." "Good," said the yellow daffodil, (for when once discontent and pride raise a standard, multitudes will be sure to repair to it); "Good," said she, as she stood sun-

ning herself on a slope hard by, "there is wisdom in the resolution of the rose. Look at the earth when it is all illumined with golden sunshine, never does it look half so handsome. When one colour prevails it looks like a flood of glory."

"That is just my way of thinking," said the blue cornflower, who was holding a tête-à-tête with a poppy at the corner of the wheat fields. How lovely is the sky above us, all of one colour; and what a sweet colour, too! When we blue flowers once get altogether we shall be amazed at our own beauty. I wonder much, for my part, that the plan was not adopted years ago; but 'Better late than never.' The rose gives us good counsel."

"So say I," said the lily, "and the sooner we adopt it the better. How pure and lovely the fields appear when covered with snow! White here, white there, and white everywhere! Depend upon it, we have too long deprived ourselves of what is our due, and the world has been no better than a piece of patchwork."

The leaves of the trees and the blades of grass did there best to increase the discontent of the flowers. "We have tried the thing on a large scale," said they, "and find that it answers. Nothing like a prevailing colour! What can exceed the beauty of green fields and green trees?" Encouraged and strengthened by union, the red rose, the yellow daffodil, the blue cornflower, and the white lily, grew increasingly bold; they seemed to regard themselves as the leaders of their respective colours, and acted with energy.

And now a very unusual commotion took place among the flower beds of the garden. Roses unrooted themselves to join their companions; tulips, pinks, and peonies, followed their example; nor were carnations, poppies, sweet-williams, or love-lies-bleeding backward in joining the general muster.

The effect was striking, for never before had there been seen in the garden of Oakham Grange such a ruddy blaze in the vegetable world.

The red rose held up her head, almost too proud to allow her foot to touch the ground.

No sooner were the red flowers assembled, than the yellow ones began

to bestir themselves. Led on by the daffodil, yellow lupins of the garden, cowslips, primroses, and buttercups of the meadows, with broom and furze from the common, ranged themselves beside each other; a golden glow spread itself around and never had the daffodil before been half so happy. This is something like!" said she, tossing her head in the wind! "I wonder what the world will think of us now!"

Scarce had the daffodil finished her exclamation before the corn flower was on the move, kept in countenance by convolvuluses, flags, Canterbury bells, bluebells, and lavender. Where so many blue flowers came from it would be hard to say. All of them were proud; but the proudest amongst them was the corn flower.

"Come along," cried the lily, to a goodly number of white flowers that were gathering around her; and immediately a throng of snowdrops, daisies, lilies-of-the-valley, white roses, white convolvuluses, and white poppies, pressed onwards to concentrate themselves together. How it was that flowers blooming at different seasons happened on this occasion to bloom together it would be hard to say; there, however, they were. Talk of carved ivory! It was never made to look half so lovely as these flowers!

The large garden of Oakham Grange was now altogether changed; for, instead of the beautiful order in which it was usually kept, it was divided only into four quarters, and every quarter of a different colour, red, yellow, blue, and white, just as regular as the squares on a draft-board. The red flowers occupied the diamond square pointing to the south, the white flowers that to the north, the yellow flowers that to the east, and the blue flowers that to the west. Such a sight was almost enough to drive John Andrews, the gardener, out of his senses.

Alack-a-day! there is no such thing even among flowers, as a state of perfection, and those now crowded together in the Grange garden soon found this to be the case. So long as they grew by themselves, they had an opportunity of being admired, but when altogether it was seen at once that only the tiptop ones would be noticed. This created very general

dissatisfaction. But besides this annoyance, a feud, which might have been foreseen from the first, took place among the leaders, as to which colour should rank the highest; and soon the position of the red rose, the blue cornflower, the yellow daffodil, and the white lily became a position of difficulty and vexation.

The rose contended that the sun, the source of light, was red; therefore red was unquestionably the most important colour. The daffodil denied this assertion, affirming that the sun was golden, and rather yellow than red, and therefore yellow, of all colours, was entitled to honour. The cornflower upheld that, not the colour of the sun, but the prevailing colour of the whole firmament ought to decide the question, and then blue would be estimated as it ought to be. The lily was of opinion that the colour of spotless purity, which undoubtedly was white, was entitled to the highest rank.

And now, probably, a civil war of the most disastrous kind might have broken out, had it not been for a fortunate occurrence, which very unexpectedly took place. By mere accident, at this important crisis, Farmer Brown came into the garden, and up at once went his hands and his eyebrows at the sight. "I am not quite certain," said he, "whether I am wide awake or not, but if I am, I won't long be the owner of such a garden as this. I like bluebells, corn-flowers, daffodils, buttercups, and daisies in the meadows well enough, but I don't like them, and I won't have them, in my garden. I like roses, lilies, tulips, pinks, and peonies, as well as my neighbours; but I don't like them, and I won't have them, stuck up all of a heap together, where one can't tell one from another; so I'll just see if Andrews and I can't grub up the whole lot of them; in another hour or two they shall all be on the dung-heap, if my name's Richard Brown."

While Farmer Brown went to fetch John Andrews, the flowers, who had heard every word that had been spoken, made the best of their time, by far the greater number of them being convinced that they had made a wrong move. The roses, tulips, pinks, and the rest of the garden flowers, feeling as if they had been nipped

by the frost, shrank back again to their accustomed beds; the buttercups, daisies, and others took their nearest way to the meadows, and the furze and the broom hurried off to the common. As if by magic, the garden of Oakham Grange resumed its former appearance, so that when the farmer came back again with John Andrews, he could not tell whether his eyes had deceived him or not.

* * * * *

"Rather an odd story that," said Farmer Brown, as he prepared to sit down to his breakfast, after relating the above dream, which had sadly disturbed his nightly slumbers. "I'd give a trifle to know the meaning of this vision of mine," said he, "if I could find some one who would interpret it for me."

Here the farmer gave a shrewd look at his father, whose name was Daniel, and who was seated with his spectacles on his nose, at a round table by the window, with his bible before him.

"Richard," said old Daniel Brown, pulling his spectacles from his nose, "it will neither suit me to interpret your dream, nor you to reward me as interpreters used to be rewarded; but if this is a fair sample of your nightly visions, the more you have of them the better. There is in the holy book before me a text after the following fashion: 'God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction!' Job xxxiii. 14-16. Now, though there is a great deal of difficulty in the subject of dreams, there can be none in adopting this rule respecting them: 'Never despise a dream when you can get good from it;' in this matter I think we shall all agree.

"Your dream of the discontented flowers sets forth so strikingly the folly of repining and pride, that to disregard it would be no proof of wisdom. It warns us that when we change our situation through discontent, we are likely to leap 'out of the fryingpan into the fire,' and that we cannot give way to pride without making ourselves ridiculous. It tells, too, that those who lead others into

difficulty have an eye to their own interest, and that when danger comes, they are the first to flee from it.

"You are too keenly set on your breakfast, Richard, to listen to me any

longer now; let me hope that your next dream will be as full of amusement and instruction as that of the Discontented Flowers."—*From the "Christian Wreath."*

Science and Literature.

Astronomy.

NOTICES FOR AUGUST, 1854.

BY G. C.

"Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur
rolls,
Seems like a canopy which love has spread
To curtain the sleeping world."

SHELLEY.

THAT is a beautiful thought; and, in a far higher sense than the gifted author himself intended, it is no less true than it is beautiful. The Almighty Mind that conceived the glorious design of throwing over the darkened world a canopy so gorgeous and so beautiful—glittering, twinkling, as if with *live light*—unevenly strewn with wreaths and patches of gleaming silver, like the careless folds of some magnificently woven coverlet of purple filigree-work—must have been filled with love to the creatures to whom he thus displayed his handiwork. It is just such a canopy as love would delight to spread over a spot dear to memory or to hope. And though, amidst the uncomputed myriads of orbs which roll in splendour through space, our little planet seems but an insignificant unit, yet it is an object of considerable interest, we are assured, to the Great Father and Maker of all, and regarded by him with peculiar care. That he has condescended to hold communion with us ever since the day that he gave the dominion of this world to our first progenitor; that he has put into operation various plans for the recovery and restoration of man to his lost allegiance; that of all the shining orbs of heaven's vast concave this mean world was selected as the scene of the humiliation, sufferings, and death of incarnated Deity; and that the same world is to be witness hereafter of the coming of the risen Redeemer, "in power and great glory," to purify and renew the earth in righteousness, are all indications of love, and proofs that our earth and its destinies are subjects of

interest to the divine mind. We do well, therefore, when we look upon the starry sky, to claim it as the work of love—love to us among all the rest of the creatures of God's universe—love to us, even, as if the universe contained no other rational and accountable creatures to enjoy the blissful thought.

"Father, how wide thy glory shines!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies.

"Those mighty orbs proclaim thy power,
Their motions speak thy skill;
And on the wings of every hour
We read thy patience still."

The *Sun* rises at Greenwich on the 1st at twenty-five minutes past four; on the 13th at forty-five minutes past four; and on the 31st at twelve minutes after five. He sets on the 1st at forty-six minutes past seven; on the 13th at twenty-five minutes past seven; and on the 31st at forty-nine minutes past six. The day diminishes in length during the month one hour and forty-four minutes; and the altitude of the sun at noon declines no less than nine degrees and a quarter. On the 15th the sun will be at a distance of 233,800 miles greater than on the 15th of July, and passes out of the sign Leo to Virgo on the 23rd.

The *Moon* rises on the 6th at one minute before seven in the evening nearly full, and exhibits her whole round orb illuminated on the 8th. On the 13th she rises at forty-four minutes past nine, but after the 19th does not rise until past midnight. She is new on the 23rd, and sets on the same day nearly half an hour after the sun. Her beautiful crescent will adorn the fading twilight of the succeeding evening, and on the 27th she will set at half-past eight. Her lowest altitude will be reached on the 5th, when she will be only eleven and a quarter degrees above the horizon when upon the meridian, and she will be at her highest altitude on the 19th, sixty-four and a half degrees above the horizon; there being a difference of fifty-three and a quarter degrees on the two days respectively.

Mercury is invisible in the evenings of August; but from the 10th to the end of the month, those who desire to obtain a sight of this interesting though seldom seen planet, may have the opportunity by rising early in the morning. On the 20th he will rise at twelve minutes past three, being one hour and forty-one minutes before the sun.

Venus is also a morning star, and appears earlier than *Mercury*, rising on the 1st at twenty-three minutes before two. On the 20th at eleven minutes past two, and on the 31st at forty-one minutes past two.

Mars sets early every evening; on the 1st at forty-six minutes past nine; on the 15th at five minutes past nine; and 31st at twenty minutes past eight; that is, on the 1st two hours after the sun, and on the 31st one hour and a half.

Jupiter is an evening star, and on the 1st shines until fifty-two minutes past two in the morning; on the 15th until fifty minutes past one; and on the 31st until forty-one minutes past midnight. His altitude is sixteen degrees when on the meridian.

Saturn becomes an evening star this month; rising on the 1st at eleven minutes past midnight; on the 15th at sixteen minutes past eleven; and on the last at sixteen minutes past ten.

Uranus rises on the 1st at forty-five minutes past ten, and on the last at forty-six minutes past eight. He is still in Aries, slowly moving eastward towards Taurus until the 22nd, when he reaches the extremity of the exceedingly narrow elliptical loop, which he apparently describes in our sky at periods answering to the orbital revolutions of our own planet. After remaining stationary for a brief space of time, he will be observed on the 23rd to be moving in an opposite direction to that in which he moved on the 20th, returning upon a line nearly parallel with his previous path since last April, until he reaches the same point again by the 20th of January, 1855.

Natural History.

NOTICES FOR AUGUST, 1854.

BY S. HEREMAN.

IN the neighbourhood of moist hedges, trees, and walls is found in large green patches, the common scale moss. In pastures and waste places the mouse-ear chickweed abounds. On rock, and amongst rubbish thrown out of coal-pits, the dyers' weed grows in large quantities. This plant affords a beautiful yellow dye; blue cloths are dipped in it

to be made green; and the yellow colour of Dutch paint is obtained from it. In dry gravelly and chalky pastures, the blue fleabane may be usually found; under hedges, on walls, and in waste places, the shining crane's-bill is common; and in almost every shady place, a collection of ferns may now be found with their curious spores in perfection.

Of molluscous animals, many curious species now make their appearance, as *limæus fossarius*, in stagnant ditches, the glossy transparent shell of *physa hypnorum*, in ponds and slow running streams—with a hundred others equally curious and interesting.

Of insects, the *trochilium tipuliforme*, a small wasp-shaped moth, is injurious now to common currant trees which are unhealthy—its larvæ feeding on the pith of the young branches. Another little moth also now appears which affects our unhealthy currant-trees; it is very small, of a dingy black colour, and with yellow spots on its wings; its caterpillar is reddish, tinged with yellow, and feeds also inside the branches. Flying ants appear, and bees kill their drones. The swallow-tailed butterfly may now occasionally be met with in the south of England; the burrell fly lays its eggs on horses; and many specimens of the most showy butterflies and moths are common, which can only be seen at this period of the year.

Some of the summer birds of passage, as the swift, the wheat-ear, the churn-owl, turtle-dove, &c., begin to depart towards the end of the month. Swallows, martins, and sand-martins begin to congregate, as do also the stone-curlew, making their shrill piping notes throughout the night in all southern counties. The songs of all other migrating birds are now over, and a general removal of that class will take place early in the next month.

Notices of New Books.

The Sunday at Home, Parts 1 and 2; The Leisure Hour, Parts 30, 31. London: Religious Tract Society.

EVERY attempt to drive from the homes of the industrial classes, the deleterious trash, which base panders to the vitiated tastes of degraded humanity are constantly sending forth, is deserving of commendation, and we rejoice that the Religious Tract Society has issued a new candidate for popular favour. We hope that "The Sunday at Home," will make many a home happy; but we have no desire that any should find in its pleasant pages attractions that will keep them

from the "House of God." Nor have the promoters of the work any such design. If its attractive narratives and descriptive pieces are read extensively, as they ought to be, the results must be most beneficial. We hope that the circulation will be by hundreds of thousands, and shall expect a rich harvest.

"The Leisure Hour" retains its full vigour, and those who read it use their leisure to profit. Benevolent individuals would do well to buy largely of both these periodicals, and present them to those in their neighbourhood who are too poor to purchase for themselves.

A Key to the Hebrew Scriptures; being an explanation of every word in the Sacred text, arranged in the order in which it occurs, with an index containing every word, with its leading idea, and a reference to its place in the Key. To which is prefixed a short but compendious Hebrew Grammar without points, with some remarks on Chaldee prefixed to the Book of Daniel. By the Rev. James Prosser, A.M. Third Edition. London: Aylott and Co.

THE title gives a full description of this valuable work. We recommend it not only as a comprehensive dictionary of the Sacred Scriptures, but as furnishing an easy means of acquiring at least a partial knowledge of the Hebrew language.

Remains of the Rev. Richard Cecil, M.A. Arranged and revised, with a view of his personal and ministerial character, by Jos. Pratt, B.D., F.A.S.; to which is prefixed the author's letters, and a Memoir of his Life by Mrs. Cecil. A New Edition. London: Knight and Son.

Invisible Realities Demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Minister of the Gospel; with an Introduction by the Rev. S. Romilly Hall. London: Hamilton, Adams, and Co.

"THE righteous shall be had in everlasting remembrance," is a promise which we always think upon whenever such volumes as the above are presented to us, and we feel grateful whenever any enterprising publisher or minister attempts to give effect to the text, by calling our attention to those who, though "dead, yet, speak" to us.

"Cecil's Remains" will enrich the treasury of the Church to the end of time. They are neither poetical, brilliant, nor profound, but they are practical and godly; and although some of them are not "according to our view of things," yet the prayerful perusal of the whole will help to make men wiser and better, both for this world and the next.

Mr. Hall, in his able introduction to the

life of Janeway, has traced the work of conversion in the experience of his subject, and insists upon it, that in all its great essentials this work must be the same in every saved sinner; and that in order to the advancement of the work of the Lord we want more "religious awakenings."

In answer to the inquiry: "Whether the Church of Christ possesses anything like an adequate amount of spiritual and loving efficiency required to qualify her to be a fit co-worker with her risen Lord and His Spirit, in the rescue of the world from sin?" our author deplorably laments his inability to reply in the affirmative. To provoke to more ardent desire after that longing, loving spirit of anxious solicitude for the salvation of our fellow creatures, we are presented with the example of one of whom the world was not worthy, given as a blessing to mankind more than two centuries ago; and who, although permitted to remain but a short period upon earth, filled up the measure of his days to the glory of God and the good of his fellow man. We congratulate Mr. Hall on the accomplishment of a task calculated to be of much benefit to the Church.

To find a Wesleyan Minister thus engaged in the present day, demands grateful acknowledgments. The holy life and triumphant death of a young minister held up for imitation to his brethren, and to all professing Christians, with so many weighty considerations as are introduced in his prefatory remarks, is an act that is calculated to afford more heartfelt satisfaction than if he had written half a dozen volumes in defence of pastoral supremacy, or any of the other exploded dogmas which of late have engaged nearly all the time and talents of some of his brethren. Most devoutly do we say amen to the prayer "that the republication of this short but valuable piece of biography, may promote a deeper, more cheerful, and more active piety."

Forty-six short Sermons on various interesting subjects, especially designed for Sabbath evening reading.—Morning and Evening Prayers, adapted for family worship; to which is added a Sermon "On the Great Duty of Family Religion."—Psalms and Hymns and short Poetical Pieces, intended chiefly for private reading. By the Rev. W. Dransfield. London: Aylott and Co.

THE Sermons are short, plain, evangelical, and may be read with profit in many a cottage where the inmates cannot find their way to the house of God. The

prayers are simple and pious utterances, for the most part composed of sentences from the "book of common prayer," and passages from the "Book of Books." Had there been more fervour in a supplicating spirit, they would have better pleased us. The sermon at the end greatly enhances the value of the volume.

The Psalms and Hymns are more in harmony with the teachings of "the word," than with the charms and claims of poetry. They appear to have been written when the author was in a very happy state of mind, and when he found it a relief to express his thoughts in "psalms and hymns, and spiritual songs." He says: "The pieces seem to have come of themselves, without seeking, without effort, without study; and the author feels assured that, if half the pleasure be found in reading which was experienced in the composition, they will not have been published in vain."

The Centenary Services of Bristol Tabernacle, held November 25th, 1853, containing a Sermon by the Rev. J. A. James, and addresses by the Revs. G. Smith, Henry Quick, J. Glanville, and Dr. Beaumont. London: Partridge and Oakey.

It is only fitting that events which have been followed by results of vast importance to the souls of thousands, and by immense benefit to the nation at large, should be commemorated in a suitable way. Such seasons invite reflection, lead to renewed confidence in God, and increased devotedness to His service. We doubt not but that those who listened to the stirring eloquence of the men whose names stand connected with the services, felt their souls kindle within them; and while they glanced back on the past hundred years, were led to

exclaim: "What hath God wrought!" "But the Lord's arm is not shortened, nor is his mercy removed from us." The same power which enabled his servants of old to go forth "from conquering to conquer," may be obtained in contending with the "alien armies" now. It is not only to excite grateful emotions, but to induce imitative acts, in dependence on the Spirit, that this publication is sent forth. Let all who read it, pray "that the days of Wesley and Whitfield may be renewed, and that their spirit of self-sacrifice and devotedness may be perpetuated."

The Student's Manual, designed to aid in forming and strengthening the intellectual and moral character and habits of students in all professions. By the Rev. John Todd; with a preface by the Rev. T. Binney. London: Knight and Son.

THIS is a genuine reprint from the American edition, with an introductory chapter by Mr. Binney. The book itself needs no commendation of ours. We are glad, however, to perceive that it is not to be permitted to get "out of print," and that the author is here presented in an un mutilated form. Mr. Binney speaks highly of the work, as a whole; but takes exception to the sweeping remarks against works of fiction. We are not willing to endorse all that Mr. Todd has written; neither can we allow the full latitude which his critic demands. We do not object to facts and incidents being presented in an attractive form, and believe that the imagination is a part of the man to be cultivated and exercised; but mere fabrications for the purpose of pleasing the fancy and inducing mawkish sentimentality, should be shunned by all who value their mental health.

Correspondence.

"BE NOT WEARY."

Old Kent-road, London.

MR. EDITOR,—Having a desire to address a line or two to my local brethren throughout town and country, and believing "THE LOCAL PREACHER'S MAGAZINE" a very proper channel for such communication, at the suggestion of our friend, Mr. English, I beg to offer the following observations for insertion.

My beloved brethren, and fellow labourers in the vineyard of the Lord, you are no doubt, with myself, very

zealous for the glory of God, and anxious for the prosperity of Zion, and often depressed on account of so little apparent success attending our efforts in connection with the pulpit. "Man," in more senses than one, "looketh at the outward appearance," and is often influenced in his soul accordingly, and thus he becomes the creature of circumstances. His mind is in turn depressed and gloomy, light and joyful, though his privilege is to "rejoice in the Lord *always*," &c. Now, wherever this variable state of mind exists there must be a greater or less degree of unbelief, and lack of simple

husbandman-like trust in God, through Christ. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it."—Jas. v. 7. Many of us, I fear, have to learn wisdom from this source, and so daily to live more "by faith," and less "by sight." As far as my own state of Christian experience is concerned, I find it defective. When I ought to be on the mount of holy expectation, encouragement, and enjoyment, I am sometimes found in the dark valley of dejection and sorrow, questioning my call to the important work of the ministry, and almost resolved to give it up, because of the little obvious fruit as the result of my humble ministrations, &c. At other seasons my experience is brighter, my faith more vigorous, my zeal more ardent, and the indications of God's favour more manifest by the results. The saints of the Most High have been led to rejoice, stirred up to greater activity, humbled before God by a renewed sense of their unfaithfulness, sinners "converted from the error of their ways," &c.

My mind of late has been considerably depressed and tried with respect to pulpit duties. But it appears to be God's order, first to humble, and then to confer any boon he may have to bestow, that thus we may be kept in our proper place, and all the glory redound to himself, to whom alone it is due; for we are too apt to claim a share therein. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. iv. 6.

As an illustration of these remarks, I have the great pleasure to record, for the comfort of myself and others similarly exercised with regard to doubts and fears, the recent receipt of a note, making known to me the glorious fact—for it certainly is a "glorious fact," causing the very angels in heaven to rejoice,—of the "sound conversion of a young man" through my feeble instrumentality! The subject from which I spoke was not the one originally intended on entering the chapel; the Spirit of God therefore overruled this change for the best of purposes; for thus it is that Christ "sees the travail of his soul and is satisfied."—Isaiah liii. 11.

This event has called to mind another stimulant to exertion, which took place some time ago, in the village of B—y H—h, Kent. I spoke from the words, "Have mercy upon us, O Lord, have mercy upon us."—Psalm cxxiii. 3. This I looked at as one of the weakest of my weak productions, and with this impression, I believe, I left the pulpit, yet relying, as is my usual endeavour, on Him with whom "nothing is too hard"

or difficult to be accomplished, and who often chooseth "the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence."—1 Cor. i. 27—29.

About eighteen months of fleeting time had passed away, when I received a letter from a youth in America, referring to this occasion, headed, "Millwaukee, May 3, 1849." In this he said, "I take the liberty of informing you, that through the instrumentality of your preaching, I have, thank God, been converted," &c. &c. This lad when in England was notorious for wickedness throughout the whole village, and often a "disturber" in the house of prayer! Other instances of usefulness might be related to increase our zeal, but want of space and time forbids. Let us then "not grow weary in well-doing," which, alas! too many have done, "for in due season we shall reap, if we faint not."—Gal. vi. 9. One convert may be the means of the conversion of another sinner from the paths of sin, and another another, so that God and eternity only can fully reveal the actual amount of good done through our humble agency. My brethren, let our motto ever be "Onward and upward," till death shall close our earthly career, and then may we "cease at once to work and live." Amen.

From yours affectionately,

H. D.

A FEW THOUGHTS ON BAPTISM.

MY DEAR SIR,—On Sunday the — I engaged to preach at the Independent Chapel at —. I was met in the vestry by two of the deacons, who informed me that there would be a child to baptise, suggesting that I would perform the service in my own way and at what time I pleased, to remove a difficulty which my hesitation betrayed. My difficulty, however, was not as to the manner, or at what time of the morning service, whether before or after the sermon, but as to the fitness or propriety of my doing it at all. For, as a Wesleyan local preacher, my call had not been to baptise, but to preach. I had engaged to preach, and now I was called to preach and baptise. I had no time for inquiry, investigation, or reasoning. I was called to act, not to confer, either with friends or flesh and blood. One thought decided the matter and determined my course.

I have consented to become the minister of the church and congregation this morning, and as their servant for the time, I am expected to baptise this child. I performed the duty, resolving to think more about it at my leisure. The following are some of my thoughts on the above incident :—

I.—1. Why was this child brought by its parents to be baptised? Christ having instituted baptism in his Church, commanded the disciples to go and teach and baptise. And the disciples, following the direction of their divine Master, went everywhere preaching the truth and baptising in his name. Baptism became one of the institutions of Christianity which has come down to the present day. But where is the proof that children were baptised?—and we answer, Where is the proof that they were not? Much has been said on both sides, perhaps more than sufficient, and I have no desire to enter the lists of controversy on this subject, but merely to pursue my own thoughts upon the fact that the parents brought their child to be baptised.

2. The parents were members of Christ's church; had entered into a covenant engagement to be the Lord's, and could with propriety say,

"Joyful that we ourselves are thine,
Thine let our offspring be."

Hence they brought this child to be presented to the Lord in his own ordinance, and to the church, to be cared for, trained, and educated for his service here, and for glory in the world to come. The church received the precious boon formally through the minister, who gives the church an address upon the new responsibilities arising out of this transaction.

3. The parents, believing that they could not give grace to regenerate and preserve this child, seek it in the appointed ordinances of the church, in the means which Christ has instituted for that end; encouraged by the declaration of his own truth, "The promise is unto you and your children." "Seek and ye shall find." And will not Christ honour the faith of the parents? His promise is, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," that is, thyself and children. He would reward the parent's obedience by blessing the child.

4. In a more perfect state of the church every baptised child will be regarded not only as a candidate for church fellowship, but one of its members, taking its place in the sacred enclosure, being entitled to all its privileges and blessings till forfeited by personal acts

of immorality, or wilful positive breach of the law of Christ.

5. Who can object to children being admitted to church membership? Are they morally disqualified? Were not children admitted to the fellowship of the Old Testament Church? Did not Christ receive little children that were brought to him by their parents, put his hands on them, and bless them? Did not the disciples baptise whole families. Is there not a strong probability that children were included? And did not our blessed Lord say, "Of such is the kingdom of heaven?"

II.—1. But why should I baptise? Nay, why should I not? What good reason is there against it? As a Wesleyan local preacher, you have not been ordained. This I admit. I have not had the benefit, whatever that may be, of the "laying on of the hands of the presbytery;" nor what with some is of far more importance, and in their opinion essential to the validity and benefit of baptism—episcopal ordination. I do not undervalue the solemn act of formally setting apart a man whom the church approves for the work of the ministry; but I have yet to learn that it qualifies a man to be a minister of the church of Jesus Christ, or that its absence negatives his commission and fitness for the office. If by the command or exhortation given in the ordination service of the church, "take thou authority to preach and administer the sacraments," it is intended to convey the idea, that one man imparts this authority to another, or that man is the channel through which the authority flows—though it may have not only the authority of the fathers, but the modern sons of the fathers to support it.—I can as soon believe any other dogma of Popery unsupported by scripture, as believe this. Such a notion neither commands my faith nor my esteem.

2. But what authority have I to baptise? The best of all authority, that of Jesus Christ. Have I authority to preach? If I have a clear call from God and his church to preach, I have also to baptise in his name. Which is the higher office, or more important work, to preach or baptise? Paul evidently considers the former.—1 Cor. i. 17. To preach the truth, to state the terms on which man can be saved, is the highest, the noblest work in which man can be engaged. But look at the terms of the commission, "Go ye and teach (or disciple) all nations, baptising them," &c. The authority for the one includes the other. They are joined together. It is selfishness and pride which has separated them. And are not these two great duties of a Christian minister kept apart,

not for the good of the Church, or the glory of God, but for narrow and selfish and unworthy ends.

3. The minister of the church is the servant of the church for Christ's sake; to do the work of Christ which includes

this; to serve the church, which expects to have this done; and if his moral character and abilities fit him for the office of minister, he should perform all its duties, and serve the church "with a pure heart and free." X. Q. Q.

Temperance.

SCRIPTURAL CLAIMS OF TEETOTALISM.

It is matter of regret that our frequent appeals to the "Coldstream Guards," as Lord Harrington recently called the teetotalers, have not been more readily responded to, and that our pages have not been furnished as they should have been with the testimonies of hundreds of local preachers who have for years been abstinents from all intoxicating drinks. We urge upon our brethren the necessity of giving us a frequent supply, both for the gratification of those who agree with them, and others who have to be converted. In the absence of such original matter, we intend giving extracts from the writings of distinguished men in the "Noble Army." The following is from one of the best tracts we have ever read upon the subject. It is entitled "The Scriptural Claims of Teetotalism," by Newman Hall, B. A. and forms No. 197 of the Ipswich series. It should be circulated by hundreds of thousands.

"Especially is the cause urged on the attention of Christian ministers. Should they not avoid 'the least appearance of an evil' so frightful and so prevalent? May they not be unexpectedly surprised into excess? May not a peculiar state of the system cause the glass which ordinarily has no visible effect, to expose them to the quick eye of those who are ever on the watch to detect the slightest inconsistency? 'A city set on a hill cannot be hid.' Might not their capacity for future usefulness thus be suddenly greatly diminished, or altogether destroyed? If absolutely secure themselves, should not the possibility of injuring others prevail with them? The influence of their example cannot be over-estimated. How many have been encouraged in a course which has led them to ruin, by the drinking habits of those to whom they look up as 'examples to the flock!' Sharp eyes are on 'the man of God,' in the parlour as well as the pulpit; and children and servants, professors and non-professors, observe the replenishing of the wine-cup, or the mixing of the spirituous draught. The dinner-table doings of ministers are

watched, remembered, and talked over, as some of them little suspect, and would deeply deplore. They lament the ravages which drunkenness makes in their flocks; but how can they successfully urge the endangered sheep to keep within an enclosure, on the outside of which they themselves wander with safety, and, apparently, with satisfaction too? Moreover, whether we aid it or not, a great work is going on, which is doing very much to elevate the condition and character, and increase the comforts, of the working classes. Should not Christianity, which has a promise of the life that now is as well as of that which is to come, take the lead in every enterprise of philanthropy? Should she not always show a zealous sympathy in every good work? Should not Christian ministers especially be always seen in the front rank, thus imitating Him who went about doing good? If Christians do not occupy their proper post, others will; and if movements so advantageous to mankind are conducted by persons destitute of godliness, or opposed to it, will not the influence on the minds of the multitude be extremely prejudicial? Will they not infer that the irreligious are better friends to them than Christians? And ought not, therefore, the champions of the truth to be leaders in this and every good work—and show by their conduct, that the gospel is what its Divine Founder intended and designed it to be, the best friend of man? Besides, what new paths of usefulness are open to the minister of Christ by advocating total abstinence before multitudes who would not otherwise hear his voice! for, of course, he would not forget his chief commission, but would ever blend the message of redemption with the exhortation to sobriety. Thus he obtains an opportunity of urging Christian truth on many who would not otherwise hear it. Besides which, very many who hear him with pleasure advocating the cause of temperance, will be induced to follow him to the church. The writer of this tract and many others, have thus had the unspeakable privilege of being instrumental not only in reclaiming the

drunkard, but in 'converting the sinner from the error of his way.' And who would relinquish such a privilege for any personal indulgence, or for the sake of avoiding singularity and ridicule?

"The repression of drunkenness has been the point mainly insisted on in this essay. Many confirmatory arguments might be added. Food is destroyed to a frightful extent, amounting to more than forty millions of bushels of grain annually; enough for the supply of two millions of people. How sinful a destruction of common property would it be regarded, were food sufficient for the whole population of London, to be annually cast into the sea! But would not this be less injurious than changing the nutritive properties of grain into that which, in multitudes of cases, destroys both soul and body? And is not every consumer of liquor obtained from grain partly responsible for this waste?

"Malting necessitates Sabbath-breaking, as the process cannot be performed within seven days; and thus forty thousand persons are necessitated to neglect the day of rest. Does not every one who uses malt liquor share in the responsibility of this sin also?

"At the lowest computation, sixty millions sterling are annually expended in this country alone, in the purchase of alcoholic drinks; while the indirect losses caused by drunkenness, amount to at least fifty millions more. More than one hundred millions are thus consumed by strong drink; while the total sum contributed by all the Missionary Societies for sending the gospel throughout the world, does not amount to half a million! Two hundred times more spent in strong drink, than in the conversion of the world. But taking the amount directly expended, viz. sixty millions, still, one hundred and twenty times more is contributed by this country in the purchase of that which is the destruction of the bodies and souls of thousands, than in sending the bread of life to the millions who are perishing for the lack of knowledge.

"Consider what might be effected with such a sum! It would sustain 200,000 missionaries at £200 (about one missionary to every 3,000 adult heathen); 100,000 schoolmasters at £100; 2,000 superannuated labourers at £100; build 2,000 churches at £2,000; 2,000 schools at £500; issue 50,000 bibles at 1s. 6d. every day, and 100,000 tracts at 4s. per 100 every day; give to 50,000 widows 5s. a week; and present to 192,815 poor families, £10 on Christmas-day. And though the Christian church is not responsible for the whole of this vast amount, yet it greatly *aids* in raising it.

It is a low estimate that there are in Great Britain 1,600,000 persons who make some profession of seriousness. Supposing that each spends, on an average, sixpence farthing per week in strong drink, the total annual amount expended will exceed two millions. At our missionary meetings, the cry of the heathen is sounded in our ears: 'Come over and help us;' we are told that vast nations are accessible; that suitable labourers are saying, 'Here am I, send me;' and that the great desideratum is an increased revenue; and yet we are annually spending in strong drink—in that which, if not injurious, is at least of questionable utility—which most persons would be better without—which is the bane of thousands—four times as much as we are able to raise for the purpose of fulfilling the divine command: 'Go into all the world, and preach the gospel to every creature!' Exciting meetings are held, earnest appeals are made, ministers and missionaries travel over the length and breadth of the land, collectors are daily at work, gathering up the fragments of Christian benevolence, and the total result is half a million! But were the Christian church to deny itself of this one article of unnecessary luxury, the sum thus raised without effort, would at once quadruple the number of our missionaries; and this by an act which, while sending the gospel to the heathen abroad, would tend most powerfully to the prevention and cure of drunkenness at home.

"Christians! think of these things! Contemplate the terrible scourge that lacerates society, the dreadful plague that devastates our land. Can we look on with indifference, while six hundred thousand drunkards pass in terrible procession, scattering misery around them, as blindly and recklessly they urge their way to the blackness of darkness for ever? Is it nothing that sixty thousand annually sink into that abyss; while sixty thousand fresh victims are forced from among ourselves to join the raps of death? True, the cry of distress is wafted wailingly to us from beyond the sea; but how piteous a lament arises from our own coasts, from among our fellow-countrymen all around? It comes from many a distressed household and desolated hearth—from many squalid children of wretchedness and rags—from many a worn and wasted wife, doomed to see her babes pine away with want, and to receive curses from the lips which, but for alcohol, would have breathed only love, and blows from the arm, which otherwise would have been used only to caress and labour for her support. It rises from our gloomy poorhouses, which alcohol

has mainly contributed to fill: and from our crowded prisons, which, but for its votaries, would be almost tenantless. Our national honour invokes us—the credit of the English name. The world around us pleads, thrust back in its onward march. The missionaries of the gospel appeal to us, hindered in their work by this great obstacle to its spread. The church at home, from many a gaping, bleeding wound, implores us to come to her aid. We speak with abhorrence of bloody persecutors. The tale of the Queen of Madagascar murdering, for the faith of Jesus, some hundreds of her peaceful subjects, has filled us with dismay. We shudder when we hear of the abominations of Moloch worship, with its human sacrifices; of Sutteeism, burning its widows on the funeral pyre; or of the murderous car of Juggernaut, crushing hundreds of deluded devotees beneath its gory wheels; but what is all this compared to the atrocities which drunkenness has wrought—that demon of darkness which has already devoured millions, and year by year still drags down to hell its victims, by tens of thousands, from among our countrymen alone!

“With what horror should we hear of sixty thousand persons being led forth for butchery, by some blood-thirsty tyrant! How would one such an atrocity in the entire range of the world’s history be referred to with execration in all succeeding ages! But what if it were repeated *every year*! And what if, besides similar enormities elsewhere, this annual slaughter occurred in our *own land*! How would all the classes combine to raise their voices and their hands, and to sacrifice their all, to stay so terrible a curse! But is it less terrible, because it has become familiar; and because it ruins the soul, as well as the body? Ah! there comes a piercing shriek to us from the unseen world! The hundreds of thousands of victims to strong drink, who have entered an eternity of woe, seem to invoke us to warn the dense crowd that press on their heels, lest ‘they also come into the same place of torment.’ Shall the appeal be in vain? shall we rather seem to encourage them in their destructive course, by practically discountenancing the only effectual means for their deliverance? Shall we sanction them, by sipping pleasure from a cup which to them is drugged with death? shall we apply the igniting torch to the furnace which may destroy them for ever; or if already lighted, shall we, by our example, seem to fan the flames? Shall we not rather endeavour to pluck the drunkard ‘as a brand from the burning,’ by acting out the great principle of the apostle, ‘It is good neither to eat flesh

nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak?’”

WASTE AND EXTRAVAGANCE OF PROFESSING CHRISTIANS, *versus* THE DESTITUTION AND WRETCHEDNESS OF THE POOR.

I SHALL never forget joining a dinner party at a clergyman’s house, in a distant part of the country, and which I know will not be recognised by any readers of this tract, except perhaps the clergyman himself. It was on a cold winter’s evening, about ten years ago, snow on the ground, and a severe frost; provisions dear, work scarce, and a time of unusual suffering amongst the poor. After we had assembled in the drawing-room before dinner, the conversation turned on the topics of the day, and amongst other matters, on the great distress among the people around. The clergyman said that that afternoon he had visited the house of an old man, which I knew to be within one hundred yards of his own door. He saw a pot on the fire, with something boiling in it. He knew the old man, who lived alone, was very destitute, and he asked him what he had in the pot. He replied, he should not tell him. The clergyman went to the fire, lifted up the cover, and saw the pot filled with turnip tops or leaves, which the old man was cooking for his only meal that day. This of course was heard with some expressions of sympathy by the assembled party, especially by the ladies. It was, however, too disagreeable for us to dwell upon, so after a little chat on more agreeable subjects, the servant announced the welcome summons to dinner; and away we went in procession to the dining-room, each gentleman taking a lady on his arm, forgetting all about the turnip leaves, and such disagreeable matters, as we entered a large and well lighted dining-room, displaying a well furnished table, with a tureen of soup at one end, and a very fine cod-fish at the other—at present under cover—and various decanters and long-necked bottles of wine. I well recollect the sight which cheered us. After we were all seated, and the short grace pronounced, we fell to in good earnest, for we had a good deal of work before us, and even winter evenings don’t last for ever. Some chose the rich white soup, made principally of cream, stewed veal and fowl, almonds, vermicelli, onions, sweet herbs, &c.; some chose cod-fish and oyster-sauce. I often found it rather disagreeably perplexing, and I am sure others did too, to know which to choose among so

many good things, and rather annoying to be obliged to miss tasting some of them. (*Thank God, I can now enjoy plain food with only water to drink far more than these feasts, which inevitably cause both head and heart to ache.*)

I recollect we had sherry and Bucellas wine to our first course; next followed roast beef, and boiled turkey with rich white cream sauce, some mutton chops, sweetbreads, &c. The latter dishes, for the information of the uninitiated I may state, are called *entremets*, or side dishes, and are cooked in a scientific way for delicate or curious stomachs who cannot feed upon a plain beef or mutton joint. Potatoes, ornamented dishes of turnips and carrots, greens, vegetables, vegetable marrow, and sea-kale, helped us to avoid feeding too heavily on solid flesh, and with the sherry and sparkling Moselle wine, gave great satisfaction to the gratified palate. Many a pleasant sally of wit and agreeable interchange of pledges in the wine-glass, heightened the pleasures of good fellowship; and as it was at a clergyman's house, and other clergymen were present, I believed all felt as I did, that we could not possibly be doing anything either wrong or inconsistent with our Christian profession. At least I am sure that was my feeling; and I had so often been complimented for being a good Churchman and a Christian—and this by the ministry—that I for one was as easy and convinced on the subject as if I had had Christ's testimony on paper in my pocket. Union and good fellowship are very delightful, only it sometimes happens to rest on an unsound foundation, and there comes a day of reckoning with the stubborn monitor within: and that I experienced afterwards, until I cursed my folly and madness.

But to proceed with the business of the evening. It was now about seven o'clock, we had entered the room about six; but there was yet a good deal to despatch. After the beef and turkey were removed, a pheasant, a hare, and a brace of partridges were uncovered; with dried bread crumbs with gravy and smooth bread sauce, cayenned, for the game, and red currant jelly and force meat stuffing for the hare. Vegetables little or none, as we had already filled up some chinks with them, and they prevent the fine flavour of game from being fully enjoyed. Wine, of course, was from time to time supplied by the servants, who kept a sharp look out on empty glasses. I fear I am rather digressing from the title of my pamphlet; still this is ministration, and if not to the wants of the soul, yet it is to good fellowship. We have been reproved, and that by

a professed evangelical Christian, with want of love to the brethren since we have given up either going to such parties or having them at our own house; well may the Psalmist say, "Man being in honour understandeth not, but is like the beasts that perish."

The next course consisted of rich plum-puddings, brought in a blaze from spirits of wine being poured over them, and then lighted; custards, tarts, ornamented and otherwise, syllabubs, creams, trifles,* jellies in pyramids, and sweets in various other ornamental forms, according to the extent of the hostess's talent for invention. Champagne, as being of a more lively character, is served round with this course, and I well remember on this occasion, from the butler not having guarded his bottles from the severe cold, several of them were opened and taken away, not being found "up;" these cost about 6s. 6d. per bottle, and when once opened are spoiled. After having solaced ourselves with these creature-comforts, cold and toasted cheese and tankards of spiced ale were introduced, and then grace was said, and dinner finished. We had, however, by no means done either with eating or drinking: the table being cleared, fresh decanters of the best wine and various fruits were brought on, with brandy-cherries, preserves, biscuits, &c. After the first round of the bottle, when the ladies had had their glass, they retired, and we sat chatting on the various topics at such occasions, sipping our wine and helping ourselves to fruit, &c., as fancy inclined us. The feast and the good fellowship, with three clergymen present, and the nicely warmed room, made us quite oblivious of the man with the turnip tops for his dinner and supper too; and when, after a cup of coffee and a small glass of liqueur, we went into the drawing-room, to the ladies, we found all still *coul'ur de rose*. We sipped our tea, enjoyed the usual amusements of the evening, and took our leave at about eleven o'clock; the change to the carriage, and dark miserably cold night, was the first rather unpleasant item in the bill; the rather uneasy state of the case into which all the before-named ingredients had been deposited was rather more disagreeable still: however it was all got over, and the next Sabbath service, with the usual routine

* AN EXCELLENT TRIFLE.—Lay macaroons and ratafia cakes over the bottom of your dish, and pour in as much brandy and sherry as they will suck up: which when they have done, pour on them, cold, rich cream custard. It must stand two or three inches thick; on that put a layer of raspberry jam, and cover the whole with a very high whip, made the day before of rich cream, the whites of two well-beaten eggs, sugar, lemon-peel, and raisin-wine, well beat with a whisk kept only to whip syllabubs and cream.

of confession and absolution and beautiful liturgy, read by one of these very men, set all apparently right again. I have been thus particular in description for the benefit of those who may read this tract, but who may never have had the privilege of good (?) society, and I will also assure them I have given a strictly true relation, as many poor jaded cooks and butlers can avouch; and I will also tell them, such feasts are almost of daily occurrence at the seasons of the year, and at intervals throughout the whole year, and they are given and partaken of by both clergymen and laymen who esteem themselves both orthodox and evangelical. It is quite true part of the viands I have described are sometimes omitted, but it is not because there is either objection to serve or, partake of them, but it is not quite convenient for every one's pocket.

—*Extracted from a Pamphlet entitled "The Ministerial Office and mode of Worship of the Nonconformists, and that of the Church of England considered. By John Smedley, Lea Mills, Matlock, Derbyshire."*

THE POWER OF DRINK.

A DRUNKARD at Louth, last week, left his wife in a dying state and went to his usual haunt, a public-house, where he was afterwards informed by a neighbour that she whom he had promised to love and cherish had departed for a better world. He returned home, and without exhibiting the least commiseration for his loss abruptly inquired for the deceased's keys: having obtained them, he opened a box containing between £3 and £4, saved by his wife for the contingency of sickness

or death; he then returned to the public-house, and commenced squandering the money he had so recently possessed himself of. The parties had been relieved from the Union fund, and the proceedings of the unfeeling fellow becoming known to the parish officers, they took possession of some of the man's goods, with the view of paying for the coffin and other expenses connected with the interment of the corpse. The man remained drinking the whole night, and the front door of the house was left open, the remains of his wife lying opposite the door. With the assistance of some kind neighbours, the corpse was deposited in its last resting-place, the husband being a silent street observer of the procession as it passed by him.—*Provincial Paper.*

THE ANSWER TO A SERIOUS QUESTION.

WHAT has the taste for ardent spirits done in ten years in the States of America?—1. It has cost the nation a direct expense of 600,000,000 dollars. 2. It has cost the nation an indirect expense of 600,000,000 dollars. 3. It has destroyed 300,000 lives. 4. It has sent 100,000 children to the poorhouse. 5. It has consigned, at least, 150,000 persons to the gaols and penitentiaries. 6. It has made at least 1,000 maniacs. 7. It has instigated to the commission of 1,500 murders. 8. It has caused 2,000 persons to commit suicide. 9. It has burnt or otherwise destroyed property to the amount of 10,000,000 dollars. 10. It has made 200,000 widows and 1,000,000 orphan children.—*Hon. Edward Everett.*

Miscellaneous.

THE BOUQUET AND THE BIBLE.

THE day was fine, but an unexpected shower suddenly drove two or three little parties into the cottage for a temporary shelter: a Bible and a bouquet of flowers lay upon the table. A shrewd-looking man, one of the company, approached the table—he was an infidel. He opened the Bible, and closed it again with a smile, that was mingled with derision. He then took up the bouquet. "This suits me best," said he, with an exulting air, "for it has no mysteries. I can understand it; its colours are fair, and its scent delightful." Saying this, he pulled a flower from the bouquet, and stuck it

in his bosom. A pause succeeded; but it was soon broken by an old gentleman, whose meek and mercy-loving face was grateful to gaze on, and whose grey hair entitled him to respect. He had heard the observation of the infidel, and felt anxious to counteract its influence; advancing to the table, he also took up the bouquet. "How bounteous in this gift," said he, "is the Father of Mercies! This bouquet is delightful. How delicately formed are these beautiful flowers! How rich are their varied tints, and how sweet is the fragrance they exhale! But shall we forego the joy of inhaling their fragrance, and the delight of gazing on their beauty, because we cannot

explain the hidden mysteries of their existence? We know not how the dry, husky, unsightly seed, when set in the ground, could start up into such glorious forms. We cannot tell how it is that from the same soil such different stems should spring, and on the same flower such varied tints appear; nor know we why some of the fairest and sweetest of flowers should be thickly pointed with thorns. These things are mysterious; but if we wait till we can comprehend them, the flowers will fade away, for their life is short. Let us gaze, then, on their beauty, and inhale their fragrance while we may." "And why should we not,"—continued he, putting down the bouquet and taking up the Bible,— "why should we not use the Word of God in the same way? This blessed book prompts us to all that is good, warns us against everything that is evil, and, amid the darkness of this bad world, points us to a brighter and better. Mysteries it has—deep and awful mysteries—which its Almighty Author alone can explain. But shall we waste our short lives in brooding over them, and neglect the greater part which is quite plain, and overlook the manifold mercies it proffers for our acceptance? While the Holy Scriptures reprove us in error, guide us in difficulty, console us in sorrow, and support us in sickness and death, shall we undervalue and neglect them? Never! Let us leave, then, all mysteries, both of providence and grace, till it shall please God to unravel them to our understanding; and, in the meantime, let us, while rejoicing that God's works and words both show that he is The Wonderful! gratefully place the glowing flowers of the bouquet in our bosoms, and the glorious consolations of the Bible in our hearts."

EDWARD THE SIXTH AND THE BIBLE.

BALE relates, upon the authority of credible witnesses, that when three swords were brought to be carried in the procession, as emblematical of his three kingdoms, the king said there was one yet wanting. The nobles inquiring what it was, he answered, "'The Bible,' adding, 'that book is the sword of the Spirit, and to be preferred before these swords. That ought in all right, to govern us, who use them for the people's safety by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are this day. From that we receive whatsoever it is that we at present do assume. He that rules without it, is not to be called God's minister, or a king. Under that we ought to live,

to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength.' When the pious young king had thus expressed himself, he recommended the Bible to be brought with the greatest reverence, and carried before him."

THE USEFUL CHRISTIAN.

To be useful is not only the urgent duty, but the glorious privilege of every believer. I rejoice that you thus feel, and that it is the desire of your heart to do good unto all men as you have opportunity. As it is possible, however, to desire to be useful without knowing how to be so, let me briefly suggest the following method. You may be useful.

By your Example.—Without exhibiting this in the first instance, all your other exertions will be utterly useless. Your own example sets a seal to your sincerity, and gives a weight to every counsel you may offer. You then become a living epistle, that may be known and read of all men; and who does not know that men are even more deeply impressed by living epistles, inscribed by the Spirit of God, than by epistles written only by pen and ink?

By Conversation.—Few men were more blessed in the conversion of souls than the celebrated Harlan Page.* Yet he was not a minister, but a man in the common rank of life. Now, by what instrumentality did he accomplish so much good? It was simply by conversing earnestly with all whom he met on the great concerns of the soul. Go, in a similar spirit, and do likewise, and you shall be alike useful.

By Correspondence.—There are few who do not write to some friends; but how many are there who write without any right or serious aim! They write about the news of the day, but say nothing about the news of salvation. If you wish to be useful, make it a rule never to let a letter pass from your hands without containing something savouring of the truth, and leading to Christ.

By Contributions.—It has been well remarked, "Numerous channels are now opened up in the providence of God, through which we can carry our Christian influence, not only over our own land, but to the most distant and degraded spot on earth. Our charities can take wing and light upon every place where we think they are most needed." In such channels let your

* See the Memoir of Harlan Page, published by the Religious Tract Society.

money freely flow, for in no way can you be more eminently useful, if with your money you give the prayers of faith.

By distribution of Tracts.—It is impossible to tell the amount of good which has been done in this way. The instrumentality may be humble, but not less to be valued, for sinners innumerable have thereby been led to the saving knowledge of Jesus. Some of the most eminent pastors of the Church have been converted by tracts. Give them in faith, and many are the sheep and lambs whom you may be made instrumental in leading to the fold.

LUMINOSITY OF THE SEA.

I was coming down lately from Bristol to Ilfracombe in lovely summer weather. Night fell on us when approaching Lynmouth, and from thence to Ilfracombe the sea, unruffled by a breeze, presented a phenomenon of no rare occurrence indeed to those who are much on the water, but of unusual splendour and beauty. It was the phosphorescence of the luminous animalcules: and though I have seen the same appearance in greater profusion and magnificence in other seas, I think I never saw it with more delight or admiration than here. Sparkles of brilliance were seen thickly studding the smooth surface, when intently looked at, though a careless observer would have overlooked them; and as the vessel's bows ploughed up the water, and threw off the liquid furrows on each side, brighter specks were left adhering to the dark planks, as the water fell off, and shone brilliantly until the next plunge washed them away. The foaming wash of the furrow itself was turbid with milky light, in which glowed spangles of intense brightness. But the most beautiful effect of the whole by far, and what was novel to me, was produced by the projecting paddle-boxes. Each of these drove up from before its broad front a little wave continually prolonging itself, which presently curled over outwardly with a glassy edge and broke. It was from this curling and breaking edge, here and there, not in every part, that there gleamed up a bluish light of the most vivid lustre, so intense that I could almost read the small print of a book that I held up over the gangway. The luminous animals evidently run in shoals, unequally distributed; for sometimes many rods would be passed, in which none or scarcely any light would be evolved; then it would appear and perhaps continue for an equal space. The waves formed by the summits of the swells behind the ship continued to break, and were visible for a

long way behind, as a succession of luminous spots; and occasionally one would appear in the distant darkness, after the intermediate one had ceased, bearing no small resemblance, as some one on board observed, to a ship showing a light by way of signal.—*Gosse's Naturalist's Rambles on the Coast of Devonshire.*

MUTUAL FORBEARANCE.

THAT house will be kept in a turmoil where there is no tolerance of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the stove and apply fire to it, it will go out; put on another stick and they will burn; add half a dozen and you will have a grand conflagration. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly be ashamed, and repent. But oppose temper to temper, pile on the fuel, draw in the other members of the group, and let one harsh word be followed by another, and there will soon be a blaze which will enwrap them all in its lurid splendours. The venerable Philip Henry understood this well, and when his son Matthew was married, he sent these lines to the wedded pair:—

"Love one another, pray oft together, and see
You never both together angry be;
If one speak fire, t'other with water come;
Is one provoked, be t'other soft or dumb."

So thought, also, the excellent Bishop Cowper, of whom this remarkable anecdote was related. The wife of this good man was afraid he would injure his health by his close confinement to study. So one day, like a kind-hearted, officious wife, she went into his library in his absence, and gathered all the manuscript notes he had been eight years in collecting for his dictionary, and threw them into the fire. When he came home she told him what she had done. Assured of the kind motive which had prompted her to this act of Vandalism, his only reply to her was, "Woman, thou hast put me to eight years' study more." This, it must be confessed, is carrying meekness about as far as flesh and blood can ordinarily be expected to go. But even a less measure of this quality would be found a great sedative to those ebullitions of passion which ruffle the serenity of households. Allied with a sound judgment and with true affection, it would aim at shutting out from the circle such topics of conversation as were known to produce an irritating effect upon any of the group. It would admonish them when the ice was begin-

ning to quiver and crackle, and show them where they must stop, unless they meant to break through. There are too many who refuse to heed these indications, and whom nothing will arrest but an actual plunge into the wintry wave. Happy those families where all consider the happiness of all; where there are no selfish or sulky tempers; where each is manifesting love to the others by acts of kindness, and by a spirit of yielding. Reader, is your house an exemplification of the truth of the saying which so many have proved? "Behold how good and pleasant a thing it is."—*"The Appeal."*

THE LOVELINESS OF PIETY.

A YOUNG lady, who had long resisted the warnings of the Bible, and compunctions of conscience, and appeals of the pulpit, went to pass a few days in a family over which religion had shed its hallowed influence of cheerfulness and affection; and as she witnessed the calm joy which beamed upon their mornings, and gilded the gliding hours of the evening, as she witnessed their mutual attachments, strengthened by unnumbered acts of kindness, and enlivened by the anticipations of a better home on high, her heart was touched with the consciousness of the utter emptiness and heartlessness of her own joys. She was thus led to reflect, till, convinced of sin, she was guided to the Saviour, and found that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

There was a silent influence in the happy piety of this family which was irresistible, and which brought her in submission to the feet of Jesus. So shall we ever find it. There is no appeal to the heart so persuasive as a practical exhibition of the loveliness of piety. In comparison with such an appeal, every other sinks into almost total impotency. He who in his life exhibits the principles of the Gospel, is indeed "a burning and a shining light." He illumines with a lustre which nothing can dim. He does more to silence the cavils of the gainsayer, and to bring conviction to the mind of the sceptic, than volumes of unanswerable argument. Parents, would you have your child a Christian? Show him every day and every hour, by your life, what religion is. Let him see that it controls your passions, that it cheers your spirits, that it warms and animates your affections. Urge him to become one by the exhibition of your happy and blameless life. Persuade him to become a follower of Christ by your kindness, your disinterestedness, your social benevolence, your conscientious avoidance of every appearance of evil. But if you are petu-

lant in your habits, dissatisfied and complaining in disposition—oh! do not by verbal appeals increase the disgust with which you have already inspired your friend against the religion you profess.—*Abbott's "Path of Peace."*

ECONOMY.

MUCH is said at the present time about hard times and poverty. You can scarcely come in contact with the working portion of mankind without being compelled to listen to a long and most virulent oration on hard masters, low wages, oppression, &c. That there are hard masters, who seem lost to anything like kindly feeling, as regards the working man, cannot be denied; men who seem to consider him as a mere automaton, just to suit their profit and pleasure, is a fact which admits of no question, and against which no man of observation can shut his eyes. That there are many, far too many, who are toiling their twelve hours or more for a remuneration hardly sufficient to keep body and soul together, must also be admitted; and that there is much of unjust—not to say cruel—oppression even in happy Old England, is equally true; yet at the same time there is also the lack of a principle which would go far towards counteracting the evils referred to, if not altogether destroy them, and render the home and heart of the working man cheerful and happy.

The principle alluded to is economy combined with individual and collective effort. It is economy that is the foundation upon which prosperity rests, yet how little is it practised amongst the wealth-producing part of the population. Take care of what you get has been reiterated in thousands of people's ears, but it would seem almost without any good effect being produced. How is it that you find the man with only his fifteen or eighteen shillings per week, doing as well and appearing more respectable than his next door neighbour does with double the amount? There must be some cause for it. Surely thirty shillings ought to accomplish more than half the number! What can be the reason? Is it not in the laying out of hard earnings in a careful and proper manner? Certainly it is. What fearful amounts of money are spent in some of the most loathsome and abominable habits, such as drinking, smoking, taking of opium, &c. Many without scruple throw away as much every year in such vile and odious compounds, as would pay the rents of their houses, and buy them plenty of good clothing. Abandon it however they will not; but prefer to purchase a small portion of animal gratification.

even at the expense of comfort, health, and reputation. If men would but be induced to leave off those debasing practices, soon, very soon, a brighter and happier day would dawn upon them; sorrow would be chased away; many eyes, which are almost constantly filled with tears would be dried, and sparkle with animation; and many half-famished children would be well fed, would look rosy and happy. The men who give themselves up to the power and influence of debasing and pernicious habits, not only lose many minor comforts, but even sacrifice their independence,—that is, that sort of independence which they ought ever to possess. Is it not a fact that they are compelled to labour at the master's own price? or if they venture to ask more are they not met in something like the following manner:—"Oh, if you do not like it you need not do it, we can get plenty of men; we thought you would be glad of some work, and we would give you the first chance;" and then their backs are turned upon them, and they are left to decide, the masters well knowing they are forced by their dependent circumstances to comply. Such is the case in thousands of instances; and while men continue to give way to such evils, so long will they continue to be powerless, dependent, and degraded. But if we look still further and deeper into the subject, we shall find matters no better, but rather worse; instead of helping, do they not seem combined to destroy each other; if one will not work almost for nothing, another will come and do it for even less, and thus they become themselves the main cause of *hard masters, low wages, and oppression.*

JOSEPH DIXON.

Poetry.

AFFECTION.

QUEEN of the soul! be thou the poet's song,
What magic charms to thy sweet name belong;
Born with mankind, with him thou journeyest on,
To aid and cheer by thy inspiring tone.
'Tis thine to smooth the rugged paths of life,
To soothe the heart and calm the waves of strife,
When with misfortunes harass'd and oppress'd,
Inspiring hope which lulls the soul to rest;
'Tis thine to bind the heart with silken cords,
And whisper words that heavenly hope affords;
'Tis thine to make love's current smoothly run,
And forge those links which bind two hearts in one;
'Tis thine to raise thro' life's uncertain day,
Pleasures that cloy not, flowers that ne'er decay.
What doubts desert us, and what fears depart,
When thou art near to fortify the heart!
Dreary and desolate this earth would be
Wert thou not here, friend to mortality!
Oh peerless gem! art thou of mortal birth?
Wilt thou forsake when we return to earth?
No,—firm in life, when death's cold shaft is hurld,
Thou wilt attend us to a brighter world!
Grainthorpe. DELTA.

Notes on Public Affairs.

RAGGED CHURCHES.—The month of July, 1854, has witnessed the laying of the foundation-stone of what is called the first "Ragged Church" in London,—that is, a building intended for the use of the very lowest class of the poor. This event, on first view, is calculated to gratify the feelings and awaken new hopes in the breasts of those who are toiling from sabbath to sabbath for the spiritual and moral improvement of the destitute classes. And further, it is an evidence that a strong desire exists that more should be done to reach the outcast and neglected and untaught population, than with all our

means and wealth has yet been attempted. We cannot, however, hide from ourselves the apprehension that this step, hopeful and innocent as it undoubtedly is, will strengthen the tendency which the present times exhibit to create class-distinctions and make them perpetual. We know it is argued that the poor wretches for whom this church is intended cannot be persuaded to enter a respectable place of worship, and that if they should by chance be found in one, their want of decent apparel and their personal uncleanness would cause their summary ejection. But we doubt whether the method of

providing for them a separate place of worship, into which rags and filth will be no bar to their entrance, is actually an advance in the *right* direction; and whether it is not really as objectionable, intrinsically, as the American practice of dividing worshippers by their colour. We are all children of one Heavenly Father, and we can scarcely call that his house where we may not all meet on equal terms. When the ambassadors of Christ went everywhere preaching to all whom they met on the wayside and in the market-place, in the rustic cottage and in the gorgeous palace, there was an observance of equality, for all had the same message delivered to them, the same hopes and motives placed before them, and no exception could be introduced into their assemblies in behalf of rich or poor. Distinctions afterwards crept in, and the Apostle James has left on imperishable record against them one of the sternest rebukes that the whole Scriptures contain. The primitive command and the primitive practice sweep all class-distinctions aside, and send the shepherds after the sheep,—not provide one fold for the fat and another for the lean,—one for the well-favoured and well-to-do, and another for the herd of the “unwashed” and ill-conditioned.

Here also, as in the general question of the world's evangelisation, the proper remedy seems to be out-of-door and house-to-house preaching. The most fastidious observer of Sunday-proprieties will scarcely dare to object to the presence, in his own accustomed place of worship, of the man who, by means of his character, has been fished out of the lowest human cess-pools of metropolitan profligacy, and has thus become “clothed and in his right mind;” but there are hundreds and thousands of well-meaning people, who, upon principle, would object to their tranquil and orderly worship being interrupted and scandalised by the influx into their quiet possession and resting-place of a ragged rabble of the sort of cast-aways for whom the gospel was provided, and whom the gospel alone can humanise, civilise, and raise in the social scale.

THE CRYSTAL PALACE AND SABBATH DESECRATION.—If we are to believe some writers, one of the most powerful agents for the social improvement and moral advancement of the people that has ever been devised in this country is the Crystal Palace at Sydenham; and, by consequence, it is argued that that magnificent repository of taste and art ought to be opened to the people on the Sabbath. We can heartily subscribe

to all that has been said and sung respecting the grandeur and beauty of this last and greatest architectural wonder of the world, and we sincerely believe that it is calculated to exercise a marvellous influence upon the cultivation of art, and the spread of scientific knowledge. Its power to promote either moral or religious sentiments and principles is and must be *nil*. The associations proper for that purpose are wanting; and, amidst such an endless variety of the most exquisite productions of man's ingenuity and genius, and such a bewildering assemblage of the beautiful and the sublime with the grotesque and the incongruous, could not be supplied.

Holding such an opinion, it is with much concern that we learn the result of the deliberations of a select committee of the House of Commons, on places of public entertainment. It amounts to a recommendation to throw open on the Sabbath, not only the Sydenham Palace, but the National Gallery, the British Museum, and several other exhibitions which are national property. These institutions, it is argued, are supported out of the taxes, and all who pay taxes ought to derive advantage from them. The poor man has no opportunity of seeing such places except upon the Sabbath: why should he only of the whole body of tax-payers be deprived of his privileges? Let him, say the commissioners in their report, go to the Crystal Palace, or the Museum, or the National Gallery on the Sunday, if he likes:—and so, also, say the promoters of many other modes of Sabbath amusement, desecration, and profligacy.

Such is the wise conclusion of a committee of intelligent and sensible men, convened for the purpose of consulting how to promote the moral and intellectual advancement of the people, so far as that can be subserved by providing suitable entertainment for them in their leisure hours. It puts us in mind of the similarly wise conclusions of a committee of commissioners appointed some years ago to inquire into the condition of the hand-loom weavers, who went into the general question of pauperism among the working-classes, and seriously proposed eleven *remedies*, namely:—1, Annual reduction of the duty on corn, or a permanently fixed low duty; 2, Reduction of the duties on timber; 3, Sanitary regulations; 4, Certain measures for the improvement of our foreign trade; 5, Abolition or reduction of the duty on organdie, a particular kind of silk; 6, The protection and extension of copyright in

designs, the establishment of schools of design, and the general cultivation of the popular taste; 7, More effectual repression of embezzlement of woven goods, and materials for weaving; 8, Abolition of restrictions on the manufacture and sale of Irish linen; 9, Depriving combinations among workmen of their powers of intimidation; 10, Emigration; 11, Education.

Unexceptionable as many of these proposed remedies are, and extensively as some of the best of them have subsequently been put in operation, yet the state of the nation ever since is a practical refutation of the wisdom of the commissioners. And we more than suspect that the conclusions of the recent select committee, if adopted according to the recommendation they have presented to Parliament, will in a few years be totally refuted by the course of events.

In the meantime, and at the present moment especially, it is not unworthy of consideration whether it is not time to attempt reprisals upon the party in the nation which proposes to rob both God and the working man of the hebdomadal rest-day, under pretence of providing a high class of recreations to occupy the leisure time of the people. Would it not be greater wisdom, in the first instance, to secure to the working man of this country the free and unrestricted enjoyment of his legitimate leisure hours? As Englishmen we are accustomed to glory in the example set by the great Alfred, who, by a skilful division of his hours, devoted as much time to his personal recreation, improvement, and well-being, as he did to the weighty business which devolved upon him as king of a country newly awakened to a consciousness of independence and progress. If we could make the rule of King Alfred the rule for the country, we might then bestir ourselves to purpose to give the people occupation for their hours of leisure. But, alas! for the labouring class, for whom our anti-sabbatarians express so much sympathy, they are worked without compunction, in numberless instances, twice the number of hours each day that Alfred deemed requisite; and instead of being set at liberty at the end of the week, in time to prepare for the duties and enjoyments of the Sabbath, too often do the early Sabbath hours witness their return to domestic life wearied and jaded with overwork, discouraged by inadequate wages, heartless and spiritless in consequence of seeing and knowing no end to their condition of bondage to the ever-rolling iron wheels of capital, uncontrolled and unlimited in the power

which it exercises over the destinies and lives of its producers.

It is high time that the worker, whether with hand or with head, should be *protected in his hours of leisure*, and by the strong arm of the law delivered from the deadly gripe of Mammon, that he may be enabled to devote a proper amount of attention to those high duties and aims which devolve upon him as a man in his several relations of husband, father, citizen, patriot, philanthropist, and Christian. It is but maudlin sentimentality—the mockery of sympathy—to talk of providing recreations on the Sabbath for the poor wretches, whom, without a remonstrance, we see daily robbed of their natural rest and rightful leisure, and so reduced in strength and prostrated in energy by the time the Sabbath appears, as to be much more fit for a day's leisure in bed, than a wearying stroll among glass palaces, crystal fountains, and flowery parterres, preceded by a rush for the train before they are well awake in the morning, and ended with a dislocating cram to get out of the grounds, another rush for the train, a disagreeable ride to town in company that puts to flight all notions of moral or religious influence as connected with a Sabbath so spent, and a long, listless, and, perhaps, painful walk towards a comfortless home. Let the artisan and day labourer be protected every day in the week in the unrestricted enjoyment of their proper hours of leisure, and place within their reach means of recreation and amusement to meet their case, and all pleas for Sabbath desecration like this will find their proper level, and will soon be proved groundless and valueless, if not hypocritical and dishonest.

Nothing conduces more to the health and vigour of the human frame than a proper proportion of active employment, undisturbed repose, and relaxation; and whether the due proportion of toil be fixed at seven or twelve hours a-day, we are inclined to be of opinion that the humblest member of the body politic ought to be protected by the laws and customs of the country, in the free enjoyment of all the rest of his time for his own purposes, whether they be the cultivation of his own powers, the training of his family, or the promotion in any way of the well-being of the nation and the world; and no power or influence, either of wealth or position, ought to be permitted to rob him of his spare hours under any pretext whatsoever. We should like to see the various Christian and ameliorative associations of the present day meeting on a common ground like this, to carry the

battle for the due observance of the Sabbath into the very camp of the enemy, and for the benefit of the working-classes, make reprisals upon the hours that in too many instances have been criminally given up to the tender mercies of the worshippers of Mammon.

Next month we shall be able to present our readers with an article upon the Crystal Palace itself and its contents.

EDUCATION.—St. Martin's Hall has been occupied during the last month with an exhibition of peculiar interest; one also that, while it was less showy and pretentious, is a worthy successor of the "World's Fair" of 1851—an assemblage of educational apparatus of all descriptions, arranged felicitously for inspection and examination, and combining with all the recent inventions and improvements, much that is suggestive of further advances to be made in our educational usages and operations. The exhibition has given great satisfaction, and was honoured with the presence and patronage of Prince Albert, and many other distinguished and learned men.

PUSEYISM.—A furious contest has been raging for several weeks in the fashionable district of Belgravia, originated by the Popish practices and superstitious innovations introduced by the officiating clergy into St. Paul's, Knightsbridge, and St. Barnabas, Pimlico. At a public meeting recently held, a committee was appointed to lay the matter before the Bishop of London, and if no redress is obtained by that step, application is to be made to the Archbishop of Canterbury, prior to an appeal to a court of law. The business appears to have fallen into the hands of able and energetic men, and an attempt is to be made to gather funds in all parts of the country to support the contest.

SPAIN.—Unhappy Spain, which, three hundred years ago, was the greatest power in Europe, and divided its sway with the Sultan of the Turks, appears to be on the eve of political revolution. A formidable insurrection is organised against the government, and a total overthrow of existing relations is anticipated. The country is fast receding into disorganisation and barbarism.

RELIGIOUS PERSECUTION IN FRANCE.—The *Watchman*, of July 19, contains the following statements:—"It would seem from one paragraph in a correspondent's communication, that the list of persecutions which the Protestant subjects of Napoleon III. have endured, since His Majesty received an imperial crown from the suffrages of France, has, by some good providence, fallen under his eye. We are informed that this list, which has been published in other quarters since its appearance in our columns, and which establishes painful facts of a character unworthy of an enlightened government, was read by the Emperor with surprise; and that he demanded an explanation from the minister, who endeavoured to convince him that the injuries recited had never really been inflicted. From this we may conclude that at least they did not take place with the sanction of the Emperor; and probably his ministers will be more careful in future to prevent the occurrence of such facts, since it has become evident that the complainants may possibly find the ear of the sovereign open to them, and his will not indisposed to grant them that measure of protection which their peaceful and loyal behaviour merit, and for which they still regard his personal promise as a sacred guarantee."

X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

We regret that no accounts of meetings on behalf of the Association have reached us of late, and hope our friends are not forgetting the hints so frequently given respecting anniversaries. Many ought to have been held during the last two months in places where last year the people cheerfully promised to be ready again to respond to the call of the brethren. If assistance be needed for advocacy of our claims, friends might be found who would be ready to visit from adjoining circuits, and the General Committee have signified their willing-

ness to appoint deputations to attend, if an invitation be sent to the Honorary Secretary.

We shall also be ready to continue our aid in every way that we can, and remain open for invitations to visit during the second week of every month.

We must not allow these opportunities for diffusing information and stimulating to action to be given up. Meetings should be held in every town, and we had almost said, in every village, of the land. In country places many of the best friends of the local preachers are to be found, and yet there are hundreds of populous villages where no meetings

have been held, and where, if held, the offerings of the people would be large and free.

We have no additional arguments to offer, no stronger appeals to make. The work must be undertaken at the command of the Lord and from a sincere desire to do good to the brethren. Without waiting for the smile of all our friends, and not deterred by the frowns of the influential, we must

"Labour on at God's command,
And offer all our works to Him."

We are glad to find that in some parts of Yorkshire where we lately visited, and in Norfolk, from whence we have recently heard, preparations are making to get up demonstrations in our favour after the harvest. Whether before or after, let gratitude to God for his merciful and abundant supply stimulate to efforts to relieve the destitute and infirm.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO JULY 20, 1854:—

Collected by Brother Lydiatt, Bridport Circuit	£	s.	d.
Collected in Stoke Newington Chapel, Islington Circuit	1	12	0
Proceeds of Tea and Public Meeting at Wantage	3	12	0
Mr. W. Brown, H.M., Chelsea, £1 1s.; Mrs. Bullitude, H.M., do., £1 1s.	2	2	0
Mrs. J. R. Brown, H.M., Spitalfields	1	1	0
Mr. Theodore Jones, H.M., Islington	1	1	0
Mrs. Westcott, H.M., Sutton, Croydon Circuit	1	1	0
Mr. J. Goolden Perrin, H.M., Bristol, per Bro. Tuckey	1	1	0
Mr. Charles Hill, H.M., Bristol, per do.	1	1	0
Mr. P. Williams, H.M., Oldbury	1	1	0
Mr. Edwards, Camden Town	1	1	0
Mr. W. E. Dutton, H.M., Chesterfield, £1 1s.; Mr. J. Kent, H.M. do., £1 1s.; Mr. J. Cutts, H.M. do., £1 1s.; Mr. Jos. Drabble, H.M., do., £1; Mr. Booden, H.M., do., £1 1s.; Mr. John Drabble, H.M., do., £1	6	5	0
Saml. W. Chettle, Esq., H.M., Alstockton Abbey, nr. Bingham	1	1	0
Proceeds of Tea and Public Meeting at Downham	0	6	8½
Collected by Miss M. A. Flatman, Downham	0	5	2
Donation by a Friend, Kington Circuit, 5s.; a Friend, Leominster, per Bro. Cooke, 2s. 6d.; Mr. Clift, quarterly, 1s.; Bro. Davies, Dearfold, 4s.; Collected at do., 8s.	1	0	6
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H.M., quarterly (Mon.), 5s. 3d.; Mr. H. Collier, qrtly., do., 5s. 3d.; Mr. C. Lewis, do., Hon. Con., 10s.	1	8	6
Mr. H. Sperring, H.M., Frame	1	0	0
Collected by Miss W., Hinckley Circuit	0	7	6
Mr. Bromley, H.M., Bakewell Ct.	1	1	0
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Mr. Plant, H.M., Southwark, £1 1s.; Mr. Palmer, H.M., do., £1	2	1	0
Mr. G. Mallinson, H.M., Huddersfield	1	1	0
Mr. T. Stanley, Hony. Contr., Durham	0	10	6
Mr. Thomas Barker, Hony. Contr., Mansfield	0	10	0
Mr. J. Jukes, H.M., West Tisbury Wilts	1	1	0
Mrs. J. Jukes, H.M., do., do.	1	1	0
Collected by Bro. Pritchard, Monmouth Circuit	1	7	6
Mr. Alderman Richardson, H.M., Leeds	1	0	0
Mr. W. Dawson, donation, Leeds	0	10	0

REMITTANCES RECEIVED BY THE TREASURER TO JULY 20, 1854:—Farley, Mr., Leeds, £50; Rochester, £3 17s.; Bridport, £2 13s.; Andover, £1 1s.; Edinburgh, 18s.; Holmfirth, £1 10s.; Lancaster, £3 9s.; Chesterfield, £13 6s.; Stourport, £2 5s. 6d.; Stockton, £1 14s. 6d.; Axminster, £1 4s. 8d.; Dursley, £1 11s. 1d.; Malton, £1 10s. 6d.; Nottingham, £4 7s.; Lincoln, £1 1s.; Huddersfield 1st, £8 8s.; Downham, £2 19s. 11d.; Kington, £2 5s. 3d.; Barnard Castle, £2 0s. 3d.; Congleton, £4 1s.; Newport (Mon.), £3 4s. 6d.; Rotherham, £3 7s. 6d.; Worcester, £1 15s.; Weymouth, £2 16s.; Frome, £2 19s.; North Walsham, £2 2s.; Hinckley, £3 10s. 6d.; Southwark and Lambeth, £3 8s.; Towcester, £2 4s.; Monmouth, £2 8s. 6d.; Holywell, £3 19s. 8d.; Bakewell, £2 9s.; Sheerness, £1 2s.; Cromford, £2 17s. 6d.; Ashton under Lyne, £2 5s. 6d.; Hexham, £2 16s.; Ledbury, £2 15s. 6d.; St. Ives, £4 1s. 6d.; Sowerby Bridge, £1 4s. 8d.; Oundle, £1 1s. 7d.; St. Agnes, £1 4s. 8d.; Branley, £1 16s.; Wolverhampton, £3 7s.; Wakefield, £1 19s.; Garstang, £1 7s. 9d.; Loughborough, £2; Tisbury, £2 2s.; Tadcaster, 18s.; Newcastle-on-Tyne, £2 14s. 6d.; Thame, £1 17s.; Burnley, £2 15s. 6d.; Driffield, £1 7s.; Wellington (Salop), £2 12s. 5d.; Mansfield, £4 1s. 6d.

DIED.

June 22, 1854. Samuel Aston, sen., of Kidderminster, in the Stourport Circuit, aged 71. Claim, £4. His end was peaceful. He had been on the Sick Fund 14 weeks, and on the Superannuated, 49 weeks.

July 6, 1854. Edmund Short, of Ivanhoe, in the Leighton Buzzard Circuit, aged 46. Claim, £8. He had been on the Sick Fund 4 weeks.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

—♦—
SEPTEMBER, 1854.
—♦—

Essays, Scripture Illustrations, &c.

THE STUDY OF CHURCH HISTORY.

II. THE PAPAL.

THE Papacy arose amidst the ruins of the Roman empire, and doubtless owed its origin to the superior knowledge and ability of the clergy, as contrasted with the dense ignorance and superstition of the barbarians who overran the semi-christianised countries, which formed the chief portion of the disrupted empire. From the commencement, however, it was founded on a lie, and has been perpetuated in direct defiance to the command of that Saviour, whose vicar or representative the Pope pretends to be. "Call no man father on earth," were the words of Christ; and yet it is upon some indefinite idea of the necessity of a spiritual and universal father on earth, fostered, if not created, by the bishops of Rome, that the Papacy is built.

Some centuries elapsed even before the Roman episcopate was acknowledged to be merely the metropolitan see of Italy. Upon the severance of the Eastern from the Western Empire, by the removal of the court to Constantinople, Rome began to decay, and Italy was overrun by barbarians. The clerical order alone preserved the principles, and regulated the form of municipal government; and of necessity the management of affairs passed from the hands of the feeble nobles to the vigorous and strong-minded propagandists of the new era.

About the eighth century, the whole Christian world was rent into two great parties, the Iconoclasts, or image-breakers, prevailing in the eastern part of the empire, while the worshippers of images were supreme in the west. Upon the death of Leo, in 780, his wife, the Empress Irene, assumed the government during the minority of her son Constantine, and at once went over to the practices of the west, supporting, to the utmost of her power, the Latin Church and its dogma of image worship, against

the policy of her late husband and the Iconoclasts. At the same time, she was anxious to bring about an uniformity of religious observance, and directed Tarasius, the patriarch of Constantinople, to summon a general council for that purpose. This prelate wrote accordingly to Adrian, the then metropolitan of Italy, informing him of the favourable change in the imperial family, and summoning him, as his spiritual inferior, to the council then about to be held. Adrian's reply contained a repudiation of the patriarch's supremacy, and a demand upon the Eastern Empire for the restitution of what he termed the patrimony of St. Peter, by which was meant certain lordships in Italy, which were then held by a civil officer, called, in the language of the time, Duke of Rome.

Pepin, the son of Charles Martel, mayor of the palace to the Merovingian kings, had solicited and obtained the consent of Adrian's predecessor to the deposition of his sovereign Childeric the Third. In return for this complaisance, Charlemagne, the son of Pepin, had conquered the Lombards, who were then the terror of Rome and its bishops, and had presented much of their territory to the Pope. Conduct like this was praised in the sight of all Europe for its piety and virtue, and cited as an example worthy of imitation by the emperors of the East. When they refused to concede ecclesiastical supremacy to the Romish bishop, the Pope threw off his allegiance, and crowned Charlemagne Emperor of the West. This widened the breach between the East and the West, and established that great schism which has continued to the present day. We are met by the fruits of this quarrel through every phase of Church History; and it has been more productive of misery and crime than any other event upon record. It was this which prevented the triumph of the crusaders in the eleventh and twelfth centuries. Jealousy on the part of the Greek Church now arrays Russia against the Porte, and has involved France and England in the quarrel. Of course, the lust of aggrandisement always actuates the kings and conquerors of earth; and love of pay and plunder then, as in later times, impelled the rude western soldier to attack the refined and voluptuous cities of the East; but religion was the ancient pretence; and now the question as to which of the churches, the Latin or the Greek, should have the custody of the holy places of the East, has rekindled this old quarrel, which has flamed or smouldered alternately more than 1000 years. The last manifesto of the Emperor Nicholas of Russia laments that the Greek inhabitants of Wallachia, the "orthodox Christians," should be so lukewarm in the cause of the true church, and so indifferent to the invasion of the French and English, who, he says, are at best but schismatics. "The orthodox emperor," he continues, meaning himself, "will know how to visit with his deep displeasure such unworthy children of the true orthodox faith."

This question of supremacy lies at the root of the Papacy; but circumstances, such as the growing enlightenment, prowess, and skill of the western nations, have for centuries given it a preponderance, which the

Greek or Eastern Patriarchate has never realised. The Greek suffragans had individually more power in their several dioceses ; but hemmed in as they were by the conquering Arabians, Saracens, and Ottomans successively, there was not the same opportunity for the development of an overtowering ecclesiastical tyranny like that of Rome.

The Papacy, on the contrary, as it owed its establishment to the crimes of Pepin the Short, so it made itself useful to the ambition of his son Charles the Great ; and "seeming to serve, it soon learnt how to rule." "Pepin, his brother Carloman, his son, and grandson," says Sismondi, "seem to have entirely abandoned to the priests the direction of their conscience and their reason. On ascending the throne of Childeric, Pepin established for his personal advantage an unheard-of right in favour of the Church, that of choosing and deposing their sovereigns. Against all custom and usage, he had called all the bishops of Gaul to the assembly of the Field of Mars, where he was raised upon the throne. He then, under the sanction of Pope Zachary, renewed the Hebrew rite of anointing, which had not been practised by the descendants of Clovis." "The constitution of the state," continues this distinguished writer, "was entirely changed by this innovation. If the chief of the warlike Franks only proposed causing the prelates to interpose their vain ceremonies to dazzle and deceive the vulgar, he was the dupe of his own policy. The sceptre which he had thus delivered to the priests, to receive it afterwards from them, never left their hands as long as his race continued on the throne."

How was this effected ? The assemblies of the nobles and freemen, who were the only soldiers of the Carlovingian monarchs, had hitherto been mere courts of appeal. The bishops turned them into controversial and ecclesiastical synods, the business of which they eventually carried on in the Latin tongue ; to this the rough Arimans and great lords of the Franks were equally strangers ; and from sheer weariness and disgust, they in the end absented themselves from the place where they had been accustomed to rule ; and the prelates, left to themselves, knew how to profit by the occasion. The king became merely the lieutenant of the Papacy. The very spirit of their ancient system was vitiated. From an assembly of free warriors, the national council became an arena of the schoolmen ; the land was made an inheritance of the church, and the laws imbued with a spirit of monasticism. Everything was for the church, nothing for humanity but through this medium. From this period, the priest found entrance everywhere, in the seat of power, at the board of education, in the hall of justice, swaying even the sceptre of royalty, controlling the will and biasing the judgment of the possessor of the throne, and supreme at the birth, marriage, and funeral of every human being. It was at this period that churchyards came first into general use, and the contemptible custom of prayers for the dead became prevalent. "It was so convenient," said the prelates, "to bury their friends near the chapels of the priests ;" the ground would be consecrated by the prayers

of the clergy, and the pious vigils of the faithful. The rude warriors of Pepin were as unable as they were disinclined to manage the multiform ceremonies of religion; and as the priests crept stealthily on, never seeming to threaten their personal and public rights and immunities, they receded farther and farther from any interference in state matters, until, as before remarked, from masters and rulers, the Franks and their king became the mere tools of a cunning and ambitious priesthood.

Why do we dwell on the events of an era so remote? How do these old-world performances of the priesthood in the ninth century affect us who are living in the nineteenth? How do they affect us? Every way! Thanks to the great spirits of the Reformation and to our insular position, we are less oppressed by these tyrannies than other nations; but the battle in which we have happily conquered is still raging in France, Spain, and Portugal. Austria and Italy have, within the last few years, been shaken to their foundations by the struggle. In the "twilight time" of which we have been speaking, the priests made themselves everywhere the allies of the tyrants and oppressors of men, and so warped and bent the laws of the various states which they indirectly governed, so transformed the very genius of the language, and biased the intellect of the rising generation, that in the end it might be said, "all souls were theirs," more than they were God's. From the cradle to the grave a man was the priest's, and humanity was one heaving sea, which the domineering spirit of the Papacy lashed into fury, or ruled into quiescence at its will.

It is not fair to say that this power was invariably used for evil—certainly not! This would be equivalent to the assumption that fiends instead of men ruled the world of mind, and that the earth was given over to the dominion of devils. But the principles upon which this power of the Papacy was based were wholly unsuited to primitive Christianity, and opposed to the words of Christ. He had said, "My kingdom is not of this world." They used every effort to make the world their kingdom, and ceased not till the fiat of the Pope was recognised as all-prevailing, from the Danube to the Thames. The serpent trail of priestly rule is discoverable even on all our English institutions; and hence the great questions that have agitated the public mind of late years—reforms in Chancery, reforms in our Ecclesiastical Courts, attempts at getting rid of intramural burial grounds, church rates, and other kindred subjects,—have all been instrumental in revealing and illustrating the power once wielded amongst our rude though warlike ancestors, over all their political and civil concerns, by the cunning clerks and recluses of mediæval Popery.

History informs us that one of the descendants of this very Pepin, Henry IV. of Germany, was made by Hildebrand, a successor of Pope Zachary, to perform in mid winter, with wife and child, a disgraceful pilgrimage, and stand with bare feet, in the cold snow all night, in attendance upon him; and when, after much contumely and long hesitation, the Pope condescended to pardon him, and remove the ban of excommunication, the strange spectacle was seen of the descendant of Char-

lemagne holding the stirrup of the haughty priest while he mounted over his prostrate neck to the seat of power and authority. This scandal originated in the question as to who had a right to elect the Pope. Germany then ruled Italy, and it was usual, upon the death of the sovereign Pontiff, to send to the German Cæsars demanding the nomination of a successor. In 1061 Nicholas II. died at Florence; the deputy, Cardinal Stephen, was instructed by the clergy and people of Rome to seize the occasion to shake off the imperial yoke. Agnes, the Empress, mother of Henry IV., foolishly delayed the sought-for audience for seven days. Meanwhile, the independent party among the clergy proposed proceeding at once to a new election, and when Stephen returned to Italy, recounting, with indignation, the insult that had been given to the Church by the impetuous and neglectful conduct of the Empress, Hildebrand, pretending to share in the resentment of the Deputy, incited the Cardinals to immediate action. The result was the election of the Bishop of Lucca, by the name of Alexander II. As soon as the Empress learnt the news, she chose, or caused to be consecrated by the prelates of her court, Cadulus, Bishop of Parma, of the house of Pallavicini, under the name of Honorius II.

Thus began the famous schism of the two lines of popes, which agitated the western world during the lifetime of Hildebrand and Henry the Fourth, and produced consequences far more important to this country and Europe than the original schism between the eastern and western churches in the days of Pepin the Short. At this period of church history, the celibacy of the clergy was by no means of universal usage; indeed the capitularies of Pepin, which received the sanction of Pope Stephen, contemplated without censure the marriage of the clergy; and although Hildebrand from the first had set his face against it, and had induced for many years the popes, whose counsellor and secretary he was, to discountenance it, yet Honorius, the anti-pope, as he was termed, protected the married priests. The consequences were most lamentable. That which was lawful and right on the other side of the Rhine, was deemed incestuous and horrible in France and Italy. An inspired apostle had said, "Marriage is honourable to all," but the Papacy said, "It is dishonourable to priests; the church is their bride, and the holiest ties of humanity, though sanctioned by the word of God and the economy of his providence, must be broken if the church wills it." There is at this distance of time scarcely a possibility of conceiving the amount of misery and wretchedness that this dogma of the church produced among the families of the clergy; but the Papacy, like all chartered corporations when moved by self-interest, was relentless, and successfully carried out its fell purpose in Europe, though it never succeeded elsewhere.

We need not dwell upon the blasting influence this edict produced upon the morals of all catholic countries. For a time it gave the clergy irresistible power,—a unity of action and purpose before which all other interests were swept away as by the fiat of omnipotence; but in the end it

stirred up the people against the abominations of the clergy, and produced revolutions which overthrew both crowns and mitres.

It was just at this period that the conquest of England was effected by the Normans. Neither Harold nor William had any right to the crown. The first was simply brother-in-law to Edward the Confessor, the second still more remotely related to him; but Edward was a Norman by birth and education, he had lived all his life dependent and mistrustful of Harold and his father; and though his subjects in Wittenagemote had chosen Harold his successor, the king did not hesitate to leave his kingdom to William of Normandy. Harold, when in the power of this unscrupulous duke, had previously sworn upon the relics of the saints to assist him in his designs on England, but upon the death of Edward chose to ignore his oath, and was unanimously chosen king. William resolved to attempt the conquest of the kingdom, claiming it as his heritage by the will of the deceased monarch.

During the lifetime of Edward, the bishop of Canterbury, who was a Norman, had been driven from his see by the English at the instigation of Harold, probably for unduly preferring the pretensions of the Norman duke, and another prelate had been installed in his place, and both these events had happened without the approbation of the holy see. This in the eyes of the pope, Alexander the Second, was a violation of ecclesiastical privileges, and as it is more than probable that Harold and the English favoured Honorius, the German pontiff, whereas the French and Normans were the most determined partisans of the Roman hierarchy, William profited by this circumstance to enrage Pope Alexander against Harold. He appealed to him as the supreme judge of kings, and obtained a bull which acknowledged him as champion of the church against a king who contemned ecclesiastical immunities, and at the same time struck his adversaries with the most terrible weapon of the church, excommunication. This was an immense advantage in those days of ignorance and superstition, and shows in a striking light the unchristian character of the Papacy. William was accused of every crime, but he was at the head of the choicest chivalry of France, and pretended great subserviency to the holy see. No more cogent reason could be found for the Pope's concurrence in a scheme of robbery and plunder.

With the exception of one brief reign, however, England has never been, like France, an appanage of the Pope. From the first the Conqueror set himself firmly to resist the encroachments of the Papacy. Though his reign corresponded exactly with that of the haughty Hildebrand (Gregory VII.), William would not suffer any person in his dominion to acknowledge the Bishop of Rome as universal pontiff, without first receiving permission from himself; nor would he allow any person to receive the Pope's briefs or bulls unless they were previously shown to him. If the primate of his kingdom, the Archbishop of Canterbury, held a council of bishops, he did not permit them to publish any canon without first submitting it to his approval. He likewise forbade his bishops to curse, excommunicate, or

even submit to ecclesiastical penalty, any of his barons or ministers for any capital crime, without his express permission.

This is related by William of Malmesbury, and shows most clearly to what an extent the papal pretensions had arrived, or it would not have been necessary by express enactment to guard against the exercise of a power at once subversive of the king's authority, and in direct contradiction to the laws and usages of the kingdom. That the clergy did exercise this power in France and Italy is evident from the fact that all who disobeyed the king of England's mandate were protected in those countries, and for ages afterwards were held to be the especial favourites of the Pope and court of Rome.

The great subject of contention in those days was the right of presentation to the bishoprics and other honours and emoluments of the church. There had grown up a complete spirit of traffic in the distribution of church patronage; but as the secular power had originally bestowed upon the church its lordships with their revenues, when afterwards they became more valuable from the increase of wealth and commerce, the counts, dukes, or kings, in their several territories, insisted upon every fresh presentee giving up at least the first year's income to the feudal proprietor. When this was refused, and often even without any such plea, the abbacies, priories, and bishoprics were left vacant for years, the secular chief appropriating the emoluments in the shape of rents, tithes, and offerings. These proceedings various Popes had treated as simony and sacrilege. Hildebrand, the monk of Clugny, prosecuted this quarrel between the secular and the clerical power to the utmost. The weight of his displeasure fell upon Henry the Fourth of Germany. Philip of France he despised—William of England he feared and respected. Upon Henry he poured the full measure of his wrath; and, in a letter still extant, declared that he would exclude the secular authorities from all share in the distribution of ecclesiastical favour; that any bishop who should dare to consecrate a bishop, or even an abbot, after receiving investiture from a layman, should be subject to the same pains as one who should commit simony; and announced his pretensions against all the western monarchs at once, despoiling them of one of their most ancient prerogatives. He further cited Henry to appear before him at Rome, before the second Sunday in Lent; and upon the emperor resenting this treatment, he excommunicated him, deposed him from his kingdom, and delivered his subjects from their allegiance. In the synod where this outrage was committed, Hildebrand promulgated the famous sentences known as the Dictates of the Pope. These dictates enumerate and claim for the Pope the right of deposing emperors, of lowering kings at his feet, of condemning even the absent, of alone making laws, of bearing the ensigns of sovereign power, and presiding at synods and councils, of judging without appeal, of being unable to be judged, and, finally, of being changed into a saint by the mere fact of his ordination.

The heart throbs with indignant emotion, and the cheek mantles with

shame, as we read these haughty assumptions of this proud and truculent priest, who, after all his boasting, signs himself "Hildebrand, servant of servants!"

At this very period the whole of Germany, Switzerland, Southern France, and Italy, were filled with misery and bloodshed by the horrid wars of investiture, as they were called. The French king bent to the storm of the Pope's wrath, but it was only to make lucre of the rights of the Church; England evaded and defied the Papal demands. Rome was sacked and burnt alternately by the forces of Henry and the famous Countess Matilda. On the 25th of May, 1085, Gregory died at Salerno with these words on his lips, "I have loved justice and hated iniquity, therefore I die in exile."

These wars of investiture are particularly worthy of notice, because they were the inauspicious commencement of that series of quarrels between the monarchs and the pontiffs which have been continued almost throughout the entire history of the Papacy. In the reign of our second Henry there was again a schism in the ecclesiastical world; Victor the Fourth and Alexander the Third contested the right of being the universal Father of Christendom. Becket, the first man of English descent who enjoyed that honour since the conquest, was then primate of all England. He had resigned the Chancellorship, pretending that secular affairs were not worthy his high and holy office. The king had promoted Becket to the primacy because of his complaisance and industry, as well as undoubted ability. Great encroachments had been made by the clergy upon the royal authority in England, and the people were continually subject to enormous burdens of taxation from the priest. Among other impostures, that of penance as an atonement for sin was largely enforced. Not that penance filled the coffers of the clergy, but a casuist had discovered that penance might be compounded for with money, and that whoever did not choose to perform penance might have it remitted for a consideration. Pardon, the gift of God, was publicly sold by the priest for money; and a larger revenue, it is computed, flowed to the church by these means alone, than accrued to the king's exchequer from all the legal funds and taxes of the kingdom. Ecclesiastics renounced all immediate subordination to the civil magistrate, refusing to plead in reply to his citations in reference to criminal accusations, and setting up a right of exemption in civil causes. Spiritual penances alone were inflicted on the members of this supercilious order; and yet crimes of the deepest dye were daily committed by them. No less than a hundred murders were perpetrated by members of this profession in the early part of Henry's reign; yet not one of them was called to account for these offences.

Determined to check their extortion, and to make the clergy amenable to the general laws, the king reverted to the old statutes of his grandfather, and enacted that no subject of his should be mulcted of his goods or money under pretence of compounding for penance, but in the presence and with the consent of a civil officer of his own appointment. A clerk

in Worcestershire had debauched a gentleman's daughter, and slew her father because he would have hindered his detestable purpose. A cry of indignation was raised against him, and the king required that he should be delivered up for condign punishment. But Becket interfered, insisted upon the privileges of the church, and sheltered the criminal in the bishop's prison. He offered to degrade him; but when the king demanded that after degradation the murderer should be tried by the civil power, the primate retorted, "that it is iniquitous to try a man twice upon the same accusation." The king summoned an assembly of all the prelates of England, and put to them this concise yet decisive question: "Whether they will or will not submit to the ancient laws and customs of the kingdom?" The reply was characteristic: "They are willing unanimously, saving the privileges of their order." The baffled king was furious; the prelates were terrified, but Becket was inflexible. Again, William de Eynsford, a military tenant of the Crown, was the patron of a living belonging to a manor held of the Archbishop of Canterbury. Becket, without reference to William's right, presented one Lawrence to the living, who was violently expelled by Eynsford. The primate, in return, excommunicated him without the knowledge, much less the consent of the king; and when Henry's messenger ordered him to absolve Eynsford from this terrible sentence, he replied, "That it belonged not to the king to inform him (the primate) whom he should absolve and whom excommunicate." The mask of centuries was thrown off, and the clergy ruled the kingdom. Such was the commencement of the quarrel which cost Becket his life, and led the king to his tomb, a barefooted penitent, to be scourged like a malefactor by the hands of monks and priests.

The next great quarrel betwixt the Papal power and the English monarch occurred in the reign of John, the youngest son of Henry the Second; and, by a singular coincidence, it originated in the very See of Canterbury, which had witnessed the murder of Becket and the mortifying penance of Henry. Again the question was the right of investiture to the archiepiscopal see. The particulars need not be stated. Suffice it to say that John was found, by Innocent the Third, to be a man of different metal from his father Henry. The nominee of the king was cast aside, and Langton, the Papal candidate, installed. The Pope wrote a soft and yet threatening letter to the king, at the same time presenting him with four rings set with precious stones, extolling at length their mystical and numerous virtues. John had wit enough to discern that this was the most daring attack upon his throne and dignity that any descendant of the Conqueror had ever encountered; and in his first paroxysm of fury threatened personal violence to every Pope's prelate in the kingdom. But John was upon bad terms with his barons; and Innocent issued an interdict which suspended all religious services, prevented all marriages and burials, discharged the people from their allegiance, and, in the minds of the men and women of that rude age, cursed the land and its inhabitants by cutting them off from the service and the favour of God. John was reduced by these

measures to the greatest extremity, and eventually submitted upon the most abject terms. Casting himself on his knees before Pandolf, the Pope's legate, he swore fealty to the Pope, paid tribute as his inferior, and consented to hold his crown in future as part of the patrimony of St. Peter. The legate then removed the interdict, but the dread sentence of the great excommunication against him was not withdrawn until John had sworn before his assembled Barons to reform the government and enlarge the liberties of the common people. This last clause, no doubt the most galling to the tyrant, was the work of this very Langton, whom Innocent had obtruded, in spite of the king's opposition, upon the realm as Archbishop of Canterbury. This was not the only instance in which the exercise of power by the papal clergy conferred benefits upon the nation, and especially to the common people, of whom in those early times the clergy ever professed to be the patrons and protectors. They were the only barriers against the overwhelming might which a tyrant king and his turbulent and licentious barons exercised to the continual oppression and ruin of the labouring classes; and doubtless much of the jealousy and opposition of the rulers of the land to the pretensions of the clergy arose from the fact that the lower classes were gradually being incorporated and brought into political existence by charter, and otherwise under the milder rule and authority of the church, thus escaping from the remorseless grasp of their feudal lords. Some of them, as in the case of Becket and Longbeard, were rising into offices of trust and repute in opposition to the king and barons. But granting all this, every one that looks at the origin, examines the spirit, and considers the course of these virulent and unseemly wars of investiture, fomented, and in many instances actively carried on in person, by the prelates and clergy of Rome, must at once acknowledge that the whole was opposed "to the mind that was in Christ," and in direct contrast to the very genius and character of primitive Christianity.

Image worship and the supremacy of the clergy once established by canonical law, there was no absurdity too gross for the patronage of the church, no imposture too barefaced for the connivance of the clergy, if it would subserve the interests of their order. Dead men's bones and blood, parings of their nails, preserved limbs, clothes, even the very wood, stone, or earth in which they were buried, the nails of their coffins, their teeth, hose, or shirts,—none of these were too mean or disgusting to be deemed objects of veneration by the faithful. Men and women were canonised for every contemptible, vicious, or brutal act, if it benefited the church. Then came the doctrine of purgatory, out of which it was impossible to be delivered by the intercession of Christ merely—the dead saints and the living clergy must both be invoked. The former were, of course, insensible to monetary considerations, but the prayers and intercessions of the latter must have a *quid pro quo*. It is scarcely possible to write of these times without alternate scorn and laughter; but by all these means the great juggle of the Papacy took fast hold, not only of public opinion, but of private and public property. The clergy became, in short, the

wealthiest and most corrupt body in the kingdom, claiming to be above and defying all human law, and the sole interpreters of the divine will. The Bible was a sealed book which they insolently maintained the laity could not understand, and therefore ought not to read. The legends of the saints were multiplied and distributed with a liberal hand; the life of Christ, and the account of his sacrificial death, were studiously concealed from the people, and the spiritual well-being of the whole population was made dependent upon the priesthood, whose interest it became to feed the vulgar appetite for the marvellous with all sorts of lying vanities, until truth had fallen in the streets, and righteousness perished out of the land. The people had gone away backward seeking lies, and the priests loved to have it so. Everything was referred to the clergy, nothing to the word of God. Priests became the arbiters of eternal fate, and the Pope, unconsciously furnishing a fulfilment of Paul's prophecy of the man of sin, seated himself in the temple of God, and spoke of himself as God.

There was an appearance of Christian unity in all this. During the reign of Pepin the Short, his son Charlemagne, and their immediate successors, the interests of the church and the state were identical; in fact the early Carovingian kings, though they seemed to rule, were but the instruments by which the Popes climbed to power and universal dominion. Upon the division of the empire, Italy became the possession of the German Cæsars, and for a time they were not only the patrons but the creators of the Roman Pontiffs in succession. When the Frankish kings became independent, and the Normans had erected England into a powerful monarchy, the Popes, who had temporal as well as spiritual interests to advance, almost immediately placed themselves in antagonism to their former patrons; instead of the creatures they aspired to be the masters, and affected to be the divinely chosen lords and fathers of all earthly principalities and powers. They summoned to their aid the kings and princes of Western Europe in their quarrels with the lineal descendants of Charlemagne, and ceased not to contend until, through all Christendom, mankind and their rulers lay prostrate beneath the dark shadow of priestly dominion. Meanwhile it was everywhere and at all times a question of policy, instead of piety, of the wealth and aggrandisement of the church, rather than the honour and truth of God, that men fought and struggled for. The right to first-fruits, lordly benefices, and church patronage were the points for which kings and popes threatened and cursed each other. Moral fitness in the candidate for office, or the spiritual well-being of the immortal souls committed to his care, were matters of too little importance to be taken into consideration by kings or priests. Expediency everywhere ruled the hour; Christianity was but the pretence. The greatest and most lucrative posts in Europe became filled by priests, and often the most brutal, licentious, and unprincipled men became abbots, bishops, cardinals, and popes by the help and connivance of the rulers in church and state.

The good providence of God overruled all these events for good, and in the heat and excitement of the contests which at times convulsed

society to its centre, great principles were evolved. Men gradually discovered that there were other than priestly or kingly concerns, in which they had a real and vital interest. In the very nature of things the spiritual exalted itself. It was not the truth that most men saw or worshipped; but here and there were pure and loving hearts which sought for it as for hidden treasure. The necessities of the case rendered an appeal to men's souls and intellect imperative on either side; and—although on the part of the popes and kings it was but the feudal or the clerical power that was sought to be elevated—through this twilight time, this transition state, men passed to the real and the spiritual, and the materials of modern society, with all its mighty and ubiquitous intelligence, were created.

(To be concluded in our next.)

MAGNA CHARTA, PETITION OF RIGHT, AND BILL OF RIGHTS.

A FORMER volume of this Magazine contains an account of Magna Charta, and an exposition of its chief articles. The reader may discern therefrom that this Charter is the root from which those liberties have sprung that now shelter these realms, alike from the pitiless storms of anarchy, and the scorching glare of despotism.

Professor Creasy, in his "English Constitution," thus sums up the principles involved in this Charter, and in the supplement thereto, which was added by King Henry III., and confirmed by King Edward I. :—

1. "The government of the country by an hereditary sovereign, ruling with limited powers, and bound to summon and consult a Parliament of the whole realm, comprising hereditary peers, and elective representatives of the commons.

2. "That without the sanction of Parliament, no tax of any kind can be imposed, and no law can be made, repealed, or altered.

3. "That no man be arbitrarily fined or imprisoned; that no man's property or liberties be impaired, and that no man be in any way punished, except after a lawful trial.

4. "Trial by jury.

5. "That justice shall not be sold (denied), or delayed."

It is, however, certain that these principles were not all at once carried to their full development; and those who are readers of English history, will have to look beneath the surface of historic incident in order to trace the growth of our constitution. Sir James Mackintosh says of Magna Charta ("History of England," vol. i. p. 221) :—

"It was a peculiar advantage that the consequences of its principles were, if we may so speak, only discovered gradually and slowly. It gave out on each occasion only as much of the spirit of liberty and reformation as the circumstances of succeeding generations required, and as their character would safely bear. For almost five centuries it was appealed to as the decisive authority on behalf of the people, though commonly so far only as the necessities of each case demanded. Its effect in these contests was not altogether unlike the grand process by which nature employs snows and frosts to cover her delicate germs, and to hinder them from rising above the earth till the atmosphere has acquired the mild and equal temperature which insures them against blights. On the English nation, undoubtedly, the Charter has contributed to bestow the union of establishment with improvement. To all mankind it set the first example of the progress of a great people for centuries; in blending their tumultuary democracy and haughty nobility with a fluctuating and vaguely-limited monarchy, so as at length to form from these discordant materials the only form of free government which experience had shown to be reconcilable with widely-extended dominions. Whoever in any future age, or yet unborn nation, may admire the felicity of the

expedient which converted the power of taxation into the shield of liberty, by which discretionary and secret imprisonment was rendered impracticable, and portions of the people were trained to exercise a larger share of judicial power than ever was allotted to them in any other civilised state, in such a manner as to secure, instead of endangering, public tranquillity; whoever exults at the spectacle of enlightened and independent assemblies, which, under the eye of a well-informed nation, discuss and determine the laws and policy likely to make communities great and happy; whoever is capable of comprehending all the effects of such institutions, with all their possible improvements upon the mind and genius of a people,—is sacredly bound to speak with reverential gratitude of the authors of the Great Charter. To have produced it, to have preserved it, to have matured it, constitute the immortal claim of England upon the esteem of mankind. Her Bacons and Shakespeares, her Miltons and Newtons, with all the truth which they have revealed, and all the generous virtue which they have inspired, are of inferior value when compared with the subjection of men and their rulers to the principles of justice; if, indeed, it be not more true that these mighty spirits could not have been formed except under equal laws, nor roused to full activity without the influence of that spirit which the Great Charter breathed over their forefathers."

The reigns of all the Plantagenet kings furnish instances of the truth of these observations; but it is the growing power and influence of the House of Commons which is most remarkable at this period. The Parliamentary Rolls contain numerous instances in which the Commons interfered, and with great effect, in the government of the country. At first they only presumed to express their desires in petitions to the Crown; but, becoming bolder, they adopted the present mode of proceeding by "Bill." An extract from Professor Creasy's "English Constitution," p. 250, will best explain this:—

"The Commons used to petition the Crown, and the King, on their petition, and by the advice of the Lords, used to enact. By ancient custom, the King used to reply to all the petitions of the Commons at the end of the Session; and statutes founded on petitions that were sanctioned by the Lords, and granted by the Crown, were afterwards drawn up by the King's officers. Frequent frauds were committed by these functionaries, who did not faithfully reproduce in the statutes the petitions out of which they had originated. The Commons continually complained of this trickery; but at last, in Henry the Sixth's time, they began to guard effectually against it, by preparing bills in their own House in the form of complete statutes, which they sent up to the House of Lords, that they might be discussed in that assembly; and, if adopted there, be presented to the King, who then had nothing more to do than to give or refuse his sanction. No precise date can be named when the House of Lords began to originate bills in their own House, which were sent thence to the Commons. But the custom soon grew up; and it became the rule of Parliament that bills may commence in either House, except money bills, which must come from the Commons."

After the terrible slaughters which occurred in the wars of the Roses, the House of Lords was but a remnant; and that of the Commons was bereft of its foremost men. It was, therefore, comparatively easy for the 7th and 8th Henries to make the regal power overbear that of the parliament; so that in these reigns Acts of Parliament became mere registrations of the royal edicts, as in France.

By means of the Court of Star Chamber (i.e. The King's Council) many were arbitrarily fined and imprisoned, and frequently most cruelly mutilated, on very frivolous pretexts. Moneys were frequently extorted by this Court, without consent of Parliament, under the name of benevolences or loans. All the proceedings of this Court, through which the Crown chiefly acted, were of the most galling character, and plainly opposed to the most essential enactments of the Great Charter.

Fortunately for England there arose a succession of patriotic men during the reigns of the succeeding Tudors, who, in their places in the Commons' House, were bold enough to advocate the people's cause, and place themselves as a barrier against the encroachments of the royal prerogative. Elizabeth, dauntless as she was to open foes, and self-willed as she was to all, was on more than one

occasion forced to lower her tone, and abate somewhat her darling authority, before the unflinching hardihood of the popular party in the House of Commons. In the succeeding reigns of the Stuarts, James and Charles, the popular party, who had earned the title of Puritans, became as unpleasant as a nest of hornets to the arrogant and pedantic James, and were eventually more than a match for the well-intentioned despot, his son Charles.

There was, so to speak, a long moral struggle between the Crown and the Commons, before the King appealed to physical force by erecting his standard at Nottingham; the two first parliaments of his reign were hastily dismissed by Charles, because they adhered to the old plan of inquiring into grievances before voting the supplies; but the third, which was summoned in the year 1628, and sat for a year, with but one prorogation, was equally determined. In this assembly were the following still famous men, Selden, Pym, Coke, Holles, Eliot, Hampden, and Wentworth; the last subsequently went over to the Court, and attained, as Earl of Strafford, still greater notoriety for the ability with which he opposed the schemes of his old friends: eventually his ultra-loyalty led to his impeachment by the Commons, and his head fell on the scaffold.

Charles at first endeavoured to appease this Parliament with fair words and vague promises of the redress of grievances, but these grievances were of so fearful a character, and so fatal to the liberties of the nation, that such fair speeches were not deemed at all satisfactory. Continued violations of the Great Charter had aroused the spirit of the whole people; soldiers were frequently billeted upon private persons; loans to the King were enforced from the rich merchants; those who had spirit enough to refuse compliance were imprisoned, and on suing out their writ of Habeas Corpus, the judges, who were the creatures of the Crown, remanded them to prison; the Star Chamber continued its dispensation of injustice, and its shears and branding irons cut off the ears and scorched the flesh of its victims till the iron entered into their souls.

Sir Edward Coke, in addressing the House of Commons, warned them against acting as if the King's words were a sufficient satisfaction for such deeds. "Did ever Parliament rely on *messages*?" said he. "The King must speak by a record, and in particulars, and not in generals. Let us put up a Petition of Right; not that I distrust the King, but that we cannot take his trust save in a parliamentary way."

The important document called the "Petition of Right" was accordingly drawn up by the Commons and sent to the Lords. That courtly body proposed to add this clause to it:—"We humbly present this petition to your Majesty, not only with a care of preserving our own liberties, but with due regard to leave entire that *sovereign power* with which your Majesty is entrusted for the protection, safety, and happiness of your people."

The Commons bluntly refused to have anything to do with such a clause, and after much discussion the Lords gave way, and the bill passed both Houses. Charles, however, was still inclined to fence with the matter, and instead of giving his assent in the usual form, said, "The King willeth that right be done according to the laws and customs of the realm, and that the statutes be put in due execution, that his subjects may have no cause to complain of any wrong or oppression contrary to their just rights and liberties; to the preservation whereof he holds himself in conscience as well obliged, as of his prerogative."

The Commons, who had been of course summoned to the House of Lords to hear this remarkable specimen of king-craft, returned to their House in great wrath, and forthwith began to assail and impeach the King's favourites. They procured the condemnation of Dr. Manwaring for preaching and printing a sermon in favour of the divine right of kings to govern as they pleased, irrespective of Parliaments, and the duty of passive obedience to their commands.

They were proceeding against others who were higher in the King's councils, when his obstinacy at length gave way, and the Petition of Right received his assent in the proper form of words. This second charter of our liberties was declared to be the law of the land, and there were great rejoicings upon the occasion throughout the kingdom.

(To be continued.)

THE CRYSTAL PALACE.

Not one of our readers will ask the question, What Crystal Palace? The world has but one fabric at present, known by all the realm of civilisation as "*The Crystal Palace*." There was another, but its period was brief, its existence was temporary, and it is numbered with the things that are past. "It was," but "is not." "All the world wondered after" the marvellous structure—unique, magnificent, and vast; myriads flocked to see it—gazed, and gazed again at the stately framework of iron and glass—traversed its interior and glanced at its countless objects of nature and art, then went away to ruminate and talk for the rest of their lives about the matchless multiplicity of curiosities that they had seen at the Great Exhibition of 1851.

Could anything to equal it ever be again seen upon earth? Memory lingered over the transient glory of Hyde Park, and imagination revelled among the possibilities and contingencies of the future. A new taste had been created, and new cravings excited. Why might not the palace be perpetuated and its wondrous stores be preserved, and the whole be transmitted to distant generations? No matter *why*: it could not be. What, then, should prevent the erection of another as good as it, or even better? Was that an impossibility? British capital and skill were equal to such an undertaking: There required but the resolve among a sufficient number of minds of the right order. The idea was broached, talked about, and trumpeted. It grew and spread with the rapidity of fire, and almost as soon as suggested was determined, and as soon as determined the work was begun.

And now, there stands The Crystal Palace, upon an elevated ridge at Sydenham, commanding a full view of the greatest metropolis of the modern world, and of a vast sweep of surrounding country!—There it is!—The one object of matchless magnificence, arresting every eye and riveting every mind susceptible of impression. Whether you look from the summit of the Monument, or of St. Paul's, or from those parts of the railways where it is within the field of vision, as you glide along your rapid journey you fix your attention upon the Crystal Palace. It is there!—and you want to see it. You look, and look still, and cannot feel weary of looking. There it is!—and you want to be at it.

Wet and dull, forbidding and uncongenial was the day that I had fixed for going to it, and so cold withal, though in the middle of July, that I was not so much as comfortably warm, even with an extra garment. In such a state of the atmosphere the palace of renown could not be seen to the greatest advantage. For one thing, indeed, it was favourable; the fatigue of walking about would be less than on a fine warm day; but for almost everything else it would be unfavourable, both within and without. The objects seen would have less vividness, but the physical expenditure consequent on seeing them, would perhaps make the sight more enjoyable.

Brother E. of D. had consented to be my companion and guide for the day, having been there before. We set out together by the train, leaving the New Cross station at about a quarter past nine o'clock in the morning, and though the rails were wet and the ascent rather steep, we were not long in passing over the four miles, or little more, of distance, and landing at the platform of the terminus. The living cargo, discharged from the train, forms into an irregular column, and, passing along a covered entrance, mounts upwards, encountering three flights of stairs, twenty in each, making sixty in all, before reaching the turnstile at which tickets must be shown or money be paid for admission. Higher and higher we go, climbing one hundred and twenty-four or five more steps, flight after flight, divided by successive portions of the steep acclivity up which we continue to urge our course, until we reach the basement floor of the building. See what amazing space is assigned for refreshment purposes! What lines of counters! What a multitude of neat little marble-headed stands! As for the chairs, talk not of hundreds, there must be thousands of them, and rough enough looking,—are they not? Rudely manufactured, indeed; but the seats are clean and white: what is their material? Not rushes, they are so much whiter than any rushes ever were seen. Ha! I see, it is twisted straw. See!

the joints and bands of the straw are visible enough! How ingenious! Twisted into narrow bands like rushes, and wrought in the same manner into seats, what can be better for the purpose; rushes absorb and retain moisture and soil, but the straw will throw off all moisture and not retain soil. Rough looking as the chairs are, therefore, nothing better could have been devised for the accommodation of refreshment sojourners. Where were they made? In France we are told. Thank thee, Gallia, for so useful a contribution to Albion's *chef-d'œuvre*. But what means that extraordinary display of cork bottles? Ah! the devil has crept into the palace, and his imps are corked up in those bottles, where they work as quietly as they can until set at liberty, when they will enter into all who welcome them, and inspire them with unmentionable things, that move them to various evils.

Come along, and leave those suspected things where they are. Don't be in a hurry, but take, first of all, a quiet look at the crystalline-metallic fabric itself. There's a stall before you well-stocked with guide-books and illustrative publications; make your own selection. There's one "by Samuel Phillips, illustrated by Philip H. Delamotte," at the cost of one shilling. That will do for general purposes. Well, what about the dimensions of the building! Here you are—page 28; just give us a few particulars—not many. Well, it comprises a nave and three transepts in the main fabric, and two wings, besides the covered approach from the railway terminus. "The whole length of the main building is 1,608 feet, and the wings 574 feet each," making together 2,756 feet. "The length of the central transept is 384 feet," and of the two others, 336 feet each. "The width of the nave is 72 feet;" the two extreme transepts are of the same width, and the central one 120 feet. The height of the nave and of the two transepts at its ends, from the floor to the springing or base of the arch of each, is 68 feet, and to the crown or top of the arch is 104 feet, being just the height of the transept of the old building. The height of "the central transept is 168 feet; from the floor to the springing of the arch, 108 feet; and from the garden front to the top of the louvre (or ventilator), 208 feet, or six feet higher than the Monument." "The area of the ground floor, including the wings, is 598,396 superficial feet; and the area of gallery flooring of building and wings amounts to 245,260 superficial feet; altogether 843,656 superficial feet. In cubic contents the Palace at Sydenham exceeds its predecessor by nearly one-half." There are two galleries all round the building, and no fewer than five in the principal transept.

Now glance along the nave, and up at the roof. What a beautiful network of lively blue and white, covered in with a transparent incrustation! How all hangs together by a mutual dependence and counter-balance of its parts! What an amazing interior, and what amplitude of space! Is it not a marvellous structure? In all its dimensions and its whole arrangement it far transcends the original, the world-famed palace of 1851. It rises towards heaven, in stately magnificence, like an instantaneous creation of oriental enchantment—a realised fact of the most extravagant fiction—the fixation of a poetic image, suddenly thrown upon the field of vision by an unusual luxuriousness of fancy, and instantaneously rendered stable and permanent. As yet, indeed, it is incomplete, and a considerable time must elapse ere it can be completed; not as to its general outline and arrangement, which lacks very little; but as to its ornamentation, furniture, and appliances. As a whole, it wears more the character of a *muscum*, and less of a *warehouse* than had the former palace. It is a repository of nature and of art in their higher modes, and as developments of beauty, more than of manufactures and utilitarian contrivances.

One department there is that can scarcely be considered as properly characterised in the few descriptive terms just employed; that is, the *Ethnological* department, or that which illustrates the different races of mankind. None is more interesting than this, none so humiliating. There are groups of figures modelled and coloured of the size of life, representing the natives of different countries of the un-civilised world, in such costume and attitude as illustrate their habits and social state, having as auxiliary illustrations, the small plants and trees, and various animals of their respective countries—the animals being in postures that show their own nature and habits, whilst often reflecting those

of their human neighbours. Of these groups are representations of the aborigines of South and Western Africa, Sumatra, Borneo, Java, India, Australia, North America, and other countries. To look upon these figures, and to reflect that these are faithful representations of millions of human beings, all having immortal souls redeemed by the blood-shedding of God's own Son, and all enslaved to the vilest superstitions, of habits the most ferocious and brutal, and of ideas and customs the most vile and debased, wedded and welded to wickedness, and heirs to misery, the bond-slaves of the devil and the children of death: O! the thought is agonising. What but the gospel can reach their case? What else has ever succeeded in rescuing any of them from their degradation and misery? And what ever can? O let them have it! let them have it! Let them hear of Jesus and his love in their own tongues, and let even these debased and miserable samples of humanity be raised into the participation of immortal hope and imperishable joys.

Trees, plants, shrubs, and flowers in abundance, and of great beauty and variety, are dispersed over the nave throughout its whole length, and many circular baskets stored with geraniums, and other flowering plants, are suspended from the galleries, producing a most pleasing effect. Canals, or long ponds, containing fountains, and supplied with iron piping for the communication of heat, are being constructed along a considerable portion of each end of the nave. Among the rest, the grand crystal fountain that was at the former palace, has a place in this. A profusion of statuary is dispersed over the whole building, showing the state of art at different periods, and its progress generally; whilst the various sculpture of the different courts, illustrates its contemporaneous progress in different nations, and especially in European countries during the middle ages. Most of the latter subjects are ecclesiastical.

Let us take a rapid glance at the numerous courts. But first turn round and observe that magnificent screen of historico-biographical sculpture that partitions off the large refreshment-room at the end from the body of the nave. Those beautiful figures in canopied niches are the sovereigns of England, and the queens-consort of the male sovereigns, from the period of the Saxon Heptarchy to the present time, completed by the beautiful figures of Her Majesty Victoria, and her royal consort, Prince Albert, whom may Heaven long preserve and for ever bless.

Quitting the sculptured screen, the courts of arts and antiquities are seen on both sides of the nave, whilst those appropriated to the display of manufactured goods are mostly out of view, behind the arts' courts on the left hand side. For a detailed account of these immensely interesting courts and their beautiful works, the guide-books must be consulted. The Egyptian court, the Greek court, the Roman court, and all the rest, teem with objects of curiosity and interest. But step into that Pompeian house. Seventeen hundred and seventy-five years have emptied themselves into the gulf of eternity since the cities of Pompeii and Herculaneum, beautifully situate upon the shores of the bay of Naples, were entombed beneath the vast out-pouring of cinders and ashes from the volcanic crater of Vesuvius. The destruction was sudden and complete. The inhabitants of those cities were arrested by the burning mass in the midst of life's activities, and were instantaneously transfixed in their respective postures and engagements. Contemporaneous historians recorded and described their awful fate. After sixteen centuries of burial, the cities have been explored and portions of them disinterred. Houses, furniture, pictures, utensils, and the skeletons and vestments of human beings have been discovered, and their domestic habits ascertained; and here we have a copy of one of their houses of the better class, with its luxurious apartments and elegant decorations.

There is an Egyptian court, with its architectural peculiarities and hieroglyphic inscriptions, such as were in existence before Joseph was sold into the country, or Abraham sojourned there to avoid the dearth of Canaan. There is also the Alhambra court, with its elaborate ornaments of gorgeous colours and gilding, its gilded columns and its fountain of carved lions, and beautiful plaster decorations and Arabic inscriptions, showing the state of Moorish art in the thirteenth century, as displayed at the city of Granada, in Spain, and as rich in romantic and chivalrous associations, as it is in artistic gorgeousness and beauty.

But, talk of romance! look at that astounding romance in rock and stones, that stern and awful assemblage of sculptured emblems—those massive bulls with terrible wings and human heads—their towering crowns, and immense pendent beards! Pass through that opening, guarded by these colossal figures, and look within. What a strange scene! Sculptures covered with inscription, shaped like forks and prongs, and heads of arrows in various positions, but continued in lineal order and exact proportions, and of beautiful executions. Where are we? In the Nineveh court, amidst the discoveries and exhumations of the greatest explorer of the buried antiquities of the East that modern times have produced, Layard. Here are faithful copies of the architectural and sculptural remains of a people that beyond all others scourged the people of God, whom they had first debauched by their idolatries, and were in their turn overthrown utterly, and whose capital and country were made a perpetual desolation. The best commentary upon this mysterious court is found in the prophecies and histories of the Bible. Read them, observing all that relates to Nineveh and to the Assyrians, and take Layard's Hand-book with you, if you have time at command; if not, content yourself with the general "Guide," and be satisfied with general notions.

We have gone down one side of the nave or main avenue only. Along the other side are the Byzantine and Romanesque court, the courts of German, English, and French and Italian art in the mediæval period, with several others. They contain a vast and rich store of art, respecting which our "Guide" remarks that they "are not architectural restorations, but rather so many collections of ornamental details stamped with unmistakable individuality, and enabling us at a glance to recognise and distinguish the several styles that have existed and succeeded each other, from the beginning of the sixth down to the sixteenth century." So that the progress of art in connection with a corrupted Christianity for a period of a thousand years may be read in the numerous objects of these courts. Our "Guide" proceeds to inform us that "in each court will be found important details, ornaments, and even entire portions, taken from the most remarkable or beautiful edifices of the periods they illustrate. Thus the palaces and Christian temples of Italy, the castles and churches of Germany, the hotels-de-ville and chateaux of Belgium and France, and the cathedrals and mansions in our own country, have all been laid under contribution; so that here, for the first time in the history of architecture, we have the opportunity of acquiring a perceptive and practical knowledge of that beautiful art, during the period of its later progress."

The various manufactures and merchandise deposited here are not by far so numerous as were to be seen in the former palace; nor are so many novel inventions exhibited: but there seem to be sellers in greater numbers than requisite to serve the buyers.

We went to the uppermost galleries, surveyed the company and building from various points, examined the ingenious apparatus for opening and closing the ventilators, then descended, went along the side galleries, listened to the band that played at intervals in the gallery of the main transept, and then emerged from the building, and made our way as best we could to that part of the grounds devoted to the illustration of Geology. The plentiful rain had saturated the clayey soil, which clung to our feet and legs with adherent tenacity. We found ponds and stratified islands in the process of artificial formation, and viewed at a distance some of the gigantic specimens of preadamite monsters, or rather, moulded figures representing their supposed forms, fashioned in accordance with the fossil specimens of their osseous remains that have been discovered, and the principles of analogical science. We had some difficulty in retracing our steps over fields of mud, and, having noticed the splendid framework of a future rosary, and gazed with admiration upon the contour of the grounds and the transparent fabric which we had partially explored, we made our exit by the train, leaving at ten minutes before seven o'clock.

The grand deficiency of this astonishing place at present is water. Several large reservoirs have been made, and artesian wells in different spots are being made. An ample supply of water is intended to be secured, and then fountains, ponds, and canals, will be no longer dry. Their being so now is such a dis-

appointment to some visitors, that they can see nothing to admire, and they go away grumbling, and wondering what there is to make so much ado about. Poor things, they must have been born when an unhappy star was in the ascendant; or, it may be, that water mixes with their brains and has impoverished their tastes, and washed the points of their perceptive faculties into obtuseness. Nothing to admire? Why heaven itself, with all its unveiled glories, would excite no admiration in those who can find nothing to admire in the Crystal Palace. The brilliancy of an unclouded midnight sky, and the gloom of a subterranean cell must be much the same to them; for how can they distinguish between brightness and dimness, or beauty and deformity, when the ten thousand products of genius and industry—the vastness and the diversity—the grace and the grandeur, of this unprecedented assemblage of wonders fails to afford them pleasure?

Still we are not prepared to lavish unmodified laudation upon the Palace at Sydenham. It will be frequented chiefly as a place of pleasure, a holiday-resort of all who seek recreation and amusement, as well as a retreat for the disciples of art and the lovers of knowledge. It will attract the young men and women of the land, who will be struck with the beauty of its chiselled forms, and moved by whatever is distinctive and impulsive in their appearance. On this account we regret the multitude of its beautiful figures in unvested nature. The abundant supply of stimulating drinks will add fuel to animal fires. Sabbath profanation, by the legislative sanction of its accessibility on the Lord's day, will complete the triad of perilous elements of moral deterioration for which it was professedly to be made an effectual counteractive; and that sanction is already desired, and will in all probability be sedulously sought. These are matters for regret, and strenuously must the attempt to make it a place for Sabbath desecration be resisted. Great already is the risk of its becoming a temple of bacchanalian revelry; let not the risk be increased, and the wholesale breach of the Sabbath law be added.

But we look forward into the future to the erection of a palace distinguished by all that is good, without any adjunct of evil, when "The tabernacle of God (shall be) with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things (shall then have) passed away." Lo, "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light like unto a stone most precious, even like a jasper stone, clear as crystal. And a wall great and high, (with) twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. And the wall of the city (has) twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four-square, and the length is as large as the breadth; twelve thousand furlongs (1500 miles). And the building of the wall of it (is) jasper; and the city (is) pure gold, like unto clear glass. And the foundations of the wall of the city (are) garnished with all manner of precious stones. The first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates, twelve pearls; every several gate of one pearl: and the street of the city pure gold, as it were transparent glass." This Crystal Palace comprises a whole city of fifteen hundred miles square. The apostle John saw it. And he "saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did illumine it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day (*to close in the day at evening*), for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything

that defleth, neither whatsoever worketh abomination, or maketh a lie: but they who are written in the Lamb's book of life."

And John saw "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on each side of the river, the tree of life, which bare twelve kinds of fruits, yielding her fruit every month: and the leaves of the tree for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no lamp, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

May our eternal home be in that city-palace of God, the crystal abode of the blessed! Amen.

Biography.

A HUSBAND'S TRIBUTE TO THE MEMORY OF A BELOVED WIFE.

IN A LETTER TO A FRIEND.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv. 55, 56, 57.

You are aware, my dear friend, that my beloved wife had been the subject of considerable suffering from rheumatism and erysipelas, together with some minor complaints, for the last eighteen months. It was not, however, until a year before her death that her Heavenly Father, in his infinite wisdom and love, saw fit to visit her with the very painful affliction which became the precursor of her dissolution. This was a large tumour, or swelling, on her right knee, which presently disabled her from attending to her household affairs in the extremely nice and orderly manner to which she had been accustomed. In a couple of months the tumour had become so exceedingly painful and swollen, that I called in additional medical aid, and a course of treatment was recommended as being likely to be attended with probable advantage; for it was feared hectic fever might carry her off, if the opening of the tumour did not prevent it. The tumour was, in consequence, opened,

and that which we feared speedily followed; fever supervened, and in the short period of four or five weeks, the fair form of my beloved was reduced to a skeleton, her bones protruding awfully from every part of her emaciated frame. The aspect of matters now became very serious, and we freely indulged in calculations respecting each other's death—whether she would be able to survive the consequences of the operation, and yet live to soothe my dying pillow, to be left to struggle through life alone, and a cripple; or whether it should seem best to God, she should depart this life first, and leave no one who would have the same careful attention and loving regard to her husband's comfort. We made this matter the subject of joint supplication, begging our Heavenly Father that, if it pleased Him, he would spare my beloved's life, release her from her extreme pain, and restore her to so much health as would allow me the privilege of her company in the house, and enable her to order her affairs; for it would have satisfied her loving soul "if," as she said, "she could but see that her husband was cared for." At the conclusion of our petitions on this subject, however, we were always thrown upon our favourite text, Philippians iv. 6, 7—"Be careful for nothing; but in every thing by prayer and supplication,

with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Noticing, with gratitude, our privilege and duty, and the blessed promise made on our compliance, and weeping over each other, we felt such confidence in the divine wisdom and goodness, that we referred it entirely to the will of God, firmly believing whichever should depart first, the Lord would, as heretofore, graciously provide for the survivor. The almost constant pain of her knee, which was most excruciating, frequently shooting up into her body, and affecting even her head, was such as to elicit the greatest sympathy on her behalf. Yet her patient endurance of this visitation from her divine Lord was always most exemplary, and she often appealed to my knowledge, "whether I judged her to manifest a Christian patience?" This appeal none of her friends could answer in any other way than in the affirmative; the shadow of a murmur never once escaped her lips; she truly brought forth the fruits of a humble, cheerful, confiding resignation. Lifting up her heart to her Saviour, she would most pathetically say—"My Jesus, if it please thee for me to continue thus, and even with more suffering, thy blessed will, not mine, be done. I know thou wilt not lay more upon me than is fitting, or I am able to bear. This apparent patchwork (web) of Divine Providence, with all its dark shades, will appear beautiful at last."* In-

* Referring to a striking and beautiful simile found in the preface to Durham's "Christ Crucified; or, the Marrow of the Gospel," published 1723, and of which, as affording us both very great encouragement, you will not, my dear friend, be displeased with the following extract:—"When the whole contexture and web of providences, and more especially about the catholic, visible, militant church, and every individual member thereof, shall be wrought out, and in the full length and breadth (as it were) spread in the midst of all the redeemed, perfected, glorified, and triumphant company of saints, standing round about, and with admiration beholding it; there will not be found (to say so) one misplaced thread, nor one wrong set colour in it all, but everything will be found to have fallen in the fittest place, and in the most beautiful season and order thereof. O! so rare, so remarkable, so renowned, and so ravish-

deed, her calm demeanour was such as to excite surprise; yet it was not the apathy of a stoic, but a sweet compliance with the will of God, whatever that might be. She lovingly reminded me, that "I ought to be glad and rejoice at the prospect of her so soon going safe to Heaven," and then expressed herself as "truly thankful for the light she had received, and the instructions given her in my explanations of Holy Scripture from time to time;" adding, "she trusted she was sincere; she had been an unprofitable servant; but she rested entirely on the atonement." Concluding on this occasion, as at other times, "she knew I loved and cared for her. I was the nearest to her of any; she believed we should be near each other in heaven, and her impression was, we should not be long separated." At other times she expressed herself after this manner:—"She was sweetly resigned to God's will whenever he should be pleased to take her away; she felt fully loosed from all earthly things, and could even leave me, though she had wished to live a little longer, that we might enjoy each other's company, and mutually encourage each other in the ways of God." At another time (about nine months before her decease) she had these words powerfully applied—"Thy faith hath made thee whole." She cried, "Lord, it is enough;" and anticipating her happy death, she beg-

ing a piece, as it will by them all unanimously, and with one voice, be judged and declared to be, even worthy of the most exquisite art and infinite skill of the great Worker thereof; the severest critics and most difficultly satisfiable of them all, while here below, about more public and more particular cross providences, will then fully, and to the height, be satisfied; and withal, without any the least hesitation or jarring, readily and cheerfully bear him this concordant testimony, that *he hath done all things well* (Mark vii. 37), everything in particular, and all things in general, though when he was doing of them, they often presumptuously took on them rashly to censure, and to offer their impertinent and crabbed animadversions on, and their emendations and alterations of several of them, and will most cordially bless him, that he wrought on in his own way, about his church, and each of themselves, without consulting them, or following their way, which would have quite marred the beauty, and darkened the lustre and splendour of that most close and curious divine contexture."

ged of me not to offend the Lord by immoderate grief, for should she die suddenly, as she thought it not unlikely, and in the dead of night, we need not be alarmed, for she should go "straight to glory." And again reminding me the Lord would reward me for my affectionate attention to her in her sickness in praying with her, and reading the Scriptures and choice extracts from Mr. Wesley's short accounts of the happy deaths of some of the first Methodists, and in particular the excellent treatise by Dr. Buchanan, entitled, "Comfort in Affliction," which I read through in short portions to great advantage. She said with holy triumph, "Glory be to Jesus! I know when I die I shall fly straight to God! I want to be as near the throne as I can. I have been most unprofitable, but the blood of atonement avails." And then exhorting me again to cleave to God, she lovingly said, "I will come and meet thee when the Lord calls for thee;" and breaking out into a rapture of joy, cried out, "Oh, blessed place! what a glorious thing to have a heaven to go to through the Saviour. Cleave to God, my dear husband. Glory be to his name!" So little alarmed was my beloved at the approach of the last enemy, that at an early period of her illness she deliberately made, with the nicest care, all the necessary arrangements for her laying out, and for her funeral, that, as she said, "there might be no unseemly bustle;" wishing that all might be done in the same clean, orderly, and calm manner which had invariably characterised her own attention to household affairs. For the same reason, she also expressed a wish to be buried on a Sunday. As long as she had strength to sit up in bed, she had herself dressed her knee twice a day, and when no longer able, that service was supplied by my dear daughter, who attended her step-mother like a ministering angel.

A few days before her death the opened tumour in her knee, which had rotted down to the bone, and become a large complex sore, ceased running, and her appetite failing at the same time, we drew the sure and fatal inference, that her ailments were being transferred to more vital parts. At this crisis I asked her

if she found Jesus still present and precious to her. "Oh yes, my love," she replied, "and he has been with me all along." A week before her death, she desired to see herself in the glass, and just then the hectic flush had crimsoned her pale cheek so as to give it the semblance of comparative health (though her face had shrunk), which led her to remark, "Death has not begun his work yet." On the Sunday before her death, she had such excruciating pains in her body as surprised us all, and referring to them she emphatically said, "that was the grand stroke" of her mortality, and, anticipating her speedy removal, desired to be left alone awhile, that, as we overheard, she might more secretly pour out her heart before her Maker, and be better prepared for her final change. The more grievous pains subsided; but recurred again at midnight, Wednesday the 8th of March, the night before her death. Death was now rapidly advancing, and we could only hope to alleviate the pains which attended his progress. In her agony she grasped both my hands, the cold sweats being wiped from her brow; and dropping on my knees, I, for the first time during her protracted and painful affliction, earnestly besought our gracious Lord to come speedily to her release, and take her to himself, crying, "Lord Jesus, now thou art in thy kingdom, remember thy handmaid! Lord Jesus, receive her spirit!" Shortly after the pains abated, and her grievance (her last) was now transferred to the lungs—it became difficult to breathe. In fact her pulse had ceased to beat, the extremities were already cold in death, and to use her own expression, "Death had fairly begun his work." While she was thus struggling with death, and I and my dear daughter were watching the result, wiping the cold sweat from her face, she said, "That will do, love." Her entire suffering seemed to have suddenly come to an end. The conflict was over! the victory was won! In an instant her face lost its lines of suffering, and was lit up with a supernatural radiance, and with such a heavenly smile and joyous surprise all over her countenance as startled us into adoring admiration at the good-

ness of God: in a moment after she lifted up both her attenuated arms (which she could not have moved an inch a short time before for the world), and twice waving her hands, exclaimed in ecstasy, "Mine! mine!" as if catching a glimpse, for her encouragement and our instruction, of the glittering crown of eternal life held out to her view! These were her last words; two or three gentle gasps finished the mortal strife, and her happy spirit

———"passed away,
So sweetly from this world—as if her clay
Lay only down to slumber—to the glory-
land,"

at a quarter-past four o'clock, on the morning of the 9th of March, 1834, in the forty-seventh year of her age.

The death of my beloved wife was improved in the evening of the sabbath on which she was interred, by the Rev. R. R—, the superintendent minister, in connection with the deaths of two other females, members of the Methodist Society, in an interesting sermon on the translation of Enoch. This circumstance unexpectedly illustrated that scripture, "They that honour me I will honour:" for she had feared the Lord from her youth, and at the conclusion of her course found the full benefit of an early consecration to the service of her Maker. As for myself, although this was the third gift from the Lord (Prov. xix. 14) which he has recalled, the temporary separation from which I most keenly feel, yet I bow with submission to the will of our heavenly Parent, and would not have missed being witness to so happy and triumphant a death for untold gold, since it has supplied to my perhaps too speculative mind an indubitable evidence of the truth, reality, and power of the Christian religion. My soul is filled with joy, and my mouth with thanks for the happy end of my dearest; and I feel humbled to think I should have been so highly honoured, as to have, in the order of divine providence, entrusted to my care so precious a jewel of the Lord's; I trust she will prove to be to me through eternity what her bright example of living and dying has already been, one of the richest blessings of my existence.

To God be all the glory, through our Lord Jesus Christ. Amen, and Amen. I am, my dear friend,

Yours most affectionately,
W. B.

L—, March 10, 1854.

[NOTE.] There were some traits in the character of Mrs. B. which it would be almost unpardonable to pass over entirely in silence, so deserving are they of being known, in order to their being imitated, though the notice we take of them must, for want of space, be very brief. *First.* Her purity in behaviour, gesture, and conversation, and scrupulous observance of that prime rule of Christian morals, to "abstain from all appearance of evil." *Second.* Her love of privacy and retirement caused her, from choice, to shun all unnecessary intercourse with others, particularly if of a gossiping disposition, to which propensity even too many gracious females are given; this she could not endure, and, consequently, she invariably put an extinguisher on it, if obliged to remain in their company, or, if she could, she would fly it altogether. *Third.* Her love of cleanliness and order was remarkable. When attention to that duty required, she would rise early to accomplish it, and on the Saturday night she would retire late to rest, that she might have her grate brushed, her fire ready for lighting, and her home thereby clean, and fit for the approach of the Sabbath, which, with its holy exercises and calm and tranquillising influences, was her delight. And as for her clothing, the smallest article that could be supposed to be of any possible use would be made perfectly clean, and laid aside with a tidiness and neatness only to be equaled by those angelic hands which so orderly disposed of the grave clothing of our risen Lord, in the sepulchre in the garden. *Fourth.* Her frugality and carefulness were admirable. Avoiding the extreme, on either hand, of a miserable parsimony, and a shameful waste in providing for her household, though her means were but small (she and her husband having not more than nine shillings per week certain to subsist upon), she took care the little she provided should be far more grateful and satisfying, with her loving demeanour, than would be a houseful of dainties, and a stalled ox to boot, where love and prudent forethought are not; hence, *Fifth.* her contentment was such as must have excited the admiration of angels; and so little did she know of the "love of money," which to so many proves the root of all evil, that she literally would have nothing to do with it, content if her husband provided as he prudently saw good, and scrupulously paid every one their own, so as, if possible, not to live a single day in debt. *Sixth.* Her nonconformity to the world, it would be naturally inferred, would be equally exemplary with her other virtues; hence in her dress (a matter which occupies so large a share of the attention of females), she took care not to consume her time in following the ever varying and

protean shapes in which fashion attires herself; hence it sometimes happened that her costume, which she changed not as to shape, hit right with that of the passing season; and if it did not, she was happy, and willing to be considered antiquated, thankful to have clothing useful, warm, and neat. *Seventh.* Her benevolence of disposition was, up to the period of her marriage, conspicuously displayed to her relations and others, though it was at the expense of her health in sitting so early and late at an occupation which she was unable to follow in subsequent years, on account of sickness. But after marriage, her benevolent care, in consequence of limited pecuniary means, seemed to centre alone in her husband, whose personal comfort, in every respect in

which she could promote it, was the subject of her constant study. *Eighth.* Her piety was unassuming, undissembled, and real, and her trust and confidence in the providence of her Heavenly Father for temporal good, and on the atonement of Jesus, the Son of God, for spiritual and eternal good, with her patient endurance and sweet resignation to the Divine Will, under every circumstance of suffering, were entire and happy, as the reader will have already perceived in the preceding account of her last sickness and death. It would have been indeed a wonder had her afflictions not been crowned with peace and triumph. May she have many imitators of her virtues, and sharers of her happiness in the realms above.

Lessons in Parables.

REGINALD HARCOURT.

"Come hither,
And lay my book, thy head, and heart together."

IN one of the pleasant green lanes of Old England two young men were conversing together.

"Prithee," said the one who appeared to be the elder, "Prithee define that term *worth*, as applied to woman."

"I will. A lively spirit of Christian love I consider to be the very essence of true worth in a woman. If she is a Christian indeed, and not a mere baptized heathen, she suffereth long and is kind, she envieth not, vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

"What are you talking about? Do you think to find a *saint* for a wife?"

"Yes, I do. There were saintly women at Ephesus, at Philippi, at Rome, in Paul's time; may there not be some in London? The holy family to which Tryphena and Tryphosa belonged is not yet extinct."

"Ah! well. I see you are setting up for a saint yourself, so of course you must have a saintly consort."

"Not setting up, Donald, but setting out for the full attainment of that holiness without which no man can see the Lord; that saintship which is the

privilege of Christ's people, a part of their inheritance, and a rich earnest of their future blessedness. Oh, that my will were even now lost in the will of the Holy One, and my entire soul irradiated with divine influences!"

"Enthusiasm, again. How often have I warned you of that mighty sand-mountain."

"Answer me one question, Donald. Do you think it possible we can love God too much?"

"A strange inquiry. I suppose not, however."

"Then what is our duty?"

"There you are again, with your short-cut logic, forcing deductions and jumping at conclusions with such a prodigious pounce that one can neither follow nor answer you."

"Nay, you would not relish being treated as a mere child; and, believing as you do that God has revealed himself to us as the God of Love, the inference is plain that we should love him with all our heart, and mind, and soul, and strength."

"Charley, I wish I were not so appalled by the schoolmen; sometimes I cannot help thinking, ay, and thinking seriously, too, that the God of mercy must needs be willing to render the revelation which he has been pleased to give us intelligible to our imperfect understandings, and grateful to our warped affections. If the Spirit of God does not in very deed instruct man's reason, and

'strive' with man's heart, I see not how such a fallen creature can be reckoned a responsible being. But when learned divines, of different denominations, put forth their dark elucidations, their complex simplifications of Scripture truth, I cannot avoid looking with some degree of scepticism upon all religious opinions, from whomsoever they proceed. For all the advocates of opposing creeds lay claim to divine direction; and I must either suppose the Christian world in a fearfully dark state—neglectful of the Spirit's aid, or ignorant of the right method of obtaining it; or else I must conclude that no such influences are given."

"I am glad to hear this from your lips, Donald. I know your honesty of spirit, and rejoice heartily that my remarks have drawn it forth. What has God said? 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give the Holy Spirit to them that ask him?' Nothing can be plainer than this. The doctrine of divine influence, and God's willingness to impart it, is clearly revealed; and in the Bible itself, and in the history of the Christian church since the sacred canon was completed, we find abundant attestation of its truth in the experience of God's people; so that if the Christianity of the present day were altogether a dead thing, a profession without principle, a name and not a renovation of heart, a formalism and not a holiness of life, *your obligation as a man for whom Christ died is plain and easy—Ask, and ye shall have.* The promise is before you; the King of kings has signed it; it is yours to present it with humble, child-like simplicity at the mercy-seat, expecting an immediate fulfilment."

While the two friends were talking, the beams of the evening sun pierced through the dense foliage of a wood which grew on one side of the way, and tinted with glory the green meadows opposite, the frail flowers of the field, and the white cottages nestling among the trees. A turning in the road brought them to a rather

abrupt descent, from which could be seen, at some distance in the valley, a cottage surrounded by elm and lime trees. To that they bent their steps, and thither we will precede them.

The entrance to the cottage was cosily ornamented by lattice-work, over which was trained one of the sweetest honeysuckles that ever tempted a bee to loiter on his way. A rustic seat graced each side of this pleasant portico, which, on the present occasion, was occupied by an old man and his daughter. A harp, well-strung and tuned, stood between them, and seemed to invite both hands and heart to devotion.

The girl was one of the fairest of her sex. Seventeen summers had almost ripened her into womanhood. She was surpassingly lovely in person, and endowed with that inestimable ornament of a meek and quiet spirit, which, in the sight of God, is of great price. Her auburn hair clustered around such a face as the world rarely sees—such a one as it never sees long—a mild, peaceful face, transparent in its expressiveness; devotional, affectionate, and cheerful in its general aspect; and irresistible in its sweetness and spirituality.

Her father had been a member of the Society of Friends; and although his catholicity of spirit led him at a mature age to relinquish some of the peculiarities of his sect, he still, partly from habit, and partly from conviction, retained a few of them. His face was almost stern in its seriousness, his features regular and pleasing, his voice soft, and his manner at once dignified and gentle. His white locks hung down upon his stooping shoulders, and to him they were a crown of glory.

Awaking her harp with a short symphony, the fair girl asked, "What shall I sing, father—a farewell to the beautiful day that has passed over us? Look how the western clouds glisten with brightness!"

"Sing to me 'The Nightless Day,' my daughter. My soul loves to commune with that day and hour of which none knoweth save the great Father of lights."

"I love that, too, dear father; the thought of it makes me smile when I look at your gray hairs—*Resurgam* is written upon every one of them."

"I am glad thee canst look so hopefully upon thy unworthy father; but I see, love, thee smilest through tears." And, while he was speaking, drops of sympathy filled his own eyes. "God bless thee, daughter; both thy smiles and thy tears make me happy."

A sweet thrilling voice reached the ears of the two young men while the maiden sang this song of

"THE NIGHTLESS DAY.

"O day with glory bright,
When wilt thou greet my sight?
Great resurrection morn,
Soon may thy beauty dawn,
Soon may thy sons be born—
Break forth, thou quenchless light!"

"Upon thy crest appears
A crown of deathless years;
My present hours of bliss
Soon die in worlds like this;
A smile—a sigh—a kiss—
And earth dissolves in tears.

"Yet, ere my God and King
Thy pomp and glory bring,
All men shall see afar
The bright and Morning Star
Thy ruddy gates unbar,
While saints and angels sing.

"No dreary sombre night
Shall hide thy sacred light,
Save where the lost shall weep
And endless vigils keep,
Down in the unknown deep,
Far from all creature-sight.

"O day of solemn charms!
O day of fierce alarms!
Ascend our gloomy skies,
Unveil our darkened eyes,
Man dreams, and sleeps, and dies,
To wake clasped in thy arms.

"Dreams—shadows—fly away;
Day breaks—God's own bright day:
Hope spreads her eager wings,
Faith eyes celestial things,
Love dries her tears, and sings—
'On earth no longer stay.'"

(*To be continued.*)

Science and Literature.

Astronomy.

NOTICES FOR SEPTEMBER, 1854.

BY G. C.

"Stand the omnipotent decree;
Jehovah's will be done!
Nature's end we wait to see,
And hear her final groan:
Let this earth dissolve, and blend
In death the wicked and the just;
Let those ponderous orbs descend,
And grind us into dust!"—C. WESLEY.

THE notion that the visible universe will ultimately be destroyed is a very prevalent one, and to a greater or less degree has always pervaded the peculiar theology which has been systematised in the Christian church. Having its origin, doubtless, in a careless interpretation of several passages in the canonical epistles, it has very generally received embodiment and expression in language borrowed from the prophets, which, if explained according to strict scriptural analogy, ought not to be used in such connection; for such a practice is much more akin to poetical license than to a fair and legitimate use of scriptural imagery. Thus, in the magnificent and triumphant hymn, with the first stanza of which we head this article, the prophetic image of stars falling from

heaven to earth, which, according to the explicit direction of our Saviour to the prophet (Rev. i. 20), means the apostacy of Christian ministers, is applied literally, and affords to the poet the grandest illustration of universal confusion that was ever wrought into poetry, though it is only saved from downright absurdity by its apparently scriptural foundation, and the high lesson of Christian courage and fortitude drawn from it.

"Let those ponderous orbs descend,
And grind us into dust."

We feel the sublimity of the illustration, but we feel its extravagance at the same moment, and can scarcely rid ourselves of the impression, even when our glorious hymnologist proceeds to the argument,

"Nothing hath the just to lose
By worlds on worlds destroyed."

—for we have a better hope regarding the universe than this. If God has likened the endurance of his mercy towards his people to the permanency and undeviating character of the "ordinances" which he has given to the heavenly bodies (Jer. xxxi. 36), we are safe in the deduction that those ordinances will run parallel with his mercy,

"which endureth for ever." God "has made nothing in vain;" and though "one generation passeth away and another generation cometh," and we look for "new heavens and new earth" in the evolution of the grand regenerating designs of our Almighty Father, we are assured also, that "the earth abideth for ever," and will be made in every change and renewal to which it has been and may be subject, an arena for the exercise of the boundless benevolence, goodness, and truth of its divine Creator.

"O might we quickly find
The place for us designed,
See the long-expected day
Of our full redemption here:
Let the shadows flee away!
Let the new-made world appear!"

—C. WESLEY.

The *Sun* rises on the 1st, at London and Greenwich, at thirteen minutes after five, on the 15th at thirty-five minutes past five, and on the 30th at one minute before six; he sets on the same days respectively at fourteen minutes before seven, fourteen minutes after six, and nineteen minutes before six. The autumnal equinox occurs on the 23rd, when day and night will be equal all over the world, the sun being due east and west on rising and setting. On the same day he passes from the sign of Virgo into that of Libra. The distance between the earth and the sun on the 15th will be 700,600 miles less than it was on the 15th of August. The altitude of the sun at noon declines eleven degrees during the month, and the day decreases in length one hour and fifty-one minutes.

The *Moon* sets at forty minutes after midnight of the 3rd; is full at eighteen minutes after nine on the evening of the 6th; rises at four minutes past eight on the 10th, in time to light homeward the weary footsteps of many of our local brethren from their Sabbath evening labours; is new on the 22nd, and, on the 24th, if the weather be favourable, her beautiful silver crescent will doubtless be observed by many brethren when on their way to the House of God a few minutes before six o'clock in the evening, following in the wake of the setting sun, and descending below the horizon herself at nine minutes before seven. On the 30th she will shine until nearly eleven o'clock.

Mercury is too near the sun the greater part of the month to be observed with advantage, setting an hour before him on the 1st, and twenty minutes after him on the last day.

Venus is a morning star, rising at the beginning of the month a little before three, and at the end a few minutes after

four o'clock. She is near to Regulus in Leo on the 15th, and the moon on the 20th.

Mars sets early in the evening: on the 1st at a quarter-past eight, and on the last a few minutes after seven.

Jupiter will be seen until midnight on the 1st, and is a beautiful object for the eye to rest upon after sunset the whole of the month, as on the last day he does not set until ten minutes to eleven. He is near to the moon both on the 3rd and the 30th. His altitude when on the meridian is only fifteen degrees and forty-six minutes.

Saturn, in Taurus, rises on the 1st at twelve minutes past ten, and earlier every evening, until, on the 30th, he rises at twenty-one minutes past eight, having on the previous day commenced an apparently westward course towards the point which he passed about the end of June, and which he will again reach about the middle of February, 1855.

Uranus is in Aries, and rises about an hour and a half before Saturn throughout the month.

Natural History.

NOTICES FOR SEPTEMBER, 1854.

BY S. HEREMAN.

"The meanest pin in nature's frame
Marks out some letter of thy name;
Where senses can reach, or fancy rove,
From hill to hill, from field to grove,
Across the waves, around the sky,
There's not a spot, or deep or high,
Where the Creator has not trod,
And left the footsteps of a God."

ALL vegetable nature now begins to assume its autumn garb. About the middle of the month, leaves of trees begin to change colour, exhibiting different tints, according to the proportions of acid or alkaline matter they contain. Those of the plane-trees become tawny yellow; the hazel, yellow; the beech, orange brown; oak, yellow green; sycamore, dull brown; lesser maple, pale yellow; ash, if not killed by frost, becomes a fine lemon colour; the elm, orange; the hawthorn, tawny yellow; cherry, red; hornbeam, bright yellow brown; and the willow, grey. This having been, for the most part, a moist summer, with a deficiency of sunshine, it has not, therefore, been favourable for the formation of sugar, resins, and aromatics, but has supplied a large proportion of mucilage, which is the chief principle of increase in the bulk of plants: growth has, therefore, been considerable. Myriads of fungi,

including the mushroom, champignon, and many other eatable kinds, swarm in almost every situation. Unnumbered flowers still clothe the hedges, banks, meadows, and ditches; amongst which may be noticed, as coming out only at this time, the common ivy, and the traveller's joy. The gardens, at this period, are very gay, all the autumn blooming plants being in their full glory.

Most of the migrating kinds of birds now prepare for their departure. The number of species visiting us annually is about twenty-seven. In the first week, goldfinches and linnets congregate. The former feed upon thistle seeds, and the latter are found in grass meadows. Swallows, martins, and sand-martins also assemble preparatory to their departure: the two first kinds twitter on the house tops every fine day, as if arranging the course of their journey. In the second week, owls hoot every night. In the third week, the ring ouzel appears in more frequented places; flycatchers depart. In the fourth week, starlings congregate, woodlarks sing every fine day, woodcocks and fieldfares arrive for the winter; swifts, swallows, martins, sand-martins, and most other migrating species, leave us for a more congenial climate.

Many butterflies appear at this season, amongst which are the saffron, the clouded golden, the princess, the willow, the golden copper, and the azure blue.

Of moths, the following are amongst the most conspicuous at this period: the death's head, the unicorn, the coxcomb, the hawthorn, the lackey, the gipsy, and the vapourer. Solitary wasps and bees now excavate holes, in which to deposit their eggs; the mouths of these holes they afterwards close up, to preserve their offspring from the attacks of their enemies until the following spring.

Notices of New Books.

The Local Preacher's Magazine, vols. I. and II., with Report of First Aggregate Meeting of the Local Preachers' Mutual-Aid Association, and Dr. Melson's Sermon, London: R. Bulman.

THESE two volumes ought to be obtained at once by the brethren who have not as yet secured them. They would form suitable presents from quarterly meetings to the local preachers, and might also be given by friends to Sunday-school and other libraries.

The essays on the "Gospel Minister and his Work," and the articles on

"Conference Proceedings," and "the Mediation Movement," contain information not to be met with elsewhere. Each volume contains about 500 pages of interesting letter press. With the first is bound up Dr. Melson's Sermon, and a full report of the first aggregate meeting of the Mutual-Aid Association. The publisher is offering them at three shillings per volume. At such a price, they ought to be cleared off rapidly.

Cassell's Educational Series:—

Lessons in English, by Dr. Beard.

Lessons in Latin, by Dr. Beard.

Lessons in French, by Louis Fausquelle, LL.D.

Lessons in German, by W. H. Woodbury, Esq.

Simpson's Euclid, with corrections, annotations, and exercises, by R. Wallace, A.M.

Elements of Algebra; or, the Science of Quantity, intended for the Use of Schools, Colleges, and Universities, but principally of Self-taught Students. Edited by Professor Wallace, A.M.

London: John Cassell.

To students who have resolved to bestir themselves in the acquisition of useful knowledge, these volumes will be of great advantage. Successful efforts have been made to render them plain and understandable to all who have "minds to learn;" and the great reduction in price will place them within the reach of many whose means are limited. They might advantageously be introduced into scholastic establishments. Most of them are reprints from the "The Popular Educator."

Clarence House. By Anna Maria. London: Aylott and Co.

THE waywardness and diversity of tempers with which instructors of the young have to come in contact, and the arduous duties which they have to undertake, are set forth in this history of a boarding School. We have no doubt but that the sketches are truthful; but the book is too like "a puff" of the "establishment" of which the author is one of the principals. The best part of the volume is a short tale, read by the mistress, to teach the children to bear disappointment, after they had been deprived of a holiday in the park by a rainy day.

Journal of Christian Experience and Labours. By Silas Henn. London: Part-ridge, Oakley, and Co.

THE breathings of a pious soul, after

more intimate communion with God, and more entire consecration to his service. Such individuals "the king delighteth to honour."

More incidents, and more particularity in noticing them, would give greater interest to the work. It would be well if

the old-fashioned plan of keeping diaries and journals were not set aside by the everlasting out-door engagements of the present day. Mr. Henn is what is called a revivalist preacher, in communion with the New Connexion, but catholic enough to enter any door of usefulness.

Correspondence.

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

ENTIRE SANCTIFICATION, AND HOW TO
OBTAIN IT.

Barnbow, Jan. 18, 1830.

MY DEAR MRS. ***—I once more resume my pen to address my friend and sister Mrs. ***. I shall feel myself truly happy to promote, in the *smallest degree*, your welfare, whether as it regards your holiness, your happiness, or your usefulness. And, indeed, to secure a high degree of *personal holiness* is, in some measure, to secure both the other privileges.

This is a subject upon which the deeply pious of all parties are agreed; but we, as Methodists, differ upon the subject of holiness, as to the *manner* of its attainment more than in the definition of its nature, or respecting its excellences. The *object* of our desires, and faith, and hope, is not so different to the eye of the pious Churchman or Dissenter, as are the *way* in which it may be attained, and the *moment* when we may acquire an enlarged and conscious measure of it.

I presume the simple object—holiness or entire sanctification—is *the heart's being filled with the pure love of God, and regulated and governed by it through Jesus Christ our Lord*. This, I think, appears from that fine portrait of a Christian, drawn by the eminent artist Paul, in the thirteenth chapter of his first letter to the Corinthians. Now, when we read this chapter, we naturally say, "Here are the *principles*, and here are the *fruits* of *entire sanctification*. Here is holiness alive in the heart, circulating through every faculty, influencing every emotion, and appearing in every action of the whole man." And, therefore, the simple object to be kept in view, in seeking for entire sanctification, is the being "rooted and grounded in love;" seeking to know the love of Christ, which passeth knowledge; to feel the "love of Christ constraining us;" to have our "love abounding in all knowledge, and in all judg-

ment;" to have the love of God dwelling in us; nay, to "dwell in love," and thus to "dwell in God, and God in us." And when we look at the eighth chapter of the epistle to the Romans, we see a fine gradation in the attainments of the Christian believer, until we come to the full triumph of perfect love, exulting in "the full assurance of hope unto the end."

It is of the greatest importance that we have clear views of the *precise object* of our attainments and pursuit, or we shall not make vigorous efforts to possess it. A divided attention must necessarily produce a divided exertion: but when we clearly see our end, and the *way* to come at it, then we may strive with our united powers to obtain "the prize of our high calling of God in Christ Jesus." When we have before us a distinct mark, and the way to that mark is plain and open, then it will be our folly and our crime not to "press towards the mark, according to the directions of the Scriptures, and the example of those who have grasped the prize."

Now the full heartfelt enjoyment of the perfect love of God must be His mark. We see this mark lifted up on high, and exhibited before us in the *first and great commandment*. We see the *way* to its attainment in all the promises of the Bible. We see that way opened by the blood and mediation of the Lord Jesus Christ. We see that all the gifts and graces and comforts of the Holy Ghost are ready to be bestowed upon us to *prepare* us for the blessing, and then to seal it upon our hearts. As the heart of man by nature is "enmity against God," so the heart of man by grace can become "love to God;" and where the sin of enmity has abounded, the grace of love can "much more abound." But the question is not, as I have said before, about the *nature* of the blessing, but of its attainableness in this life. We believe that it is our first duty and privilege to attain this blessing; and that we are living below the grand de-

signs of God, in his most astonishing scheme of Redemption, if we are living short of this salvation.

This view of the subject makes us take the shame of our sin upon ourselves, when by inbred corruption we indulge anything contrary to the known will of God. And we are not sufficiently ashamed of ourselves, or we should more earnestly seek their destruction by having the life and love of God "shed abroad in our hearts by the Holy Ghost given unto us."

Mr. James, of Birmingham, has written an excellent treatise on the thirteenth chapter of the First Epistle to the Corinthians, which deserves the most serious perusal, and from which much may be learned; but when one lays down the book, one feels something in the same manner as when having read Mr. Law's "Serious Call." We feel convicted, warned, and directed, but not sufficiently *encouraged*. There is a want of more of the *attractions* of the "ministration of the Spirit" mixed with convictions, warnings, and directions. After all, let us have not only the curb of caution in our mouth, or the spur of duty in our side, but the prize of privilege before our eye, and we shall move more steadily and more *comfortably* "towards the mark of the prize of our high calling of God in Christ Jesus." Who can read this chapter without feeling a "fear lest a promise being left us, we should come short of it?"—lest, after all our knowledge and all our feeling, and all our saying, and all our *doing*, and all our *suffering*, we should stop short of this love, and therefore be but "sounding brass and tinkling cymbals." But if we feel nothing but *fear*, how uncomfortably we shall move in the way of duty! Let us also believe that this need not be the case; that the Lord is able and willing, and waiting to bring us to a higher state of salvation; that he delights to bestow this love upon us "without money and without price;" and then our hope attracts, encourages, and raises us; and thus whilst a holy fear *drives* us to Christ, the "assurance of hope" *draws* us to him with earnest desire and expanded expectation that he will do for us above all we can ask or think.

Read the chapter again:—and what is best to be done? Whilst the book is open, spread it before the Lord. Then open your heart wider than the book. Most ingenuously confess how far your heart and life have fallen short of the principle and practice of *love*,—of the loss your own soul has sustained by the want of this love,—of the injury that may, at times, have been done to others

by the outbreathing of tempers, words, and actions, which have been contrary to love. Here let the confession be sincere and deep. But stop not here—very far from it:—pour out your soul in prayer to God, that he would bear the "blood of sprinkling" in your behalf, which you now present to him by the hands of your great High Priest. Let your prayer be the language of the heart, breathed out in the agony of desire. But let it also be presented "in faith, nothing doubting," because if ever there is a prayer which can be offered to God with "faith, nothing doubting," it is surely that wherein our whole soul's desire is to love him.

If his will can be known by his commandments, his promises, and his threatenings, then we are sure that "we ask according to his will," when we ask to love him "with all our heart and soul and mind and strength:" and St. John says, "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us."—First epistle, 5 chapter, 14 verse. And in this case no doubt but "we ask according to his will," and we shall find an answer of peace. Let us then look with confident expectation for this in all the appointed means of grace. It must come from God, for "God is love." He can do it in a moment by the direct influence of the Holy Spirit. The *vital* principle of love can eradicate the deeply rooted principle of *enmity* of the carnal mind; and we may sing,—

"When Jesus makes my heart his home,
My sin shall all depart;
And, lo! he saith, 'I quickly come
To fill and rule thy heart!'"

The whole salvation of grace appears to be apprehended and appropriated by faith. Faith apprehends the *objects* of salvation. Faith apprehends the glories of Christ in his person, offices, laws, promises, provision, kingdom, and glory. Faith sees the love of Christ running through all, as the blood runs through every part of the body. Faith is the soul's eye. The Holy Ghost is the soul's sunshine. In this light the scriptures are read, and the grand subject of the Bible (viz., Christ and his salvation), are seen and admired and loved. O, how delightful to view through this medium, "the light of the knowledge of the glory of God in the face of Jesus Christ!" O how profitable to view in this glass "the glory of the Lord," so as to be "changed into the same image, from glory to glory, by the Spirit of the Lord!"

Look at the temple of Christianity filled with the glory of Him "in whom dwellth the fulness of the Godhead

bodily." Behold the worshippers, and especially those kings and priests who "enter into the holiest by the blood of Christ." Hear them sing, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Hear from within, a voice speaking to you, and saying, "Come in, thou blessed of the Lord; wherefore standest thou without?" See, printed over the entrance, "BELIEVE, and enter in." And "now, therefore, why tarriest thou? Arise, and wash away thy sins, calling on the name of the Lord." O may you now, henceforward, and for ever, "walk in the light as God is in the light," and feel the "blood of Jesus Christ, his Son, cleansing you from all sin!" May the deepest experience of the love of Christ, which passeth knowledge, be your portion! May you be a mother in our Israel, and lead the family of your household, and the family of a numerous class, into the heights and depths of Christianity; and after you have glorified God by a long and holy and useful life, may you then enter into and enjoy the richest measures of the joy of your Lord for ever! There may you find, at the last, your valuable partner, your interesting children, and your sincere friend,

W. DAWSON.

LETTER TO A METHODIST MINISTER.

Dec. 24, 1853.

MY DEAR BROTHER W—:—I received your letter, and found my spirit refreshed by reading it. It affords me great pleasure to know that I have, in any degree, been a blessing to you, and to some of the dear friends in your circuit. I daily pray that the good may be lasting, and the converts endure to the end. The work of the ministry is a great work,—a high, a holy, and a glorious work; and when its duties are faithfully discharged, it yields unspeakable satisfaction. I feel happy in the work; but I feel most happy when I am most faithful, and have the greatest success. Nothing will bear reflection so well as earnest and zealous efforts to save souls. This will bear thinking upon in life's last struggle, in the world's solemn judgment-day, and throughout all futurity. I have had to mourn and grieve over ten thousand things which I have said and done since I first professed religion; but I never had occasion to mourn and grieve over what I have said or done, with a pure design, accord-

ing to the will of God, to extend the Redeemer's kingdom, and convert sinners. Oh, that I may be more faithful, more prayerful, and more successful than I have ever been.

I am glad, my dear brother, you feel your spirit stirred up to pray and labour more diligently. I am glad for the sake of the honour of Christ, my Maker, and for the sake of precious souls, for whom my Lord laid down his life. And I am glad for your own sake, for the more you do for God, the more God will do for you. Be useful, and you will be happy. Bring hundreds, yea, thousands of sinners to the bleeding cross, and you will have a crown brilliant with countless jewels. Then, move onward and upward; go right up to God, push your way to the throne, prostrate yourself, body and soul, at the feet of the Great I AM; get your head filled with heavenly light, your heart with heavenly love, your soul imbued with heavenly influence, and your tongue touched with heavenly fire. Pursue your heavenward course day and night; hold up everywhere the burning, flaming torch of divine truth; preach till your hearers are spell-bound by the power of the Holy Ghost, and numbers on the right hand and on the left fall down before God, crying, "What shall I do to be saved?" Act a manly part. Do not move at the old jog-trot pace, but run. Do not go in the beaten track of professors, but in the high path of angelic holiness in which the immortal Fletcher was found. "The great spell in revivalism," says Caughey, "is holiness." If you would witness extraordinary success, you must employ extraordinary means; for ordinary measures cannot, in the nature of things, produce effects of an extraordinary character. "No ministry," says Angell James, "will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness." Let us pray that the sacramental hosts of God's elect may be men of much prayer, mighty faith, deep piety, universal benevolence, burning compassion, and untiring exertion to save sinners. If the devil can only get ministers to lose sight of the great end of preaching, he has not much trouble in corrupting the church. If he can secure a powerless ministry, his malevolent object is soon accomplished.

I am glad you feel determined to expose the sins of the church, for while the church remains in her present state, we shall never see the work of conversion go on to any great extent. A faithless ministry is the curse of the church, and

a sleepy church is the curse of the world. There are many things in the church which hinder the work of God, and ought to be faithfully pointed out, and exposed. Perhaps the most prominent of these, and that which forms the greatest barrier to the converting work, is the love of the world. This monster sin leads to a thousand other sins, and effectually bars the soul from communion with God, and takes away the relish for prayer, and the reading of the Holy Scriptures. The love of the world is a sin as surely as adultery, stealing, and drunkenness are sins; and it is, I fear, even a greater obstacle to the salvation of souls; for while drunkenness, stealing, and adultery would not be tolerated, the love of the world is tolerated to an awful extent. A man may love the world as much as he pleases, and toil hard every day through the whole year to lay up earthly riches, and still be a member of the church. Now, such a person deserves expulsion from the church as much as the drunkard, and is as great a clog to the wheels of the gospel chariot. Can the drunkard be in a state of grace? Nay, for the Bible declares that "no drunkard shall inherit the kingdom of God." And can the world-loving professor be in a state of grace? Hear what the Apostle says, "If any man love the world, the love of the Father is not in him." Then, neither one nor the other has a meetness for the church triumphant; and, consequently, no proper qualification for the church militant. Yet, alas! the churches of the present day contain numbers of worldly-minded professors. The result is, while popery, infidelity, licentiousness, and all manner of vice are spreading, and tens of thousands are dropping into hell-flames, multitudes of religious professors are asleep, and dreaming of earth's riches, earth's honours, and earth's pleasures; loving gold above God, and the gratification of their fleshly appetites above the conversion of sinners.

My dear brother, we see and lament these evils, and shall be guilty before God if we do not labour to remove them. Let us strive to do so with all our might; and let us lose no time, but begin at once. Let us live near to Christ, get filled with the Spirit, be clothed with holy influence, and pray and preach and write for the revival of pure religion.

I praise God that Mrs. ——— and her daughters are still happy in the Lord. They have my prayers; I now send them my kind regards; and tell them that before this old year is all worn away, they may expect a letter from me. Re-

member me to Messrs. ———, ———, ———, and other friends, whose names I forget. Tell them that if I see them no more on earth, I will try to remember to look out for them in the world's last great reckoning day; and that I hope I shall see them all on the right hand of my Saviour and Judge. Trusting that I shall hear from you again, at no very distant period, I remain, yours very affectionately,
S. H.

LETTER TO A UNITARIAN MINISTER.

Jan. 28, 1853.

DEAR BROTHER,—I address you as a brother, though I believe you have erred from the faith and denied the Lord Jesus Christ, in whom alone we can have salvation. I received your letter this morning, with a post office order for £1 enclosed, and thank you. I print as cheaply as J. B. did, but I could not conscientiously print anything advocating Unitarianism or Deism. My business, and everything I do, I endeavour to do to the glory of God; but I could not print a tract advancing principles opposed to the religion of my Saviour, to the glory of God. I love the Saviour, for he has loved me, died for me, redeemed me, pardoned me, sanctified me, and made me unspeakably happy; and I would not, on any consideration, wilfully grieve him by given publicity to sentiments derogatory to his glory. Oh, that I had some rational grounds for believing that you were now a true disciple of Christ, sitting humbly at his feet, waiting to learn and do his holy will. Oh, that you were now, as an angel of mercy, flying from place to place, proclaiming salvation to fallen sinners. Allow me to ask, what are you doing for the conversion of souls? Do you get any seals to your ministry, any souls for your hire? Does the influence of the Holy Ghost accompany your teaching, apply the words to the hearts of sinners, and constrain them, under a deep sense of their guilt and danger, to inquire, "What shall I do to be saved?" Such effects were produced by the preaching of the apostles; and such effects have been, and still are produced under the preaching of all evangelical ministers whose own souls burn with love to Christ and compassion to their fellow men. But I fear the cry of the awakened sinner for mercy is never heard under the ministry of my old friend and companion, M. A. M. Blame me not for my candour, for it is blended with affection. It is love to your precious soul which prompts me to speak plainly and faithfully. While

you studiously leave Christ, and the atonement, and the cleansing blood, and the renewing influences of the Holy Ghost, out of your sermons you will see no such fruits as accompanied the simple preaching of the cross by the Primitive Christian preachers. You may persuade some to give up their outward and flagrant vices, and build their hopes of heaven on morality, or the living of a decent moral life; but you will persuade none, I fear, to come as hell-deserving sinners to the foot of the cross, to implore the forgiveness of their past sins, through the sufferings, and death, and merits of Jesus Christ, which is the only way a condemned rebel can be reconciled to God. My desire and prayer is that the Lord may bring you again to embrace the truth and bless you with true repentance. Oh, how I wish you were building on the right foundation, and employing your noble powers in winning souls to Christ. I am afraid you do not pray so much now as you did when a Methodist, and have not the same sweet fellowship with the Father, and with his Son Jesus Christ. Tell me how matters stand with your soul. Do your principles make you perfectly happy in prospect of death? Will they be able to sustain you when summoned to the awful judgment seat? Will they gain for you a crown of life and a blessed eternity? Have you no misgivings, no doubts which you cannot clear up? Are you sure that Satan has not deceived you? Do not you sometimes wish secretly that there was no futurity, no final reckoning day, or that your system afforded you more certain knowledge as to your everlasting state? Are you satisfied at all times that your course is pleasing to God, and that death, come when it may, would transport you to the luxuriant valleys of paradise? Alas, I fear that these questions, answered in the blazing light of eternity, would leave your soul full of darkness, doubts, and uncertainties! Oh, take warning, pause, kneel down and pray; and with God, and Christ, and death, and judgment, and

heaven, and hell, and eternity before your eyes, look at your principles again! Hold them up before the flaming words of the Holy Ghost. O shrink from taking another step in an uncertain path. Stand still a little. Look around you. Look above, below, before you.

"See the storm of vengeance gathering
O'er the path you dare to tread;
Hear the awful thunder rolling,
Loud and louder o'er your head."

I beseech you, dear brother, despise not these overflowings of my full heart as the wild ravings of a fanatic. I know the path in which you are travelling. I have been a long way in it myself. I know its allurements, and temptations, and dangers. I once fancied my soul secure in it, and challenged the world to prove me wrong. But God opened my eyes; I saw my danger; I shrunk from it; the great Spirit led me back to the bleeding Lamb; there I obtained again forgiveness and peace, and a foretaste of the bliss which is at God's right hand. The way to the cross is the way to heaven. The gospel only contains the true remedy for a sin-smit soul.

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind thy gospel to my heart."

I fear that to dispute with you on your doctrinal points, would do you but little good, unless the Lord in mercy should touch your heart, and open your understanding. If you were here I would pray with you and for you, and would try to persuade you to receive the blessed Jesus as your all-sufficient Saviour; and if you got your heart made right, your soul reconverted, and your depraved nature renewed, I should not fear much for your creed. Come then to Jesus, and he will save you. Live to promote his glory, and you will be happy for ever. But I am just called away, and for the present I must take my leave of you. The Lord bless you with all spiritual blessings.

Yours respectfully,
Rev. M. A. M. S. H.

Temperance.

AUSTRALIA.

DRUNKENNESS has become an evil of such portentous magnitude in this community—is daily spreading so fast, and doing such deadly injury, politically as well as morally, that a political remedy has become absolutely necessary. What

the precise character of that remedy is to be, let time and circumstance determine. It is enough that, despite all the religious agencies in operation, and all the moral machinery in action,—despite pulpits, and schools, and temperance societies, drunkenness has spread and is

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spreading. The demon of intemperance, under the sanction of the law, is daily destroying the bodies, and, possibly, the souls of thousands around us. Therefore, a further and different remedy must be sought. The law itself which sanctions this work of death must be abrogated, and law must be turned to its only true purpose, namely, the PROTECTION of the people who obey it.—*Melbourne Argus*.

PROGRESS OF THE MAINE LAW.

At the conclusion of an article describing various events in connection with the progress of the Maine Law, the *New York Tribune* observes:—

"The present state of the question therefore may be summed up thus:

"1.—Less than three years have transpired since the first act of absolute prohibition and contraband liquor destruction was passed in any State, and within this time five States and one Territory have affirmed the principle of prohibition, while another State, and the greatest of all, has chosen a legislature to do likewise; and a seventh (Wisconsin) has instructed its legislature to follow in their footsteps."

"2.—Not one State that ever adopted a Law of Prohibition has repealed it; and in no one instance have the people, when appealed to, failed to sustain the principle of prohibition by a decisive majority.

"3.—The cry for repeal grows everywhere weaker with each year's experience of the workings of prohibition. When the act of Maine first took effect, the lovers of liquor, or of the profits made by selling it, were confident that they should be able to repeal it; but now they have no longer a hope of this, and their force in the legislature has dwindled to a handful.

"In each State where it has been tried, prohibition has steadily gained ground. Boston has been the stronghold of opposition in New England, as it is the focus of the rum traffic, yet Boston has at length chosen a Maine Law Mayor, and commenced the prosecution of law-breakers. All through Massachusetts, the law is better enforced at this moment than it was at any time prior to the present year; and in most localities liquor-selling is either extinct, or as stealthy and secret as any other violation of law. It is becoming more and more disrepu-

table to sell, and the business falls constantly into lower and meaner hands, where it is not utterly abandoned."

"ONLY HALF A GLASS, MY DEAR."

BY MR. J. B. GOUGH.

"He had once been sent for by a lady, who said to him, 'Have you ever heard, Mr. Gough, of a case where a son struck his mother?' He replied that he had known that, but he never knew a sober boy use his fist to his mother. The lady then proceeded to say that she had been struck by her son, and she wished Mr. Gough to speak to him. 'This he promised to do, and found her son at an hotel. When Mr. Gough announced his name to him, he was told to 'sit down, sit down; heard you speak; tell a good deal of truth; I know all about it; some men say you don't speak the truth, I say you do.' When Mr. Gough was obliged to say that he had come at the request of his mother, the son drew himself up with the most fiendish expression, and coming close to him, pushed his fist right in his face, and said, 'Well, go back to her; tell her it is too late to send any temperance lecturer to me. My mother sent you? Perhaps she means well; but I do not love my mother; every particle of love for my mother is burnt out of me, when I remember how in that cursed drawing-room she patted me on the head and said,—"only half a glass, my dear!"—Go back, go back to my mother.' Did that mother expect, when she gave her son half a glass of wine, it would produce such dreadful results?"

A HIGH LITERARY OPINION.

WHATEVER doubt may be entertained concerning the effect of strong drink on the physical health of the population, its noxious influence on their moral health admits of no dispute. We confess that we were not prepared to find so overwhelming a proportion of crime directly caused by intemperance, and we think the temperance society has done good service by the evidence which it has published on this branch of the subject. When we realise the moral effects that would follow, if the gains of labour were diverted from the pockets of the publican to those of the grocer and the butcher, the tailor and the shoemaker, the schoolmaster and the bookseller, we cannot help wishing that every working man would become a water-drinker. Every one must rejoice that efforts should be made to convince the masses of the penalties which they entail upon themselves by intemperance. If such efforts fail, they leave the people no worse than

* Since the above was published, the State of Connecticut has passed the Maine Law by a majority of 13 to 1 in the Senate, and of 148 to 61 in the Assembly; and the Mayor of Philadelphia has closed all drinking-houses in that city on the Sabbath, by proclamation.

they found them. If they succeed, they make them wiser and better. * * * We wish God-speed to the champions of temperance. In these days there is more reason than ever to welcome every means which may tend to refine and elevate the democracy of England. As years pass on, the sovereign people is likely to be-

come more and more absolute in its sovereignty. If Lemuel was right, it would be best for all parties that King Demos should be a water-drinker, and in the prospect of his reign, the rich have assuredly every reason to desire an appeal from Demos drunk to Demos sober. —*Edinburgh Review*.

Miscellaneous.

ADVICE TO MISSIONARIES.

Do not confine yourselves to chapels or meeting-houses. Where there is a prospect of success, a place of that description should be got as a rallying point; but your work being to "preach the gospel to every creature," and as thousands will never resort to houses of worship without gospel compulsion, you must go to them—go to the chief places of resort; for it is here those who are wise to win souls shall find wisdom speaking, through them, to the people. "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entrance of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men."—Prov. viii. 1–4. Obey, then, the command of the Lord to his servants: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, &c. . . and into the highways and hedges, and compel them to come in, that my house may be filled."—Luke xiv. 21–23. Strive to be able to say, "I am pure from the blood of all men."—Acts xx. 26.

TO CONTROVERSIALISTS.

Be calm in arguing; for fierceness makes error a fault, and truth discourtesy. Why should I feel another man's mistakes, more than his sickness or infirmity? In love, I should; but anger is not love, nor wisdom neither; therefore, gently move.—*Herbert*.

SACRED AUTHORS.

No writer or speaker will ever be so tender, and pathetic, and touching, as he whose diction is most imbued with the manner and phraseology of the sacred authors.—*Knorr*.

THANKSGIVING.

THANKSGIVING is a proper answer to dark and disquieting thoughts, and may be an effectual means to silence them.

(1 Thess. v. 18.) Songs of praise are sovereign cordials to drooping souls, and will help to cure melancholy. When we have no other answer ready to the suggestions of grief and fear, we may have recourse to this:—"I thank thee, O Father!" Let us bless God that it is not worse with us than it is.—*Matthew Henry*.

NO GOOD DEED LOST.

PHILOSOPHERS tell us that since the creation of the world, not one single particle of matter has ever been lost. It may have passed into new shapes—it may have been combined with other elements—it may have floated away in smoke or vapour, but it is not lost. It will come back again in the dew-drop or the rain—it will spring up in the fibre or the plant, or paint itself on the rose-leaf. Through all its transformations, Providence watches over and directs it still. Even so it is with every holy thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation—we may be unable to follow it, but it is an element of the moral world, and it is not lost.

ON THE BIBLE.

WHAT is man in his social relations without the Bible? Pride boasts of him, but he is a worm. Science boasts of him, but he is like the brutes that perish. Pleasure, wealth, honour, friends, boast of him; but they have not even a gossamer veil to cover his shame. Philanthropy boasts of him; but it is a wild, eccentric, meteor-like philanthropy, and not like the "clear shining of the sun after rain." What the Scriptures reveal is wondrously adapted to the social character and condition of man; there is nothing wanting in them, and nothing superfluous. Take away any of its instructions in this department, and it would be found that there is something in the social relations to which it has no counterpart; add to them, and the counterpart is wanting in the social

relations; alter them, and these relations themselves will need to be altered. When Sir Walter Scott returned a trembling invalid from Italy to die in his native land, the sight of home so invigorated his spirits that some hope was cherished that he might recover. But he found that he must die. Addressing his son-in-law, he said, "Bring me a book." "What book?" replied Lockhart. "Can you ask," replied the man whose works have charmed the world—"can you ask what book?—there is but one!" Precious Bible! There is nothing it does not offer, nothing it does not give to the man who feels his wants, and seeks its bounty. Truth that never

grows old, riches that never decay, pleasures that never cloy, a crown that is never tarnished, griefs assuaged, and fears tranquillised, bright hopes and incorruptible immortality, are the gift of God to all the lovers of the Bible.—*Extracts from Dr. Spring's "Bible not of man."*

GOOD PREACHING

Is not only interesting and instructive but also practical; and is adapted to the peculiar state, and character, and circumstances of every class of hearers, and directly calculated to interest and promote their spiritual and eternal good.—*Didymus.*

Notes on Public Affairs.

THE WESLEYAN CONNEXION AND THE REFORMERS.—The relative positions of these two bodies for several years, favoured the notion which many have held, that a diminution of the one will naturally conduce to the augmentation and expansion of the other. The facts elicited at the recent gatherings in Birmingham, of the Conference on one side, and the Delegates on the other, prove how fallacious all such anticipations are, and that the success of religious movements depends upon something beside the regular and uninterrupted performance of public ordinances, even among a body so powerful as the Wesleyan Connexion; and is not to be secured by the pursuit of antagonistic measures towards any ecclesiastical body, though after the energetic type furnished by the Wesleyan Reformers. A decrease of nearly seven thousand in the Connexion is a subject for solemn and thoughtful meditation, and occasioned a deeply interesting conversation in the course of the sittings of the recent Conference, in which many evils were pointed out, and many admissions made, that ought to be followed by corresponding efforts towards reformation and amendment. After these "words," we hope to see the performance of "deeds," that there may be a conclusion to this series of diminutions, averaging, during the last five years, not less than twenty thousand a year. We have more to say on this and kindred subjects; but want of space at present forbids.

THE WAR.—One great fort in the Baltic has been taken with comparative ease from the Russians by the allied fleets and forces, and it is said nineteen hundred prisoners of war are now on their way to our shores, while the stronghold which

they garrisoned (Bomarsund) is being occupied by Anglo-French troops, and the group of islands to which it belongs is declared independent, under the protection of England and France. This looks like turning the inevitable evils of warfare to good account—delivering an oppressed people from the dominion of a self-willed despot, if they were oppressed. If they were not, it is but a change of protectors, and will be a mere mark in the history of the islands, of which the benefit may be doubtful. Towards the prosecution of the war it may bear a more important aspect. Meanwhile the people are rejoicing at the expulsion of their masters.

In the East, several circumstances concur to give to this great European contest an interest of the most absorbing character. Bucharest, so lately the head quarters of the Rumanians, is in the hands of the Turks and their Allies: the Russian forces are in full retreat towards their own territories: the Austrian army has at last entered the disturbed provinces under obligations to join actively in expelling the intruder, and reducing his pretensions to a point compatible with the safety of Europe: the Allies have organised and are now conducting an expedition against Sebastopol and the Crimea, which is said to combine the main English, French, and Turkish fleets, and a force of ninety thousand land troops, intended to co-operate with the fleets in the reduction of fortified places: last of all, the cholera, which seems to have usurped the place and functions of the ancient plague and pestilence both, is raging with fearful and undiscriminating malignity among the forces of all the nations engaged in this great war. The appalling accounts which were re-

ceived a short time ago of the immense losses sustained by the Russians wherever they came in collision with the Turks, seem likely now to find their parallel in the sickening details which may be anticipated of the progress of the Asiatic scourge among our own countrymen and their allies on sea and land. Yet, if the war continues,—and human prescience at present fails to discern the means of its termination,—these are but the beginnings of horrors.

It is strange, meanwhile, how all this is going on with so little perceptible indication among our own hills and valleys, our peaceful plains and happy hamlets, that so great a war is being prosecuted. Though millions of money have already been spent, we have scarcely felt the burden: though a fourth part of the world is involved in its settlement; though the struggle commands the sympathies, social, political, and commercial, of every important maritime power; we have scarcely yet felt the strain, either on our physical capabilities, our national resources, or our trading operations, which it is calculated to impart, and which in all former wars has been felt with a degree of tension that wrung the hearts and ruined the fortunes of thousands at a much earlier stage. And that wonder is also seen at the present moment, of a reduction in the staple food of the country contemporaneously with the active prosecution of a great and expensive war. Under Providence, we owe this to our insular position, so favourable to maritime enterprises, and

more immediately to the prospect of an abundant harvest.

THE CHOLERA appears to be taking a wide range over the world. Many parts of Europe, Asia, and America, are suffering from this deadly scourge, and thousands of our fellow-creatures are being hurried daily by its means into another world. Nearly seventeen thousand persons have fallen victims to it in the island of Barbadoes alone. It has not displayed any excessive virulence in our own country, but it has nevertheless produced a perceptible difference in the returns of mortality in various parts of the country. We trust, ere long, this afflictive dispensation of divine wrath will be removed, and that the lessons of righteousness intended by these judgments to be brought to bear upon mankind, will be learned with humility and meek confidence in the fatherly hand which wields the rod.

The friends of temperance have gained a partial triumph nearly at the winding up of the parliamentary session, just closed. By the NEW BEER ACT, all houses licensed to sell fermented and distilled liquors, are to be closed from Saturday night until Monday morning at four o'clock, except from one to half-past two o'clock in the afternoon, and from six to ten in the evening. By this regulation, we understand the number of police cases on Monday, in the Metropolis, is already considerably diminished. A strong opposition is likely to be organised against it; but our temperance friends must diligently watch every movement of the kind. X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

IN answer to the inquiries of many friends, we have to state, that the committee appointed at the last aggregate meeting for the election of editor, met on the evening of July 10th, when the following resolution was unanimously adopted, the whole of the committee being present: "That this committee, feeling itself in a position of peculiar responsibility respecting the appointment of an editor to the Magazine, and believing that such appointment should be made at the aggregate meeting only, resolves that Brother Harris be requested to retain his office until the next aggregate meeting."

Influenced by the same sincere desire for the welfare of our brethren, and for the prosperity of our worthy Association, which induced us at first to yield to the

urgent solicitation of three or four hundred members assembled in the Town Hall, Birmingham, we have consented to comply with the request of the committee, and shall continue to conduct the Magazine, in the belief that we retain the confidence of the vast majority of our readers, and that they will put forth increased effort to sustain the work in which we are engaged.

That attempts have been made to damage the Magazine, and undervalue the contributions of those who kindly furnish matter for its pages, we are well aware; and some of our friends have wondered why we have not been more ready to expose the ignorance and folly of the few who have taken a prominent part in the matter; but we may not condescend to such work. Rather, far rather, would we hide than expose their weaknesses.

They have been too ready to advertise themselves.

We were not greatly elated when some of them, in a strain of unwarranted adulation, were ready to say, "A god is come down to us in the likeness of man." Nor are we greatly alarmed because they now cry, "Away with him! Away with him!" We have no ill-feeling respecting any who have changed their minds concerning us. We can bear with their infirmities, can pity and forgive, regretting that the declaration of the patriarch respecting Reuben is true in reference to them, "Unstable as water thou shalt not excel." Could we persuade ourselves, that out of the many thousands who read the *Magazine* from month to month, one hundred could be found who are displeased with its contents, we would at once retire.

Let it not be supposed that we object to the fault-finding of any; on the contrary, we shall feel obliged if any intelligent friend will point out wherein improvements can be made; and we promise to give all such suggestions our candid consideration. In that which will be of advantage, "a little child may lead us;" but we shall not be driven from a post of usefulness by the insinuations and interjections of the few, very few, who are incompetent to judge of that which they affirm, and who are not agreed as to that which they want.

We have thought it right to make these remarks, and are prepared to prove any assertion put forth. It is notorious that one or two, of the six or seven objectors, do not read the book. Others are "filled with disgust" if they see pictures in it; while their tastes and opinions, if they have any, are as dissimilar as it is possible for them to be. One says, "Let us have some more essays on great popular subjects." Another wants long reviews of important works. A third thinks the whole of the pages should be filled with scraps, incidents, and accounts of revivals—would that we could obtain them,—and that no long piece should appear at all. A fourth desires the insertion of sermons, and promises to send one occasionally. But it is waste of time thus to occupy the attention of our friends. Our resolve is that we will labour on despite the attempts to hinder, on the part of our "small friends," if we can only secure a continuance of the help of the thousands who are united with us.

We perceive that a new edition of the *rules*, revised and corrected, has been published, and may be had on application to the General Secretary. The report for the last year is also printed in a

separate form for distribution among the members and friends. An error has found its way into the accounts. A charge of £47 is inserted for Mr. Harris's travelling expenses. This is altogether a mistake, not one penny of the funds of the Association has been spent for such purposes. We suppose that the sum is part of the amount voted by the Leeds Aggregate Meeting for extra services in promoting the interests of the Association, when the amount for conducting the *Magazine* was reduced.

TOWCESTER CIRCUIT.

Caldecote, July 20th, 1854.

THE second noble, generous, and enthusiastic demonstration of attachment to, and sympathy for this Christian Institution, in this circuit, was made in the above village, in a spacious building, kindly lent and prepared for the occasion by Mr. and Mrs. Cockerill and family, to whose united efforts we are mainly indebted for that accommodation which so largely contributed to the comfort and happiness of the large assembly.

Mr. Thomas Vernon, of Towcester, kindly consented to preach on the occasion, for the benefit of the Institution, at half-past two o'clock, to a crowded and attentive congregation, from these words:—"Fellow helpers of the truth;" and to the simple, earnest, and affectionate appeals of the preacher, we are much indebted for the tone of sympathetic feeling which characterised the whole service.

At half-past four, the public tea meeting (which had been gratuitously provided by our kind friends and supporters) was most liberally patronised, and one and all seemed contented and happy; not a single murmur of disapprobation was heard during the entire proceedings.

As usual, our Silverstone singers, whose hearts as well as voices are in harmony with their sacred occupation, contributed greatly to the happiness and enjoyment of the meeting, by their Christian courtesy in willingly responding to the call of the chairman, during the entire meeting.

The evening meeting commenced at half-past six o'clock, and was opened in the usual manner by singing, and Brother Newell Smith implored the divine blessing upon the proceedings.

On Brother W. E. Vernon being called upon to preside, he said,—It was something novel for him to be called upon to occupy that post of honour, for which he was neither qualified nor worthy; but perhaps it was the most effectual means of keeping him within compass, as the duty of a chairman was mainly to obtain a patient and candid hearing for the speak-

ers; and consequently a long speech from him was never expected; yet he must express his sincere gratitude to the Giver of every good and perfect gift, for what his eyes saw, his ears heard, and his heart felt, in the privilege he had already enjoyed, of meeting so very large an assembly, whose every look told of sympathy and attachment to the Local Preachers' Mutual-Aid Association. "Everything above them, around them and within them, conspired to make the meeting a happy one. It is the Lord's doings, and to his name be the glory. It is his sun that shines to gladden us; his hand that has spread such a beautiful and fertile abundance over the valleys and the hills; his providential goodness that thus permits us to meet, not only from all parts of the circuit, but many of our tried friends and brethren have overstepped the boundary line, and from a considerable distance, have come to our help upon this interesting occasion; and it is our heavenly Father's gracious influence which has produced such an intense sympathy amongst our friends, on behalf of this sacred and scriptural institution, which we feel assured you intend most generously to support; and we cannot begin the meeting wrong by upraising your thoughts to Him who has permitted us to meet under these favourable circumstances, and who has graciously thus far blessed our meeting, and will yet bless it, and make it a blessing."

Brother Coleman wished, before reading the report, to remind the chairman that one very important and very just duty was quite overlooked at our last meeting, and that was to express thanks and gratitude to those kind friends who had so generously and at such inconvenience provided tea quite free of the funds of this institution. He felt bound to-day, in the name of the committee, most sincerely to thank them for their past kindness, and he had no doubt their liberality on the present occasion would not be overlooked. He then read a short and interesting report of the branch.

The meeting was addressed by the Rev. S. Causey, Independent Minister of Towcester, Brother Henry Wright of Silverstone, Brothers S. L. Marsh and T. Marsh of Moulton, Durly of Whitchurch, Sunderland of Stony Stratford, W. Smith and C. Cook of Northampton, Clement Clark of Daventry, W. E. Vernon of Towcester, and W. Coleman of Silverstone, sec. More earnest, interesting, and scriptural addresses it has never been our privilege to hear. The interest of the meeting was completely sustained throughout. And if patient and breathless attention, bright and beaming countenances dimmed only by the sympathetic tear, full and hearty

responses, and a most generous collection, are evidences of a good and gracious meeting, then must we pronounce this meeting in the hamlet of Caldecote to be the very best we have ever attended in connection with the Mutual-Aid Association. Best in numbers, best in speakers, best in influence—for there was unction in every sentence—and best even in pecuniary results.

When Brother Durley saw the hamlet, he exclaimed, "A local preacher's meeting in this out-of-the-way place, what will they get?" And what did we get? The Lord blessed us there. We obtained an immense attendance, an abundant provision, a good sermon; our minds brightened, our hearts warmed and encouraged, the bond of union strengthened, the generous sympathies of our friends brought out, the work of the Lord revived; and such a collection as will make all the members of this local branch go on their way rejoicing: £20—quite free of all incidental expenses.

W. E. VERNON, Towcester.

LIST OF OFFICERS AND COMMITTEE, FOR 1854-5.

TRUSTEES.

Mr. Thomas Gurney, Abingdon St., London.
Mr. R. Swan Stanley, Newcastle-upon-Tyne.
Mr. Henry Reed, Highbury-place, Islington.
Mr. Richard Carter, Buckingham.
Mr. J. S. Ratcliffe, Birmingham.
Mr. David Whitehead, Holly Mount, Rawtenstall, near Manchester.
Mr. J. S. Marsh, Holcot Hall, Northampton.

PRESIDENT AND TREASURER.

J. Wild, Villa, North End, Hammersmith.

EX-PRESIDENT.

John Unwin, 124, Rockingham St., Sheffield.

HONORARY SECRETARY.

Thomas Chamberlain, Thames St., Windsor.

GENERAL COMMITTEE.

John Richards, Penzance, Cornwall.
William Grimes, Castlethorpe Lodge, near Stony Stratford, Bucks.

C. Aster, Lower North-st., Knightsbridge.

William Watkin, Stourport, Worcestershire.

J. Sharman, Highfield, Sheffield, Yorkshire.

John Jebson, Mold Green, Huddersfield.

Francis Pearson, Union-st., Birmingham.

Joseph Henry Taylor, Montpelier Vale, Blackheath, Kent.

William Read, Paradise Terrace, Dawson-street, Birmingham.

W. Jameson, 7, Duke-st., Adelphi, Strand.

Joseph Chipchase, 8, Bedford-place, Commercial-road, East.

James K. Hardy, Leicester-house, Great Dover-street, Borough.

Thomas Pybus, Froggatt, Derbyshire.

Thomas Cuthbertson, 49, Lower Belgrave Place, Fimlico.

John Wade, Mitcham, Surrey.

Philip Parker, 181, Long Lane, Borough.

George Gelder, Spring Street, Huddersfield.

Wm. Gandy, 21, Hanover Square, Bradford.

George Flashman, Dover, Kent.

Isaac Marsden, Doncaster, Yorkshire.

John Richardson, Dover, Kent.
 Robert B. Salisbury, 51, Percy Fields, Poplar.
 John Towne, Melton Mowbray, Leicestershire.
 Samuel Potter, 3, Lombard Terrace, Chelsea.
 Isaac English, 4, Kent Terrace, Deptford.
 Thomas Wood, 7, Albion Road, Holloway.
 William Henry Mortimer, 26, St. Thomas Street, East, Borough.
 John C. Padman, Boston Spa, near Tadcaster, Yorkshire.
 John B. Sharpley, Louth, Lincolnshire.
 E. H. Rabbits, 9, Saville Row, Walworth-rd.
 William Cole, 26, High Street, Rochester.
 John Cole, Pillgwenlly, near Newport, Monmouth.
 Jesse Strapp, Leighton Buzzard, Beds.
 Richard Durely, Whitechurch, near Aylesbury, Bucks.
 William Palmer, Eye Mill, near Peterborough, Northamptonshire.
 Edwin Benson, 26, Nelson Street South, Birmingham.
 W. B. Carter, Houndsgate, Nottingham.
 Thomas Hirst, Kimberley, Notts.
 John Greenhalgh, 8, St. Mary's Gate, Manchester.
 Joseph Cheetham, Leeds, Yorkshire.
 Wm. Nelstrop, Cleveland Lodge, Ackworth Moor-top, near Tadcaster, Yorkshire.
 John Johnson, Louth, Lincolnshire.
 B. Hardy, Seaham, near Watton, Norfolk.
 J. Samuel Marsh, Holcot Hall, near Northampton.
 John Flatman, Downham, Norfolk.
 William Coppard, Hithe Green, Lewisham, Kent.
 William Harris, Hope Cottage, Louth, Lincolnshire.
 John Schofield, Bank Side Mill, Oldham, Lancashire.
 James Robert Brown, 8, Maude Place, 8, Jubilee Street, Mile End Road.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO AUGUST 20, 1854:—

	£	s.	d.
Mr. Lindley, Subscription Don-	0	5	0
caster Circuit			
Barnard Castle, Mr. Anthony			
Steele, H.M., £1; Mr. J. Steele,			
H.M., £1; Mr. J. Badcock, 10s.			
6d.; Mr. Jos. Dixon, 10s. 6d.;			
Miss Bainbridge, by collecting			
card, 17s.; Mr. J. Howson, by			
do., 10s.; Mr. Rt. Arrowsmith,			
5s.; Mr. Wm. Raine, 5s.; Mr.			
J. Procter, 5s.; Mr. G. Bradley,			
5s.; A Donation, 5s.; J. and R.			
Watkinson, 5s.; Mr. A. Hilton,			
2s. 6d.; Mr. J. C. Monkhouse,			
2s. 6d.; Mr. R. Bradley, 1s.; Mr.			
R. Barker, 1s.	6	5	0
Mr. W. George, H.M., Wolver-			
hampton	1	1	0
Proceeds of Tea Meeting at March,			
Chatteris Circuit	1	6	8
Proceeds of Tea and Public Meet-			
ing at Street-in-the-Foss, Shep-			
ton Mallet Circuit	8	15	5
Collected by Brother Hildred,			
Barnsley Circuit,	0	3	0

Oldham Circuit, Mr. John Scho-			
field, H.M., £1; Mr. Woodrow,			
H.M., £1 1s.; Mr. Longbottom,			
H.M., £1 1s.; Mr. Thornton, H.S.,			
10s.; Mr. Cheetham, H.S., 10s.;			
Mrs. Jas. Schofield, H.M., £1 1s.;			
Mr. Jas. Schofield, H.M., £1 1s.;			
Mr. Jas. Schofield, Jun., H.M.,			
£1 1s.; Mr. S. Riley, H.M.,			
£1 1s.; Mr. Clifton, H.M., £1 1s.;			
Mr. Leicester, H.M., £1 1s.; Mr.			
J. Hall, H.S., 10s.; Mr. Auster-			
bury, H.S., 10s.; Mr. W. Holt,			
Donation, 2s. 6d.	11	10	6
Mr. Moore, Bath, H.M.	1	0	0
Mr. J. Harris, Donation (annual),			
Bristol	0	10	0
Mr. Reeve, Donation, Braunston,			
Daventry Circuit	0	10	0
Mr. W. Simons, Donation, Thet-			
ford Circuit	0	2	6
Sheffield, Mr. J. Walter, H.M.,			
£1 1s.; Mr. J. Brooks, H.M.,			
£1 1s.; Mrs. J. Brooks, H.M.,			
£1 1s.; Mr. Alfred Brooks, H.M.,			
£1 1s.; T. B. Holy, Esq., H.M.,			
£1 1s.; Collections in Reform			
Chapels, £6 5s. 3d.	11	10	3
Miss Sarah Roskilly, H.C., Tavi-			
stock Circuit	0	10	6

REMITTANCES RECEIVED BY THE TREASURER TO AUGUST 20, 1854:— Leeds, £5 8s.; Halifax, £1 16s.; Doncaster, £1 12s. 9d.; Merthyr Tydvil, £1 4s.; Tavistock, £2 2s.; Glossop, £1 7s.; Islington, 3s.; Isle of Wight, £1 4s.; Holt, £2 9s. 4d.; Ipswich, £1 8s. 4d.; Buxton, 18s.; Worthington, £2 5s.; Belper, £3 12s.; Birmingham, £5 7s. 6d.; Pontefract, £1 13s.; York, £2 3s. 6d.; Leicester, £3 15s.; Coventry, £1 1s. 6d.; Ripon, £3 0s. 6d.; Wednesbury, £1 10s.; Kingswood, £2 9s.; Abergavenny, £1 16s.; Peterborough, £2 0s. 6d.; Thetford, £2 4s. 6d.; Wantage, £1 1s. 6d.; Sunderland, £3 11s.; Barnard Castle, £6 5s.; Wrexham, £2 8s.; Louth, £3 19s. 11d.; Pickering, £1 16s.; Chatteris, £5 7s. 8d.; Settle, £2 12s.; Denby Dale, £1 19s.; Spalding, £2 15s. 6d.; Framlingham, £1 7s. 9d.; Stockport, £1 13s.; Manchester, £3 11s. 11d.; Warrington, 14s. 3d.; Oxford, £1 13s.; Bromsgrove, £1 14s. 6d.; Whitehaven, £1 5s.; Barnsley, £3 14s.; Oldham, £12 12s. 10d.; Hungerford, £2 8s.; Runcorn, £2 2s.; Bath, £2 19s.; Ashbourne, £1 16s.; Easingwold, £1 4s.; Bristol, £4 9s.; Scarborough, £1 19s. 11d.; Derby, £2 8s. 6d.; Daventry, £3 16s.; Retford East, £1 16s.; Salisbury, £1 10s. 8d.; Barnstaple, £1 7s. 9d.; Sheffield, £18 17s. 3d.; Guernsey, 18s.; Gloucester, £2 1s. 9d.; Cambourne, £2 14s. 9d.; Longton, £1 1s. 6d.; Stamford, £1 13s.; Brackley, £2 2s.; Melton Mowbray, £2 2s.; Tavistock, 10s. 6d.; Ripley, £3 12s.; Rochester, £3 10s.; Shepton Mallet, £5 6s. 1d.

DIED.

July 29, 1854. Thomas Reynold, of the St. Agnes Circuit, aged 66. Claim £8. His end was peace.

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

—♦—
OCTOBER, 1854.
—♦—

Essays, Scripture Illustrations, &c.

THE STUDY OF CHURCH HISTORY.

III. PROTESTANTISM.

PROTESTANTISM, as its name implies, was the product of a natural revulsion of the human mind against the errors and abominations of the Papacy as administered by the Roman Hierarch and his emissaries. From time to time there were many who lifted up their voice against this mystery of iniquity; nations and peoples, however, groaned and struggled in vain. As already observed, the cunning priests had so perverted the language, so debased the mind and intellect of man, that for the most part the pioneers of the reformation received but little sympathy, and were not understood by their contemporaries. Moreover, the power of the clergy was all but absolute. Kings and princes were forced to bow before it. How could simple monks or unlettered laymen contend with the pomp and pride of the Papacy? Humanly speaking, the case was hopeless; but God, who has the hearts of all men in his hands, raised up, as occasion required, men of lion-like courage, and of wondrous capacity for their age, such as Wickliff, Huss, Jerome of Prague, and lastly, the great German reformer Luther; all of whom were the more able to withstand the encroachments and detect the fallacies of the court of Rome, inasmuch as they had been trained in her devices, and were become weary of her pollutions. Wickliff was largely aided in his efforts by the kings and parliament of England, and his great work, the translation of the bible, prepared the way for better times and more universal enlightenment. Huss and Jerome of Prague were borne down by the united power of kingcraft and priestcraft, and were the first martyrs to principles analogous to modern Protestantism.

Be it remembered that although, in the very nature of things, the Protestant mind revolts from the dominion as well as the abuses of the Papacy, it does something more; and this something more is its greatest recom-

mendation. It is not satisfied with endeavouring to break the shackles of error; it contends earnestly for the truth, it yearns for primitive purity, it pierces through the mists and clouds of mere human teaching, and appeals to the law and to the testimony of God. It repudiates all adventitious aid, and flies to Christ alone for pardon and salvation. Hence, to the maintenance of Protestant principles, the possession of the word of God is indispensable. In matters relating to soul and conscience, man feels the want of authority to rest upon. In the absence of the bible the assumption of this authority was the stronghold of the papal power; the translation of the bible, therefore, into the vernacular tongue of any nation, and its free circulation among the people without note or comment, is always fatal to the pretensions of Rome. The priests know this very well, and nothing can exceed the rage and malice with which they persecute the friends of the bible. Once imbue a people with a belief in The Book of Inspiration, and place it in their hands as the rule of life and conduct, and farewell to the dominion of the priest, farewell man's faith in the intercession of the saints. Relics are considered worthless, purgatory known to be a lie, indulgences for sin a base mockery, the confessional a snare, and the pope's ban or blessing equally unavailing. The word of God overturns all these by the declaration, "There is no other name given under heaven among men whereby we can be saved" but the name of Christ; and "whosoever cometh unto him he will in no wise cast out."

How simple and yet sublime do these propositions appear to the enlightened Protestant mind. Strange that they should have been so overlaid by the rubbish of man's inventions, that the lapse of centuries was required to bring about their recognition. But in England and in France, in Germany and Poland, in Hungary and Bohemia, everywhere in fact, the priests set themselves in array against the new doctrine, that God was no respecter of persons; decried, as productive of heresy, the study of the original languages of holy scripture, simply because the great truths there discovered were antagonistic to the dogmas of the church and subversive of the supremacy of the clergy. But the invention of printing and the revival of learning let in and shed more light upon the human mind than even Popery could resist, and by the study of the word of God a new element was at length introduced into the affairs of Europe. It was no longer, "What saith the church?" but, "What saith the scriptures?" Men found themselves after centuries of ignorance and delusion, face to face with the oracles of God. The contest that had begun in an abhorrence of the shameless practices of the clergy, soon grew into a denial of the lying pretensions of the church, a disbelief in its unscriptural doctrines, a repudiation of its infallibility, and a defiance of its power in matters relating to soul and conscience. The public heart beat firmly in its convictions of the truth, and men threw off as by common consent the galling yoke of papal bondage. Everywhere the watchword of the movement was "the right to worship God irrespective of popes and councils." Old creeds and canons were flung aside as effete and worthless, and for the first time since the early ages of Christianity the

great communities of Christendom were inquiring for the authority of the word of God alone, trusting in the blood of Christ alone, waiting for the influence of the Holy Spirit alone. For a while the votaries of Rome were paralysed. In Germany monks and nuns left their professions and repudiated their vows. There and in France monasteries and nunneries were alike forsaken, while the churches and chapels were thronged with eager multitudes, thirsting to hear the word of the living God. In Holland and Switzerland it was the same, and at length this passion for the word of God spread to England also. Denmark and Sweden, even Spain and degraded Italy, caught the enthusiasm of the time, and the bible was everywhere sought after, studied, and preached. "The Lord gave the word, great was the company of them that" believed.

All this was not accomplished without opposition: in some places there was the conflict of opinion merely; in others, nations and kingdoms were convulsed; but the energy and zeal, as well as the superior piety and knowledge of the reforming clergy and laity triumphed over all gainsayers, while the writings of the great men of the age were multiplied and disseminated by means of the press with a rapidity to which former times offered no parallel. It was the work of God, and everywhere it ran mightily and prevailed.

With the progress of truth there was a correspondent decline of that master-piece of falsehood the Papacy. It is refreshing to read the history of the sixteenth century, if only to notice the vigour and gladness with which humanity threw off the chains of superstition, and emerged into the glorious light of truth and liberty. One after another the kings and peoples of Europe freed themselves, until, from the Thames to the Danube, there was scarcely a city or village that had not been shaken in its allegiance to Rome. Since the days of the apostles there had been no such general uprising; God had once more breathed into men the breath of life, and the "valley of dry bones" was thronged with living souls. It is a blessed truth that this change was not one of names or parties merely; it was not the king or Cæsar instead of the pope to which men bowed down or allied themselves; this would have been a mere shifting of the incubus, a simple change of oppressors. It was the assertion of the royalty of Christians of every degree. "The law of the spirit of life in Christ Jesus had made them free from the law of sin and death." Who can read the history of the inner life of such men as Luther, Knox, Tyndale, Latimer, and a host of others, without feeling a glow of exultant delight at the change which had come over them by the converting word and spirit of God, without being convinced that these men had acquired possession of that wondrous power which in the olden time had once before turned the world upside down? For the most part they were not of the great or mighty of earth, neither were they from among the reverend dignitaries of the church; but poor monks and simple scholars, the sons of mechanics, craftsmen, and peasants. Still they launched forth thunders which shook the Vatican and drowned the voice of the universal pontiff, while his throne tottered to its foundations.

In this brief sketch we must not omit the consideration of the lasting effects which Protestantism produced in Europe and the world. Wherever the people and their rulers agreed upon principles of action in reference to religious matters, and were opposed to the papacy, the very machinery of the old superstition was utterly swept away. Many states, such as Holland, Sweden, and Prussia date their rise and political importance from this period; others, resuscitated, as it were, by the energy infused into them by the adoption and defence of the new doctrines, began a course of fresh vigour and glory, which far surpassed their former history. Such was the case with England and Scotland, Hungary and Poland; the mighty impulse extended even to France and Spain; and, in fine, the whole fabric of society, which for centuries had been fashioned according to the will of the pope, was shaken to its centre. Henceforth other motives, and an entirely different policy influenced the potentates of Europe. Modern history may be said to have its origin in the principles deduced by the Reformation; and however modified by old associations and circumstances in some countries, it is worthy of observation that from this era the rapid advance of the science of law and government, as well as morals and religion, is strikingly apparent.

Nations and individuals began to have, as well as to recognise, a greater identity of interests; their purposes and efforts became more intensified and expansive. The faith even of Catholics in the dogma of the unity of the visible church was shaken; and the headship of the pope was alternately despised and used as a convenient fallacy by both France and Spain as circumstances ruled the hour. Nationalities became more coherent and defined, and the papacy was alternately the bugbear and the derision of Europe, as it suited the policy or ambition of its several kings and rulers. For instance, when Francis I. threatened Italy, the reigning pope Clement VII. sided with Spain; but when, after the battle of Pavia, Charles was triumphant, his fears of the preponderating influence of the Emperor made him embrace the interests of France. Charles V. resented this want of faith, and at once slackened the persecution he had commenced against his German Protestant subjects. In the interim he even besieged Rome and took the pope a prisoner; having previously, at the Diet of Spire, agreed that every prince of the empire should order ecclesiastical matters in his own dominions as he judged best. It is true that this resolution was rescinded in 1529, two years afterwards; but meanwhile, the toleration and quiet the Reformers enjoyed, in conjunction with the jealousy and suspicion that the powerful Catholic sovereigns entertained for each other, greatly tended to the spread of Protestantism. All it asked was peace and toleration in order to prosper.

This prosperity continued uninterrupted until the Papists had adjusted their differences, and then the fires of persecution burst out simultaneously in Germany, Holland, France, Spain, and Portugal, and Great Britain and Ireland shared in the terrors of those troublous times; but God overruled all these events to the spread of the truth and the advance-

ment of his own glory. Moreover, when the doctrines of the Reformation were once heartily embraced, both kings and people were too much profited by them to abandon them, except under the pressure of extreme necessity. The great hindrance to Protestantism was, that many of its leaders differed upon the most trivial and unimportant points, and carried their opposition, bitterness, and heart-burnings so far, that the Christian was often lost sight of in the disputatious polemic. Luther and Zuinglius were at issue upon the sacramental subject; then came the question as to what things in matters of ceremonial were indifferent or otherwise. As the princes of the empire espoused different views upon these topics, the reverend antagonists leaned alternately upon their help, or were the subjects of persecution or abandonment. Hence the cause of truth gradually came to be identified with state support. This introduced lay patronage, with its multiplied abuses, into the church; and, alas! of necessity, caused the rapid decline of religion in places where, in the early days of the Reformation, the light of the gospel had shone forth most brightly. Calvin alone, of all the great men of the Reformation, made the church independent of the state, and was the founder of the synodical form of government at present prevailing only in the Scotch Free Church, and in a modified form in the Congregational churches of Great Britain and America.

When good men permit the husks or controversy to occupy their attention, to the prejudice of higher and holier things, it is a sure sign of declension, and may always be regarded as precursory to calamity, if not ruin and degradation. The enemies of the truth take heart from the disunion of its followers, and at the sight of these contentions buckle on their armour afresh. This was precisely the case at that period with the emissaries of Rome. The Jesuits arose, and, with a zeal and energy worthy a better cause, flew to the rescue of the Papacy. Under Ferdinand the Second of Austria, Germany was all but recovered to the Roman see. Louis the Fourteenth effected the same purpose in France, as did Philip the First in Spain. After the glorious reign of Elizabeth, the accession of the miserable Stuarts nearly produced the same results in England; but, by the good providence of God, here the plague was stayed. The noble army of the Puritans, and the glorious heroes of the Commonwealth, held aloft the banner of the word of God; and as Knox had done in Scotland, so Cromwell and others in this kingdom erected a barrier by the dissemination of the truth and the consolidation of constitutional rights in the possession of the people, which can never be overthrown. A few servile bigots may look with longing eyes to the old fable of Popish supremacy, but the great bulk of the people laugh it to scorn; they were never better instructed in their best interests, and never more determined to hold fast the possession of their faith without wavering.

Of late years a large portion of the High Church party pretend to have discovered a great defect in the constitution of the Church of England. They question the authority of its founders, and some of them

have preferred retracing their steps to the time-honoured fabric of Rome, to remaining within the pale of a mere parliament made church. They complain of her want of unity—say that she has no power of enforcing her own canons or discipline; that her clergy, though the successors of the apostles, and consequently having the power of the keys, are thwarted and over-ruled by the state.

Now, as they repudiate the interference of the laity in church matters, it follows as a matter of course that the orders of the Queen in Council are deemed heterodox, and obedience to them incompatible with that infallibility to which they lay claim. Recent decisions of the head of the State-Church have given mortal offence to some of these dignitaries, and the disgraceful scene has been witnessed of some of the suffragan bishops calling in question the conduct of their metropolitan. These men would fain have us believe that the laity, the congregation of the faithful, are nothing worth; that in matters of doctrine and discipline the clergy alone can decide. They maintain that clergy-made law, and not alone the word and command of Christ, should rule authoritatively. Like Laud, in the time of Charles I., they have resuscitated as much of the old formularies of Rome as they durst venture upon, so that we see various pseudo-Protestant churches of the land bedecked with flowers and altars, the clergy making bowings and genuflexions to the cross; oratories have been erected, the confessional re-established, baptismal regeneration inculcated, the merit of good works asserted, Protestantism branded as a hateful thing, and the harlot of the seven hills spoken of with tenderness and respect as the only sure resting place for weary and burdened souls.

We need not wonder, if such are their sentiments, that many of these gentlemen have embraced the old delusion, the very foundation of which, as we have seen, is the supremacy of the clergy. These assumptions, engendered in pride of heart, from the beginning have been the cause of degradation and ruin to the church of Christ. They tend to exalt the ministers at the expense of those for whose benefit they are commissioned to serve, and invariably end in putting the servant in the place of the Master, thus making the church, not Christ, the object of reverence and worship.

How different the conduct of the founders of Christianity, as far as any account of it has come down to us in holy writ. Take, for example, the Acts of the Apostles, and compare them with the canons and decretals of the Papacy, or the assertions of these modern church-mongers. In the first record, Christ and his power to save are everything; the ministers are truly the servants of all; their authority, in matters of mere arrangement, is never asserted; it is only when the truth of God is denied, its energy and power neglected or despised, that they are bold and unwavering in its behalf. At other times, they are "all things to all men." A large measure of liberty is allowed to every individual Christian, and upon affairs admitting lawfully of differences of opinion, the law is, "Let every man be fully persuaded in his own mind." With them, it is not the

place that consecrates the service, but the service the place; not the officer that elevates the duty, but the duty the officer; and thus it was with the leaders of the great reformation. "If a child," said Luther, "can teach me the meaning of the word of God, I should listen to him with more reverence than to all the popes and councils that have existed since the world began." In the same spirit reasons his great predecessor St. Paul,—“Though I or an angel from heaven should preach any other gospel, let him be accursed.”

Let us never forget that the very foundation of Protestantism is the right of private judgment, and the repudiation of all authority in matters of soul and conscience. “To his own master” let every man stand or fall. The attempt to establish any human test or standard of orthodoxy, tends to the dethronement of Christ, and to set up an incipient papacy. The possession of the bible is the establishment of an inalienable right in its possessor to appeal to it, and to be ruled by it alone. This is a great privilege; and he who neglects it, or delegates its exercise to another, is guilty of a great crime. “Let every man be able to give a reason of the hope that is within him with meekness and godly fear.” When we have a new revelation, attesting that the clergy will answer for us at the judgment-seat of Christ, we will give up our bibles, and grant them the unlimited authority they demand to rule and judge us. Till then, we will stand upon our rights as expressed by the Church of England,—“Whatsoever is not found in the word of God, or cannot be lawfully proved therefrom, is not necessary to salvation.” To each and all, in conclusion, we would say in the words of inspiration, “*Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.*”

MAGNA CHARTA, PETITION OF RIGHT, BILL OF RIGHTS.

(Continued from page 334.)

No one can now read attentively the Petition of Right without perceiving that it was high time to stop the encroachments of the royal prerogative. There was, however, then a party of courtly creatures who maintained, each in his own sphere of influence, that the proceedings of the government were according to long precedent, and were not opposed to the fundamental laws or constitution of the realm. Not only were these opinions uttered by the ministers of the crown in parliament, but ministers of religion echoed the same from their pulpits, and afterwards sent out their sermons through the press. Holy Scripture was ransacked for texts of obedience; and illustrations of despotic power were given with great unction from the narratives of the inspired penmen. The constitution of the Israelitish monarchy, as explained in 1 Sam. viii. 10—18, was cited as a proof of what a king should be, and what he might lawfully do. Great efforts were made by this party to make the odious tyranny of the East palatable to our fathers of this western island; but notwithstanding all that was done and said, the leaders of the Commons had the satisfaction to find that the common sense of the nation was on their side, and that the Petition of Right was at once the triumph of their cause, and a

universal teacher of constitutional liberty to the nation. The following is a copy of this statute in full :—

PETITION OF RIGHT.—3 CAR. I., c. 1.

“The Petition exhibited to his Majesty by the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, concerning divers Rights and Liberties of the Subjects, with the King's Majesty's Royal Answer thereunto in full Parliament.

“To the King's most excellent Majesty.

“Humbly shew unto our Sovereign Lord the King, the Lords Spiritual and Temporal, and Commons, in Parliament assembled, that whereas it is declared and enacted by a statute made in the time of the reign of King Edward I., commonly called *Statutum de tallagio non concedendo*, that no tallage or aid shall be laid or levied by the King or his heirs in this realm, without the good will and assent of the archbishops, bishops, earls, barons, knights, burgesses, and other the freemen of the commonalty of this realm; and by authority of Parliament, holden in the five-and-twentieth year of the reign of King Edward III., it is declared and enacted that from thenceforth no person should be compelled to make any loans to the King against his will, because such loans were against reason and the franchise of the land; and by other laws of this realm it is provided that none should be charged by any charge or imposition called a benevolence, nor by such like charge; by which statutes before mentioned, and other the good laws and statutes of this realm, your subjects have inherited this freedom, that they should not be compelled to contribute to any tax, tallage, aid, or other like charge not set by common consent in Parliament.

“II. Yet nevertheless of late divers commissions directed to sundry commissioners in several counties, with instructions, have issued; by means whereof your people have been in divers places assembled, and required to lend certain sums of money unto your Majesty, and many of them, upon their refusal so to do, have had an oath administered unto them not warrantable by the laws or statutes of this realm, and have been constrained to become bound to make appearance and give utterance before your Privy Council and in other places, and others of them have been therefore imprisoned, confined, and sundry other ways molested and disquieted; and divers other charges have been laid and levied upon your people in several counties by lord lieutenants, deputy lieutenants, commissioners for musters, justices of peace and others, by command or direction from your Majesty, or your Privy Council, against the laws and free customs of the realm.

“III. And whereas also by the statute called ‘The Great Charter of the Liberties of England,’ it is declared and enacted, that no freeman may be taken or imprisoned, or be disseised of his freehold or liberties, or his free customs, or be outlawed or exiled, or in any manner destroyed, but by the lawful judgment of his peers, or by the law of the land.

“IV. And in the eight-and-twentieth year of the reign of King Edward III. it was declared and enacted by authority of parliament, that no man, of what state or condition that he be, should be put out of his land or tenements, nor taken, nor imprisoned, nor disherited, nor put to death without being brought to answer by due process of law.

“V. Nevertheless, against the tenor of the said statutes, and other the good laws and statutes of your realm to that end provided, divers of your subjects have of late been imprisoned without any cause shewed: and when for their deliverance they were brought before your justices by your Majesty's writs of *habeas corpus*, there to undergo and receive as the court should order, and their keepers commanded to certify the cause of their detainer, no cause was certified, but that they were detained by your Majesty's special command, signified by the lords of your Privy Council, and yet were returned back to several prisons, without being charged with anything to which they might make answer according to the law.

“VI. And whereas of late great companies of soldiers and mariners have

been dispersed into divers counties of the realm, and the inhabitants against their wills have been compelled to receive them into their houses, and there to suffer them to sojourn, against the laws and customs of this realm, and to the great grievance and vexation of the people.

"VII. And whereas also by authority of Parliament, in the five-and-twentieth year of the reign of King Edward III., it is declared and enacted, that no man should be forejudged of life or limb against the form of the Great Charter and the law of the land; and by the said Great Charter and other the laws and statutes of this your realm, no man ought to be adjudged to death but by the laws established in this your realm, either by the customs of the same realm, or by Acts of Parliament: And whereas no offender of what kind soever is exempted from the proceedings to be used, and punishments to be inflicted by the laws and statutes of this your realm; nevertheless of late time divers commissions under your Majesty's great seal have issued forth, by which certain persons have been assigned and appointed commissioners with power and authority to proceed within the land, according to the justice of martial law, against such soldiers or mariners, or other dissolute persons joining with them, as should commit any murder, robbery, felony, mutiny, or other outrage or misdemeanour whatsoever, and by such summary course and order as is agreeable to martial law, and as is used in armies in time of war, to proceed to the trial and condemnation of such offenders, and them to cause to be executed and put to death according to the law martial.

"VIII. By pretext whereof some of your Majesty's subjects have been by some of the said commissioners put to death, when and where, if by the laws and statutes of the land they had deserved death, by the same laws and statutes also they might, and by no other ought to have been judged and executed:

"IX. And also sundry grievous offenders, by colour thereof claiming an exemption, have escaped the punishments due to them by the laws and statutes of this your realm, by reason that divers of your officers and ministers of justice have unjustly refused or forborne to proceed against such offenders according to the same laws and statutes, upon pretence that the said offenders were punishable only by martial law, and by authority of such commissions as aforesaid; which commissions, and all other of like nature, are wholly and directly contrary to the said laws and statutes of this your realm.

"X. They do, therefore, humbly pray your most excellent Majesty, that no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of Parliament; and that none be called to make answer, or to take such oath, or to give attendance, or be confined, or otherwise molested or disquieted concerning the same or for refusal thereof; and that no freeman, in any such manner as is before mentioned, be imprisoned or detained; and that your Majesty would be pleased to remove the said soldiers and mariners, and that your people may not be so burthened in time to come; and that the aforesaid commissions, for proceeding by martial law, may be revoked and annulled; and that hereafter no commissions of like nature may issue forth to any person or persons whatsoever to be executed as aforesaid, lest by colour of them any of your Majesty's subjects be destroyed or put to death contrary to the laws and franchise of the land.

"XI. All which they most humbly pray of your most excellent Majesty as their rights and liberties, according to the laws and statutes of this realm; and that your Majesty would also vouchsafe to declare that the awards, doings, and proceedings, to the prejudice of your people in any of the premises, shall not be drawn hereafter into consequence or example; and that your Majesty would be also graciously pleased, for the further comfort and safety of your people, to declare your royal will and pleasure, that in the things aforesaid all your officers and ministers shall serve you according to the laws and statutes of this realm, as they tender the honour of your Majesty, and the prosperity of this kingdom."

"Quâ quidem petitione lectâ et plenius intellectâ per dictum dominum regem taliter est responsum in pleno parlamento, viz., Soit droit fait comme est désiré."

Notwithstanding the plain terms of this enactment, many of its provisions were subsequently frustrated, or openly violated by the government; so that in the end those who eventually gained the victory in that terrible strife for mastery, called the "Great Rebellion," being unable to put faith in the monarch, condemned him to the block.

All the exuberance of loyalty which broke out on the Restoration failed to intoxicate the minds of men sufficiently to induce them to subscribe to the doctrines of "passive obedience" and "divine right."

The disbandment of Cromwell's iron veterans was only like sowing broadcast the seeds of liberty; these men, who had mingled more in politics than any soldiers ever did in this country before or since, were not of a character to hide their light under a bushel. Many, if not most of them, were men above the grade of labourers; Cromwell's own regiment was composed mostly of freeholders, or freeholders' sons; they had been, even while under the rigid discipline of martial law, free enough in their expressions of opinion, and urgent in enforcing their views of matters in the presence of their dauntless chief himself. In their own households, villages, and towns, the influence of these men could not fail to be important. While the duller sense of the surrounding population would tame down their somewhat extravagant notions, and induce them to regard with more consideration the complex machinery of state affairs, their strong wills and energetic spirits would constantly urge them to spread their opinions around them, and both by precept and example teach their neighbours those political truths which, though then accounted new and dangerous, are now generally regarded as the first principles of civil and religious liberty. It may be that this was one of those silent motive powers, although overlooked by historians, which impelled our nation onward in the path of freedom; so that all the elegant profligacy of the court of Charles II., and the time-serving disposition of the statesmen of that period, failed to produce in this country the evils which fell upon the continental nations from despotic systems of government.

Even the religious excesses of these disbanded soldiers would seem to have exerted a beneficial influence on the whole upon the national mind. If ridicule be a test of truth they had enough of it, and if the world's laugh be dreadful even to a philosopher, they had to endure enough of that also, from the winning side; but though these things diminished the numbers of those who applauded them, and who had professed to be their friends when they were victors, they only tended to confirm in their principles those who had the root of the matter in them.

With such a leaven at work among the masses of the people, it is no wonder that a deep and widely spread Protestantism distinguished England during the reign of the second Charles, and eventually overturned the throne of his brother James.

SCRAPS FROM A TRAVELLER'S NOTE BOOK.

NO. XVII.—THE CROOKED SPIRE OF CHESTERFIELD, DERBYSHIRE.

THE traveller by the Midland Railway, between Sheffield and Derby, will doubtless have noticed at one of the stopping places on that line at a considerable elevation, a short distance from the station, a singular object, which is the source of much interest among the passengers, especially those who may view it for the first time. We allude to the celebrated spire of the parish church of Chesterfield, Derbyshire.

On passing this spot we have often been interested with the discussions usually arising thereon, and the eagerness of our fellow travellers to obtain a glimpse of the strange object from every possible point of view. As seen from the train, this eccentric erection differs from every other spire we have ever seen in having a twisted and distorted appearance, rendering it not only unsightly and apparently without uniform shape or design, but also, from some points of view, causing it to appear as if in danger of toppling over, because of its seeming departure from the perpendicular.

The points of discussion generally raised are, whether this curious object was originally erected as it now presents itself to view—if so, the object or design which could have led to so novel a construction; and again, whether its crooked and leaning appearance be *real* or only *apparent*, arising out of some accidental or designed peculiarity in its construction. On one point all are agreed—viz., that in general appearance it greatly differs from all other church spires they have before seen.

Happening to spend a few days in this neighbourhood recently, we had an opportunity of contemplating this unique object more closely, and of observing its appearance from many different points of view, as well as of making inquiries upon the spot with reference to its history and parentage.

Of its origin little seems now to be known; and even upon the spot, and among the more intelligent inhabitants, opinions differ as to what was its original form. A common traditionary saying exists among the people of the neighbourhood, that from whichever side it is viewed it looks crooked, or has an apparent leaning over; while a vulgar witticism of the place states its distortion to have originated on the occasion of an occurrence within the church, the implied rarity of which would tell sadly against the morality of the people, especially when taken in connection with the conclusion that its figure will assume its original form when the same circumstance shall recur again.

A close observation convinced us that it was originally erected perpendicular, and that the crook or bend is real, and towards the south-west. In confirmation of this opinion, we noticed that from some points of observation the top of the spire appears perpendicularly over the centre of the tower from which it springs; while in other positions it looks ready to fall down, and crush the observer, and really necessitates a feeling of danger. The bend in the spire is greatest at from one-half to two-thirds its height, and is best seen when approaching the town from the Mansfield-road.

It is equally certain that from all sides the spire has a most distorted, uneven, and irregular form, varying however very considerably according to the position of the observer. This latter appearance seems mainly to arise from the actual peculiarity of its construction, which, as it appeared to us, may be thus briefly explained.

The spire itself rises from the summit of a noble square tower over the centre of the church, and its entire form is *seven-sided*. These sides, however, are not flat, but angular, rising from a foundation, which may be compared in shape to that of a star with *seven points*, and *seven* indentations between. These projecting points of the foundation are continued up the sides of the spire itself, which, at any portion of its elevation, would present in section an appearance somewhat like that of a circular saw, having but seven teeth.

In the next place, it is to be noticed that these ribs or projections do not run straight up the side of the spire, but assume a spiral form twisting round it, on the whole to the extent of about one-fourth its entire circumference, and becoming as they ascend gradually less screw-like, till about two-thirds of its height the ribs are nearly or quite perpendicular, and are so continued to the point.

In addition to this, the actual crookedness of the spire has to be remembered, and these together explain the distorted and ever-varying outline which the erection presents. The ribbed appearance, the number of the ribs seven, and their spiral form, unite to destroy the uniformity generally seen in such cases. The eye, in looking up at the spire, sees at one point the projecting rib; and a little higher up in the same perpendicular line meets with the adjoining indentation, producing in the first case a bulging out, and in the next a hollow, most singularly changing their position at every point of view.

As regards the leaning over of the spire, or rather its bend in the middle, it is not likely it formed part of the original design—indeed an opinion obtains that the ribs originally ran straight up; this, however, is not at all likely, though it is reasonable to believe that from some cause the spire has *lost* its straightness subsequent to its erection. One opinion held in the town is, that being built of wood covered with lead, the wood used in its construction being green and unseasoned, caused the distortion by warping after it was finished, while the lead, yielding somewhat, still held it firmly together.

Again, the inclination being towards the south-west, in which point the sun is hottest, and would consequently exert greatest power, is supposed to favour the idea that the sun has drawn the spire over towards it in that direction.

Perhaps the most singular fact, after all, is the attachment of the people to their unsightly novelty.

We have read of a valley in Switzerland where, from some cause or other, the inhabitants are subject to the deformity of wens in the neck, and from being during many generations accustomed thereto, have come to consider this affliction an ornament. We presume it is some such feeling as this which attaches the good people of Chesterfield to what every stranger must deem ugly and unenviable. It is nevertheless true that many years ago, the spire being considered dangerous, a gentleman of the place offered at his own expense to have it taken down and rebuilt. This offer, however, was indignantly refused. More recently—about twenty or twenty-five years since—the largest public meeting of the townspeople perhaps ever held, met to consider a proposition for removing it, when the motion was negatived by a majority of at least fifty to one.

The country abounds in natural curiosities and unsurpassed beauties. Yet the inhabitants of Chesterfield, looking upon its singular spire as its most prominent feature of attraction, are unwilling to part with it. We conceive it is not likely the design has ever been imitated elsewhere, and we believe the good people need be under no apprehension that their monopoly in crooked and corkscrew spires will very hastily be infringed.

J. H—g.

RELIGIOUS LIBERTY IN THE CHRISTIAN POINT OF VIEW.

BY J. H. MERLE D'AUBIGNE.

THE SUBSTANCE OF A LETTER TO MONSIEUR VON BETHMANN-HOLLWEG,
CABINET COUNCILLOR OF HIS MAJESTY THE KING OF PRUSSIA.

THE fundamental principle of religion is, the complete dependence in which man finds himself on the infinite Being. *The right of God*,—this is what Adam overthrew by his fall, and which Jesus Christ came to re-establish by redemption. The gospel recognises, undoubtedly, other rights—it establishes the authority of princes and magistrates; but it is in making them subordinate to the authority of God and of his word. To pretend to place in any degree the religious conscience of man under the dependence of a finite being—of another man—is to do, above all, an anti-Christian act. No doubt, such an error is also injurious to human order. By weakening the right of God, you weaken every secondary authority, and, particularly, that of princes; it therefore becomes an anti-political act. But it is as an anti-religious act that this error appears to me most striking. Christianity teaches that God has over the conscience of man sovereign and exclusive rights. If some man pretend to say to a human soul, "Give an account to me!" does he not place himself, by so doing, in the position of an usurper, according to the order of divine things? God has said, "Thou shalt have no other gods before me." Thus, from the complete dependence of our soul in respect to God results immediately and necessarily its complete independence in respect to man. Otherwise, might not the commands of man be constantly opposed to those of God? A theologian of Geneva has said: "A prince would not wish his officers to be obeyed, if they gave orders contrary to his own. Himself being, then, God's minister ought not to require that he should be obeyed rather than God. Therefore, not doing what he commands, is not really disobeying the prince; but, rather, obeying God." Subjection towards God, and independence as to man, are two correlative branches of the same idea.

Understand me rightly. It does not follow from these principles, that the prince should not always intervene in everything which takes the name of religion. In Roman Catholicism, for instance, there is a political element, and a religious one. Every one knows that one of its pretensions is the subordination of kings to the pope, and that he attributes to himself the power of releas-

ing subjects from their oath of fidelity. I am of opinion, therefore, that princes, whilst according full liberty to all that in Catholicism belongs to religion, should watch attentively the course of the Court of Rome, which, as contemporary writings demonstrate (those of Donoso, Cortes, and others), is but too ready and willing to *complete* its system, and to deprive both princes and people of the rights they have immediately received from God. If, from the extreme of Roman Catholicism, I pass to the other extreme—Rationalism, I find certain communities, self-styled religious, and very little Christian, which were engendered in Germany at the Revolution of 1848, and which, it is said, have, in reality, a tendency essentially political. I am not sufficiently informed in this respect; but I think, if it be so, the inspection and interference of the prince in such a case is equally needful. I only claim liberty for honest, peaceable, moral, and religious convictions. I am not one of those, certainly, who say that religion is not necessary for a prince; I believe, on the contrary, that a Christian prince will be always a great blessing to his people, as a Christian father is a great blessing to his family. Jesus Christ says, "Let your light so shine before men, that they may glorify your Father;" and what will it be if the light is on the throne? But I think that, whilst a prince, or magistrate, who is a stranger to the love of God, does not fear to intrude, indiscreetly, into the religious dominion, and pretend to rule consciences, as he directs his servants, his armies, and his public undertakings; a Christian prince, on the contrary, will distinguish himself from such, by the respect he will show for the supreme authority of God, and the conscience of man; and I am convinced that, by showing this respect, he will powerfully advance among his people the spread of moral and religious opinions.

But the Christianity of the prince does not satisfy me. I wish to see the Christian idea, respect for conscience, enter into the conduct and morals of the people; since there is nothing to guarantee that a Christian sovereign will leave a pious successor. To concede to any sovereign the right of interfering in matters of conscience, is to place power in the hands of a man who might perhaps be a Voltaire or a Philip the Second. Has this never been seen? But whilst entertaining such a wish, I do not think that a purely religious society, in order to satisfy this legitimate wish, could or ought to claim political ameliorations. It is from the force of truth alone that it should look for the modifications the spirit of Christianity demands, and which are to be accomplished as well in the opinion of some persons as in the constitution of some states.

The principles I express are not philosophical views, they are the truths God himself has given us in the Holy Scriptures. It is not so much in some special passages that he has done this; it may be said that the exclusive submission of consciences to the sovereign authority of God, and the obligation to remove all constraint from the dominion of faith, is found everywhere in revelation. Jesus Christ himself says: "I am King . . . but my kingdom is not of this world." "Judge not," does he not also say? "condemn not. The Father has committed all judgment unto the Son." He commands Peter to *put his sword into the sheath*. If he declares that he would not even pray the Father that he should give him *legions of angels*, is it to be believed that later, for the defence of his truth, he would have asked for *other* legions, namely, police agents and gendarmes? When his disciples called for punishment to be inflicted on the unbelieving, "Ye know not," said he to them, "what manner of spirit ye are of."

The disciples of our Lord sometimes speak to us of their Master. They declare that they do not desire to *domineer over faith*. They exclaim: "O man, whosoever thou art, that judgest another, thou condemnest thyself." (Rom. ii. 1.) "Who art thou that judgest another? There is one Lawgiver, who is able to save and to destroy." (James iv. 12.) St. Paul writes to the Romans: "But thou, why dost thou judge thy brother? And thou, why dost thou despise thy brother? since we shall all appear before the judgment-seat of Christ." (xiv. 10.)

But, you will say, these words refer to the particular judgments of individuals, and not to the official judgment of the magistrates. I do not think it. Show us the passages where the New Testament, in forbidding individuals to

judge the faults of their brethren in matters of religion, enjoins the magistrates to judge them in their place. They are not to be met with anywhere. When St. Paul forbids the Christian from judging his brother, does he add that it is to the magistrate he is to give account? Certainly not; he says, on the contrary, *he shall render account to God*. Certain offences of doctrine and morals should call for exclusion from Christian society; but it belongs to the church to pronounce judgment and not to the magistrate. (1 Cor. v.)

If, at a later period, the magistrate, by becoming Christian, should be called upon to exercise such duties, we ought to find in the Scriptures some indication, at least, of this future part he has to perform; but no trace of it exists. I think, therefore, that the passages I have quoted are quite as sufficiently strong against the interference of magistrates in matters of faith, as against the judgment of private individuals; my conviction is even that they are more so. The Scriptures will not allow men to set themselves up as judges of other men as to their religious opinions. They declare that those who assume such an office, deprive the Lord Jesus Christ of the charge he alone received from the Father. Every human judge should decline to act when matters of faith are in question. Consequently, if God forbids judgment, how much more persecution and imprisonment, which usually follow? And that it positively does it there cannot be any doubt. If the prince is to take the sword when it is necessary to punish such as oppose themselves to the laws of the state (Rom. xiii. 14), he should lay it down when it is a question of religious errors in which the conscience is concerned. The Holy Scriptures then command Christians to have recourse only to God's word, prayer, and moral conviction.

A divine, whose competency you will acknowledge, finds in these words the same principle that we ourselves discover. Luther, the great reformer, writes: "The secular power, sayest thou, does not constrain us to believe; it contents itself outwardly to prevent men from being seduced by false doctrines; if it did not, how could one defend himself against heretics? I answer: It is the duty of the bishops; to them is this charge given, and not to princes. It is impossible to oppose heresy by force; there is no laying hold of it; it is an affair—a combat—with which the sword has nothing to do. It is God's word that must fight here. If this word does not succeed, the secular power will lead to nothing, even if it watered the whole earth with blood. Heresy is a spiritual thing; there is no steel that can cut it, no fire that can burn, or water that can quench it. The word of God can alone affect it, as St. Paul writes to the Corinthians—'The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ'"

There are very few countries where men are less judged by others than in Germany. I believe also that there is not conceded to Christians in general the right, or perhaps the possibility, of discerning between the converted and those who are not. This opposition to the spirit of judging is carried still further, even to the absence of ecclesiastical discipline. In theory, the most eminent authorities recommend the right of discipline; but in practice the churches do not exercise it at all, or in a very slight degree. Consequently, Germany—this Germany, so much beloved—offers a contradiction very remarkable. In Germany, the Church does not habitually do what it ought, and the State often does what it ought not. The Scriptures command the Church "to put away from among yourselves the wicked person" (1 Cor. v. 13); and there is not any, or very little, ecclesiastical discipline with you. The Scriptures forbid the use of carnal weapons in matters of conscience, yet in several parts of Germany religious opinions are opposed by carnal weapons, pious Christians are put in prison, namely, simple-minded men, who believed as Neander, and many other of your theologians, that the baptism of children does not date from apostolic times, and who conform their conduct to that opinion. Singular contradiction! Is it because the Church does not perform what it should, and that the State does what it should not? . . . Perhaps. Be this as it may, I admit still, that there are very few countries

where the precept of the Saviour, "Judge not, that ye be not judged" (Matt. vii. 1), is better observed than in yours, when it relates to conversion? But I ask whether, if Germany does not attack with arguments those who hold peculiar religious opinions, does she not attack them with the more powerful weapons of fine and imprisonment? I should fear that this would be but to strain at a gnat and swallow a camel. (Matt. xxiii. 24.)

Holy Scripture, then, has proclaimed the law of God—respect of conscience, and, consequently, religious liberty; but this is not all; the Christian Fathers of the early ages have done likewise. The voice of the church joins itself to the voice of God. Liberty of conscience is one of the characteristic features which distinguish Christianity from Paganism. To deny it in any measure is to make a backward step towards idolatrous antiquity.

Tertullian was one of the first noble defenders of the liberty of conscience. "It is a right of man," he writes to the Proconsul Scapula, "it is a power of his nature (*humani juris et naturalis potestatis est*), that each should honour the God he is acquainted with. It belongs not to religion to constrain religion (*nec religionis est cogere religionem*); religion ought to be received freely; it comes not by force." Elsewhere he says—"We must render to God what is God's, and man belongs to God alone (*solius autem Dei homo*). "Take care," he says also in his *Apology*, 24—"That you do not assist irreligion by taking away the liberty of religion (*adimere libertatem religionis*), that is, by prohibiting the choice of the divinity, so that I may not be allowed to worship whom I will, but that I may be compelled to worship whom I wish not."

Cyprian shows, as do most of the Fathers, that every opposition to error, by human force, is a Jewish remnant in the Christian church. "Then," says he, "those who would not obey the priests, the judges ordained by God, should die by the sword, for the carnal circumcision still remained; but now that spiritual circumcision has begun in the faithful servants of God, it is by the spiritual sword that the proud and the rebellious are subdued, that is to say, by being put out of the church." (Ep. 62.)

Athanasius, so famous for the purity and firmness of his faith, says—"It is the characteristic of piety to constrain no one, but only to persuade. Our Lord himself constrained no man, but he has left to the free will of every one to follow him or not. It is not so with the devil, as there is no truth in him; he forces an entrance through the door when the heart will not receive him. But our Saviour is so meek that he contents himself with calling, and saying—'Open to me!' If we open, he enters; if we open not, he retires; for he will not have recourse to swords, to spears, or to soldiers."—(Ep. ad sol. vit.) "It is just," says Hilary, "that pious men should not be obliged to take upon themselves, and thus to defile themselves with that which they consider impious, but that they should have liberty to follow Him to whom they are united by a love inviolable."—(Hil. lib. ad Const.) Chrysostom exhorts to meekness, even with respect to heathens—"Not only ought we not to do any wrong to the heathen, but we ought to be ready to suffer wrong at their hands. Let us talk to them as a father to his children."—(Hom. 4 in 1 Cor.) "How canst thou convert him who is in error if thou hatest him?" says he, elsewhere. "There is nothing which attracts like love." This great teacher combated zealously the errors of the Arians, both at Antioch and at Constantinople, but he took care not to use his influence at Court, to take from them religious liberty. Augustine had learnt, by his own experience, that it is not by means of force that error can be overcome. His real opinion was evidently favourable to religious liberty—"There is a great difference," he says, "between the secular government and the government of the church. By the first, terror is employed; but the second uses meekness."—(Ep. 160.) It is true that Augustine, led away by the spirit of controversy, was in one instance faithless to his principles; he deceived himself in the matter of the Donatists. But that exception proves the rule, and shows us that it is to theological ire that the Christian Church owes the first germs of religious constraint.

Thus, the most eminent writers of antiquity speak as we do. Also we see not only the fathers, but princes, orthodox men, Arians, and even Pagans, soon profess the principles of religious liberty. We have understood that the

Emperors Licinius and Constantine said, at the beginning of their reign, "that religious freedom ought not to be refused, and that every one ought to be left free to worship God as he pleased."—(Euseb. ix. 5.) Later, Constantine says—"those who are in error, as well as those who are in the faith, ought to enjoy the same freedom; each ought to be able to do what he believes."—(Eus. vit. C. M.) Valentinian, a firm and decided Christian, made, as early as 371, a law, which granted to each of his subjects unlimited power to practise his religion according to his persuasion. (*Unicuique, quod animo imbibisset colendi libera facultas.*) These principles spread even among the rough and powerful neighbouring nations, one of whose kings said—"We have not courage to pronounce judgment on those things concerning which we have no authority. We remember reading that a willing sacrifice is acceptable to the Lord, and not a forced sacrifice. To follow any other rule is decidedly to act in opposition to the command of God." (Theod. R. It. apud Cassiod. x. 26.)

Thus the principles of religious liberty are not new; they neither date from 1848, nor from 1789, nor from 1688; let us take care not to confuse them, as is often done, with modern theories. These principles are as old as Christianity itself. Undoubtedly, other ideas, and above all, alas! another practice, was introduced by degrees into the Church; and the Papacy of the middle ages carried out, to the utmost extremity, a systematic hostility to liberty of conscience. But this again is an argument in favour of our position. Let us cease quite to be Romanists, and let us again become thoroughly Evangelical Christians. The professions which I have just traced belong to times when true political liberty—that precious fruit of Christianity—was indeed less known than it is now. It is quite time to act, in the nineteenth century, in conformity with the Christian principles proclaimed in the fourth, the third, or the first. For myself, I repeat, if I am in favour of religious liberty, if I have maintained that cause, it is only by Christian principles. I have been blamed in Germany for having demanded religious liberty for the Unitarians, and I am blamed at Geneva for insisting on the importance of the doctrine of the Trinity. I ask of God that I may always deserve these two contradictory reproofs. Let us always distinguish between doctrines and men, and while we drive away error, let us demand liberty for the individual.

I think that the declarations I have quoted, either from the Holy Scriptures or from Christian teachers, are sufficient to show that the principle brought forward by us is not a matter of politics or of civilisation, but is essentially religious and evangelical. The idea which it seems to me ought to be expressed is this—that the Scripture teaches us that man is, as regards his religious conscience, in absolute and exclusive dependence on God, and called to give account only to the tribunal of Christ; he ought, therefore, to be entirely and exclusively subject to God in all that concerns the relations of his soul towards God; and I would add, that the Society for Religious Liberty holds, in consequence, that every one ought to have full liberty to perform the duty that his conscience imposes upon him, by paying to God the worship which he owes him, in conformity to the law written in his heart.

If it is not by Christians and by Christian societies that liberty of conscience may be claimed, I ask who shall do it? Christians must do it if they wish to be faithful to the spirit of their Master, of their Bible, and of their Faith. Nor is it to human thoughts, to political systems, or to civilisation that we owe religious liberty; it is to divine wisdom, to Christianity. All constraint, and all persecution, even towards the greatest enemies of the truth, is opposed to the nature of true Christianity. Jesus Christ wills that his disciples should renounce self, but any restraint renders this renunciation impossible; it can only be accomplished in perfect freedom. Faith is a gift of God—all the force of man cannot implant it in our souls. The reign of Christ is a reign of grace, of intelligence, of love, of pity; to the empire of darkness belong violence and persecution. To hold, as some do, that religious liberty proceeds from the spirit of the world, and that the controlling of religion comes from the Spirit of God, is not only one of the strangest opinions, but, at the same time, one of the most fatal errors into which man can possibly fall.

On seeing a weapon it is no doubt possible to form beforehand some idea

of its goodness, but the use of it alone makes it fully known; and the use of the weapon of which we are speaking decides the question in the most absolute manner. This weapon, when put into the hands of a Christian Prince, will do perhaps very little injury. But place it in the hands of a Popish or a Chinese Emperor, and the blood of Christians will flow in abundance; give it into those of Louis XIV., and you will have the dragonades, confiscation, exile, the galleys, and the scaffold for thousands of Protestants; or into those of the Government of Tuscany, and the prisons will soon be filled with fresh Madiasis. Alas! sir, I ask that Christian conscience shall universally acknowledge truths which for ever will put on end to revolting excesses and barbarous usages. I have a horror of a principle which has made and still makes so many victims. If this weapon were a dagger, and I could seize hold of it, I should not hesitate to cast it to the bottom of the sea.

If the *principle* laid down is conformable to Evangelical Christianity, the *consequence* is equally so. It is a Christian duty to seek to obtain liberty of conscience, not only for ourselves and brethren, but for *all*—the contrary, allow me to say, would be almost a moral heresy according to my view. The great moral principle established by our Lord—a principle which even a Pagan Emperor (Alexander Severus) had inscribed on the walls of his palace, and on the public monuments—was it not in these words: "Whatsoever ye would that men should do to you, do ye even so to them?" (Matt. vii. 12.)

I willingly add, with John Le Clerc, when speaking on this subject: "Everything that is contrary to this principle is to be condemned, whoever he may be who does it, or under whatever pretext." The Talmud, the apocryphal writers, Isocrates, even say: "Do not unto others what you do not wish they should do to you;" but the evangelical moral goes further: "If ye love them that love you, what reward have ye—do not even the publicans the same?"

Whilst the man of the world, the philosopher, the man of expediency, but too frequently wants only the liberty that suits himself and those belonging to him, the Christian must necessarily wish to obtain it for others as well as for himself and his brethren. In fact, if the first is still more or less under the influence of egotism, the second should be under that of charity. Calvin, when urging this duty, to do unto others as they should do to us, exclaims: "Alas! if we were disciples as faithful in *active* charity, as we know how to be clever preachers of *passive* charity, a perfect justice would assuredly reign among us." "*Regnaret, enim procul dubio inter nos perfecta æquitas, si activa vita loquar charitatis iam fideles essemus discipuli, quam acuti sumus passivæ doctores.*"

O, my dear sir, this active charity that should reign with perfect equality on earth, should it not extend so far as to procure religious liberty to those who, whilst paying to God a conscientious worship, are, however, mistaken; even to releasing them from prison, if they have been placed there only for having obeyed a mistaken conscience? Is it a crime to obey one's conscience? Is it an evil, or a weakness even? Is it not, on the contrary, the holiest act a man can perform in this lower world? There are few things that affect me more than to see a Roman Catholic, a Unitarian, or even a Mohammedan, suffer for his faith. I deplore his error; but his faithfulness fills me with admiration. He then appears to me as a brother; for, although he does not suffer for Jesus Christ, he does for the conscience which Jesus Christ has given him. Notwithstanding it is darkened by sin, conscience is still that which is most noble in man—the only remains of the great shipwreck.

But, it will be said, to ask for freedom of conscience for citizens—peaceable and well-conducted, it is true—but mistaken in opinion, would not this be favouring and strengthening error? I do not think so; indeed, I think quite the contrary; the best means of confirming fanatical obstinacy in such as are in error is to persecute them: and the best means to bring them to listen to the truth is to shew them kindness. Deist conventicles are not much to be feared, and a long time will elapse before we shall hear of religious meetings presided over by M. Sue. But if persons imbued with deistical views, and rejecting scrupulously everything that may be contrary to morality and public feeling, should so seriously entertain their Deism as to experience the want of meeting together to worship their divinity, would it not be better for them and

for others, than if they were to continue to live in practical Atheism? I prefer a superstitious worship, like that of the Roman Catholics—a deistical one, like that of the Rationalists or Naturalists—than none, no religion at all. I have a horror of vacuity.

It is true that there are some differences between German Protestantism and ours; it is true that we should seek unity; and it is also true that we should attain it, not by revolutionary measures, nor by demanding of our fellow-countrymen the sacrifice of their distinctive character, not by proceeding to work outwardly, but inwardly. The Christian principle should be sown in the heart, as the leaven in the three measures of meal, and then it will transform that which should be changed. But has not this principle already existed a long time in Germany, and may it not be in operation there? If I consult the most esteemed writers—those who are to be considered as the representatives of the true German Protestant mind—I find the most striking agreement between their principles and ours. I have already quoted Luther; and satisfying myself by reminding you of his declarations, I come to more recent times. There are few names more venerated in your country than that of the learned and eloquent Reinhardt, who was considered for many years as the head of the German Evangelical Church, and who in the midst of the flood of Rationalism, maintained a firm footing on the rock of Revelation. Now, what does he say on the subject we are treating of? This is what we read in his *System of Christian Morality*, Vol. III., p. 659: "A prince should permit liberty of religion and worship to all existing religious societies within his states, and should consequently allow them to conduct and arrange all matters in connection with these as may appear to themselves most suitable, provided they do not militate against the public welfare and safety. He should also concede to every new religious society that may be formed, if not injurious to society in general, the same freedom as to others. And, conformably to the universal principles of justice, he should guarantee to every religious society, and to each of its members, the rights emanating from existing compacts. He ought not to mix himself up with discussions about doctrine; but content himself with watching our public order that it be not disturbed. He is bound to grant unlimited liberty to think, teach, and write in religious affairs; for truth does not require his support—it can only be upheld by its own proofs. The prince would only injure himself, if he attempted by his laws to enforce belief, to influence discussion, or to interfere with the free inquiry by which alone it is to be attained. Christ never claimed the co-operation of the secular arm, either to spread his religion or to protect it. He only asked for the liberty necessary for proclaiming it. It would be impossible henceforward to refute and uproot error, if every man were not permitted freely to express his opinions on religious matters. In short, it is the bounden duty of the prince not to restrict the privileges and civil advantages of any existing religion. On the one hand, it would be an unwise act, since by it a great many useful and intelligent men would be wholly, or almost entirely, lost to the state; and, on the other hand, it would be a manifest injustice towards those whose consciences would lead them to keep aloof from privileged religion, and who are, notwithstanding, as much the subjects of the prince as those members belonging to the Established Church. Besides, if a man, by belonging to a particular religious sect, secures to himself thereby certain advantages, or the contrary, this circumstance cannot fail to hinder and restrict the free examination, impartial conviction, and loyal profession which Christianity requires so urgently from all those who will render to God a true worship."

Thus spoke Reinhardt, and how many more voices in Germany have spoken as he has! Permit me only to point out to you the work of Doederlein: "*De libertate ingenii in religione, magno concordia presidio*," in the *Opusc.*, pp. 215, 599.

However, as Reinhardt and Doederlein belong to the age preceding our own, I will quote one of our own contemporaries—one whose name is dear to Germany—a brother, a teacher, who may be looked upon as one of the most noble representatives of the German mind—Auguste Neander:—

"All that is done outwardly does not for that reason fall to the privilege

of the state to judge. Its jurisdiction only extends to things declared to be bad in a political or judicial point of view, as well as to whatever is injurious to the public weal, by popular manifestations. Now, the public weal is never found to be in any way injured by the profession of religious convictions, whatever they may be, either of an individual or a community. If the religious manifestations of Churches or individuals were made subordinate to a judicial and political jurisdiction, it would be in conformity with the spirit of Paganism, but contrary to the spirit of the Gospel." (K. G. 4, p. 460.)

After these eloquent words of some of our illustrious writers, how can it be said: "In Germany, the want of absolute religious liberty is but little understood?" Who better understood it than Luther, Reinhardt, and Neander?

Therefore, following the example of these eminent Christians, and setting aside in this question the political philosophical principles of the day, I take my stand, without reserve, on the ground of Christian truth and charity. I feel assured that on such ground we shall see the clouds disappear, and that it will not be found that the great majority of the evangelical Christians of Germany will withdraw from the work to which we have invited them. We have inscribed on one side of our flag the *sovereign right of God*: on the other, the *royal law*, namely, "Thou shalt love thy neighbour as thyself!" The Christians of Germany will rally with eagerness around it. Germany cannot fail us. We wish to have her, not because she is dear to us, but because we stand in need of her. Is she not the eldest daughter of the Churches of the Reformation? That which distinguishes her above the others, is not, perhaps, the Christian heart which beats with so much strength in the most humble of its members for all men! What was it that Luther blamed especially among the bad sects of his time? Precisely this contractedness of the heart which does not concern itself about others. "They boast of a great love," says he, "of the love among *themselves*; and they pretend that this is the proof that the Holy Spirit is in the midst of them; but as to us, they look upon us as enemies." Have you remarked, sir, a word in the translation of the New Testament of Luther, and which is not found in the French or English translations?—the meaning is, but not the word. When St. Peter (2 Pet. i. 7) wishes to crown the series of Christian virtues, he says, "Add to brotherly kindness charity (or universal love)." This word *universal* is not in the Greek, it is not even necessary, but your German Bible has added it to show in a more striking manner the mind of the Apostle. You must not take away the word *universal* when it is placed by the side of the word *love*. We appeal to *your* Bible.

It is, then, not in the name of Luther, but that which is infinitely greater still, in the name of our Lord Jesus, that I require of our German brethren a cordial union.

Would it not be useful to our brethren in Germany if they were to discuss these questions freely, calmly, and publicly by means of the press? A candid and amicable discussion throws light on difficult questions. I cannot take myself an active part in the discussion; the distance and other employments prevent me. But I should like to see many persons enter into it in the spirit of Christian fraternity. I desire, above all, that the friends of the true German opinion (I understand by it, that of Luther, Reinhardt, and Neander) should sustain the admirable principles the gospel has given us, and which philosophy wrongfully claims as belonging to it.

WHAT IS TIME?

PERHAPS the following very striking antithetical description of time will amuse and instruct many of the readers of this periodical. Time is the most undefinable yet paradoxical of all things; the past is gone, the future is not come, and the present becomes the past even while we attempt to define it, and like the flash of lightning, at once exists and expires. Time is the measure of

all things, but is itself immeasurable, and the grand discloser of all things, but is itself undisclosed. Like space, it is incomprehensible, because it has no limit, and it would be still more so if it had. It is more obscure in its source than the Nile, and in its termination than the Niger, and advances like the slowest tide, but retreats like the swiftest torrent. It gives wings of lightning to pleasure, but feet of lead to pain, and lends expectation a curb, but enjoyment a spur. It robs beauty of her charms, to bestow them on her picture, and builds a monument to merit, but denies it a house; it is the transient and deceitful flatterer of falsehood, but the tried and final friend of truth. Time is the most subtle yet the most insatiable of depredators, and by appearing to take nothing, is permitted to take all, nor can it be satisfied until it has stolen the world from us and us from the world. It constantly flies, yet overcomes all things by flight; and although it is the present ally, it will be the future conqueror of death. Time, the cradle of hope, but the grave of ambition, is the stern correcter of fools, but the salutary counsellor of the wise, bringing all they dread to the one, and all they desire to the other; but, like Cassandra, it warns us with a voice that even the sagest discredit too long, and the silliest believe too late. Wisdom walks before it, opportunity with it, and repentance behind it; he that has made it his friend will have little to fear from his enemies, but he that has made it his enemy, will have little to hope from his friends. Redeem the time is a voice that ought ever to be sounding in our ears. We want it for our own improvement, and we want it for the good of others. We can do much with it, but nothing without it. There is scarcely anything to which the injunction of our Lord more strictly applies than to this—"Gather up the fragments, that nothing be lost."

Lessons in Parables.

REGINALD HARCOURT.

(Continued from page 346.)

AN hour, a very short hour, passed away, and Reginald Harcourt, his daughter, the two friends, and a gentleman from Italy, were seated together in a neat little parlour.

Accustomed to literary society, the young lady felt no embarrassment. A quiet ease and modesty marked her manners and conversation. Charles Seager, to whom her remarks were chiefly addressed, looked, as in truth he ought to have looked, exceedingly happy. He was a student preparing for missionary labour, and it is not to be wondered at if the generous heart of the maiden warmed towards him, and if his high intellectual attainments, his blameless character, and his agreeable personal appearance, won imperceptibly upon her affections. Donald Taylor, a medical practitioner of some skill and learning, never perhaps felt so little in his own estimation as when his friendship with Reginald Harcourt brought him to that humble cottage. The Italian was a teacher

of languages. Driven from Rome by the machinations of the priesthood, he indulged a religious scepticism which is the natural product of a superstitious creed, and a formal, hypocritical morality.

After touching upon various topics of interest, the conversation took a deeper tone from an inquiry addressed by Charles Seager to Reginald Harcourt.

"Will you be so kind as to tell us, sir, whether you consider the influences of the Spirit direct or indirect—whether they are imparted to each individual believer, or whether they are restricted to a general providential intervention in the conviction of the ungodly, and in the building up of Christ's church?"

"Undoubtedly," he replied, "the Spirit's influences are directly imparted to every individual. The work of the Spirit is not a kingly government, that belongs to the Messiah; not a judicial administration, that belongs to the Judge; not an atoning priesthood,—there is no name but the name of Jesus by which we can ap-

proach the Almighty: the appeals of the Spirit are directed immediately to the individual person, his intercessions are offered in the soul and with the prayers of the individual believer, whatever the means employed, and whatever the method chosen by the Divine Worker. Man's fallen nature needs this: God's mercy has provided it. Again, we are told that the Spirit witnesseth with our spirit that we are born of God; here we have a *direct* communication; and if that holy Being condescends to *comfort* the believer, will he not also communicate the more important influences of instruction and guidance?"

"I confess, sir," said the Italian, "the doctrine appears to me most beautiful and winning, but honesty compels me to say that I am by no means satisfied with it. The world appears, to my view, little better than a chaos of humanity; and supposing that a few earnest and sincere souls feel about after truth and seek divine direction, how are they to distinguish between the mysterious working of the Deity and the mysterious workings of their own minds?"

"What have we to do with that? Of what use would such a distinction be even if it were attainable? It is the *work* of God, and not the *manner* of his working, which is our chief concern. It is our business to believe the *fact*, not to unravel the *mystery*. You will readily acknowledge that the omnipresence of the Supreme Power is necessary to the existence and well-being of God's creatures, that our humanity is pervaded by the Divinity. 'In him we live and move and have our being:' now we cannot distinguish between the human vital energy given at our birth, and the divine power which supports us every moment. If we believe this mystery, why doubt the other?"

After a pause, the venerable man proceeded.

"If I have a religious truth impressed on my mind, or a spiritual object presented to my affections, it will avail me nothing to ask *how* it was produced—such knowledge is too high for me, I cannot attain unto it. And if I could, such knowledge could not add to my safety, my peace of mind, my permanent happiness; on the contrary, I think such majesty

would oppress my weak mortality with its grandeur, and unfit me for the duties of life: I think it would terrify me by its superabundant revelation of the power of God, and of his awful presence as the Judge of the thoughts and secrets of men. I think my intellect would be so oppressed that my heart would be stupefied; and, instead of enjoying that perfect love which casteth out fear, I should live in a state of continual excitement, wonder, and dread,—a state which probably would soon destroy, or materially deteriorate, my rational faculties.

"Does the preacher of the gospel tell the infant that sits prattling on his knee how he performs his ministerial functions? Can the child comprehend one idea in relation to that sublime work? No, truly; how much less shall finite man understand the work of his Maker, or comprehend the ministry of the Spirit!"

Again he paused, but, as none spoke, he continued.

"It is a merciful and wise provision which hides the majesty, while it reveals the love, of God. Content, therefore, with knowing everything it concerns me to know, I do not ask *how* the Spirit works in the soul of man, but simply *whether* he works, *what* he performs, and whether he is carrying on his work in *me*?"

"I see thee not, dread Being, yet thy power
Hath given me eyes to see. I hear thee not,
Yet thou hast given thy servant ears to hear.
With hands of flesh I cannot grasp thy might,
Yet still thou gently lead'st my spirit on
To heaven's eternal mansions. Angel's food
I never ate, but thou hast given to me
The Bread from heaven. Placed in a desert wild,
Where rains and dews, wells, pools, and rivers
fall,
Pure living streams descend at thy command,
And satiate my thirst for righteousness."

Scarcely had he finished speaking when a gentle knocking led Agnes to the outer door, where a poor woman, wrapped in a thin shawl, presented herself.

"Can you, in pity, direct me to some shed where I may sleep? I am suffering greatly, and cannot walk much farther."

Agnes took her into a little ante-room, and bidding her sit down by the fire, returned quietly to the parlour to see what could be done.

"What is she like, daughter?"

"I can scarcely tell, father, but she is evidently very poor and very ill;

she does not look like a dishonest person."

"I was a stranger and ye took me in," said the old man, musingly. "Well, we'll go and talk with her, Agnes."

The wayfarer had taken off her bonnet, and, with a womanly love of neatness, was arranging her disordered hair. She was a Jewess, apparently very young and extremely delicate.

"Daughter,"—the word came so naturally to his lips—"Daughter, how is it thy youth is exposed thus? Hast thee no protector?"

"None, alas!" said she, rising from her seat, her dark eyes filling with tears, "but God has been very merciful to me. Sir, I deserve no protector; I am unworthy to come under your roof; but the Merciful One who witnessed my sin knows my penitence, and will not be displeased with you for dealing kindly with me. Your voices," addressing them both, "are the only kind ones I have heard for many days."

"God help thee, poor heart!—She must go with me to farmer Croft's, after supper, Agnes." (In an undertone.) "Get what thee can from the larder."

At this moment her eyes fell upon the beautiful face of Agnes: "Lady," she said with great earnestness, "I doubt not you are beloved and honoured, for your face speaks of goodness and attraction: long may you rejoice in the smiles and prayers of your friends—in the possession of true worth and loveliness. Three years ago I was rich, and men called me handsome in person, happy in my friends and acquaintance, and happy, above all, in one whom I loved as my own soul. Pride took possession of me: my heart said, 'I sit as a queen for ever; I shall never be moved.' I became increasingly unwatchful against sin, and denied myself nothing which my soul desired. At last I fell grievously; and my sun went down at noon; my heartless lover forsook me; my shame soon became known; my father spurned me from him with a bitter curse, and shut his heart and home against me for ever. O lady—but may I say more?—am I too presuming?"

"Pray go on," said Agnes, tenderly.

"Heaven bless you that you have not cast me from you." Tears of surprise and gratitude fell, unbidden, upon her swelling bosom. "I will not tell you my days of darkness, for they were all bitterness—utter misery. God punished me in my sin, but blessed be his name, he followed me in my affliction: he did not forsake me utterly, but wrought wonderfully for me. A good old man of the Methodist persuasion found me, and although he worked hard, as I learned afterwards, for every penny he earned, he kept me from starving, placed me in a quiet, obscure neighbourhood, and obtained fancy needle-work for me. He often talked to me of the necessity of a change of heart and of divine teaching, but at first my mind was too ignorant and my heart too much stupefied with sorrow, to understand or feel anything except his own kindness. Gradually, however, but not till after his death, I was able to fix my attention upon religious subjects, and then my Jewish prejudices had to be overcome. I had never read any portion of the New Testament, but when I compared it with the prophecies of the Hebrew Scriptures, praying that the God of my fathers would open my eyes, I could not doubt that the despised man of Nazareth, whom I had hitherto looked upon as an impostor, was truly the Son of God. I found that through him even I might obtain mercy; and, falling helplessly upon his atonement, I found peace in believing, and the love of God was shed abroad in my heart. From that time I have never been lonely, though almost always alone—never crushed, though my brow is stamped with shame. Lady, dear lady, I tell you this in order that you may have another motive to thankfulness when you bow your knees before God."

A smile of holy delight lit up the old man's countenance as he took the hand of the Jewess, and said, "The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

(To be continued.)

Religious Experience and Incident.

CIRCUIT WALKS AND INCIDENTS

NO. II.

A QUARTER of a year had passed, the sweetest and most charming of the four, from May to August, when, on the 13th day of the latter month, my appointment again lay at Gotham. The lark was no longer heard warbling in the air, nor the thrush singing in the tree; the notes of the cuckoo had ceased, and most of the kindred tribes were silent. One favourite, however, was heard in the woods, the turtle-dove cooing to his mate, and telling all his love. Spring was gone, but glorious summer was come. The brilliant blaze of the heavens was tempered by expanded clouds, between whose open shores, in straits, gulfs, and bays of heavenly blue, the sun poured forth his streaming effulgence in brief pauses, soon hiding himself behind a continent of cloud. The heat was less oppressive, therefore, than usual for the season, rendering a country walk truly enjoyable.

When Jesus walked among men, he drew moral and religious lessons from almost all objects and every incident. Winds and waters, storms and tempests, festivities and calamities; birds, beasts, fishes; ploughing, sowing, reaping; manners, customs, habits, relationships; commerce, war, government: these, and multitudes of other things, were pressed into spiritual service, and made the vehicles of truth. His apostles, to some extent, in this, as in other respects, copied his example. Such precedents are more than a justification of the moralising character of this article. For the defects of its execution no plea is urged. The writer feels his own feebleness, but remembers the Saviour's notice of the poor widow and her two mites, and forgets not the perpetual eulogium pronounced upon her: "She hath cast in more than they all;" for she did the very best she could.

We reach the silvery Trent, whose stream is rarely seen so low, there having been little rain for some weeks past. Its water swarms with finny shoals, reminding us of the primal blessing; and throughout its fertilising course harmonising with the symbolic "river of the water of life," and the perpetually flowing stream of gospel salvation. We cross the ferry, and think of Jordan's stream," and "death's cold flood," and "Canaan's happy shore." And if we expect to "be ever with the Lord," let us never dread the stream which it is appointed us to

pass. It is a short passage, and we soon shall gain the opposite bank.

I find a fellow-passenger going to another village, Ruddington, to assist in holding a camp meeting. He is connected with the "Primitives," as they like to designate themselves. Two brethren are to preach, and several others to speak and engage in prayer. Am I to bid him God-speed, as doing the same work, and serving the same Master as myself, or am I to shun him, or to discourage him, because "he followeth not with us?" The servants of the Pope forbid all who follow not with them; the servants of the state, in things spiritual, do the same; but, out upon the Wesleyan that would do so! It is the very spirit of the Papacy. Nothing has so promoted toleration as has the rise and progress of Methodism, and no religious body is under stronger obligations to foster a tolerant spirit than is the Wesleyan. We belie our professions and discard our principles, if we do not give "the right hand of fellowship" to all who "love our Lord Jesus Christ in sincerity." Moreover, the ranters, as they are called, have done, and are still doing, a great work. They have mined in the lowest bed of society, and brought up fine gold from depths that few besides themselves could have reached. Wesleyanism has worked, and is working, in the middle strata, in common with congregational dissent and the established Church; whilst the latter almost exclusively has access to the higher levels. Compared with the work "the labourers are few;" and we should still pray "the Lord of the harvest to send forth more labourers." And by whomsoever "Christ is preached," the spirit that animated Paul will ever constrain a true servant of Jesus to say, "Therein I do rejoice, yea, and will rejoice."

Wilsford, on the opposite bank of the Trent from Nottingham, abounds in the picturesque. A finer specimen of the old English village cannot be found. Quitting the ferry, with its rudely built huts, one on each side, as "a hiding-place from the wind, and a covert from the storm," for the use of the boatmen and of weather-bound wayfarers, we cross a meadow towards the homely boat-house inn, with its rustic tea gardens and celebrated cherry-orchard, the attractive resort, alas! of sabbath-breakers and "lovers of pleasure more than of God." The young and the thoughtless flock hither, especially in the cherry season, and tarnish "the pearl of days."

To eat cherries, drink ale and spirits, smoke tobacco, crack jokes, laugh away care, and revel in fun and frolic, are the items that make up the sum of occupation on the afternoons and evenings of the Lord's day, by the numerous parties that crowd the place, and shun the house of prayer. The writer has mingled with them in the days of his boyhood, when he "knew not the Lord," and when cherries and humour made him as light-hearted as any. But the mirth had no solidity and the joy no fragrance. They were "as the crackling of thorns under a pot," to be remembered only with shame and regret.

Passing on, we soon reach the village green, surrounded by rows of lowly cottages, covered with thatch, and a few brick houses of a substantial class. In the middle of the green stands a magnificent old tree, in a state of decay, but whose branches still overspread a wide circle, which has served both for pulpit and sanctuary to many a herald of the cross. It has not been much used of late years for that glorious purpose, because Lady Lucy Smith and her excellent husband supply the village with a gospel ministry of varied talent, but well adapted to meet both the wants and the tastes of the inhabitants. The gray old church too stands at a short distance, almost hid by the ample foliage of surrounding trees. If saving truth is proclaimed within its walls, with a freshness and beauty at all corresponding with the verdure and beauty of the spot on which it stands, happy indeed are the people. It stands upon the margin of the river, along which a row of majestic elms stretches upward towards Clifton Grove, which clothes a lofty ridge at some distance. The view from the walk, under the elms, up the river to the grove, is exquisitely fine, such as few localities can surpass. The road up the village from the Green is lined with farm houses and cottages of the olden style. Several more are at the head of the village, where the road from Trent-bridge to Gotham crosses that from the ferry to Ruddington, near which spot stands Wilford House, the residence of Henry Smith, Esq., and Lady Lucy, daughter of a Scottish earl. They are an eminently pious couple, and though rigid predestinarians, abounding in good works, giving glory to God.

From the ferry to the far end of the elms, along the Trent bank, I walked with the brother who was going to Ruddington. Soon after we had quitted the boat, the report of a fowling-piece gave rise to conversation which was maintained until we parted company. Its purport was as follows:—

Self. What a shocking profanation of

the Sabbath, to be shooting on this blessed morning!

Primitive. Ay, it is; but there's a great deal of such like work going on.

Self. There is; and many would be glad to deprive the Sabbath of all its sanctity, and to make it simply a day of pleasure.

Primitive. I was much pleased with the letter of Edward Baines, Esq., Member of Parliament, to Mr. Oliviera, upon that subject. It would make sad work with religion, if the Lord's day were to be made a day of worldly pleasure and dissipation.

Self. You are right; and yet that seems to be the great aim of Mr. Hume, and a number of other men who wish to be regarded as friends of the working classes. They want the National Gallery, the British Museum, and similar places, and especially the Crystal Palace, to be open on the Lord's day, pleading that the interests of religion and morality would be thereby promoted.

Primitive. I don't know what sort of religion and morality would be promoted by people's flocking to such places on a Sunday.

Self. Well, I will tell you. I have been to the Crystal Palace, and have greatly admired it and its contents; but it contains a great number of naked figures of both sexes, beautifully executed indeed, and displaying the beauty of the human form, as well as the wondrous perfection of art, but yet calculated to produce anything but a moral effect upon young people. Then there are vast stores of such liquids as inflame the blood sold to all who choose to buy, although the directors, when they first projected the undertaking, held out the idea that nothing of the kind would be admitted. Now what result can be expected from the removal of the restraining influence of religion, by breaking down the barrier of the Lord's day, and allowing free access on that sacred day to a place already devoted to the indulgence of the senses and the imagination?

Primitive. The result would be certain to be evil to many young people, and to persons fond of pleasure; but I hope the parliament will not sanction its being open on the Sabbath; and they ought not to allow intoxicating beverages to be sold there.

Self. If it be allowed to be open on the Lord's day, the flood-gates of evil will be opened, and the "superfluity of naughtiness" will rush in and deluge the nation. When the French visited our Crystal Palace of 1851, they were struck with our strict observance of the Sabbath, in comparison with their own treatment of the day; and from that time to the present

they have been aiming to bring about a better observance of the day in their country, whilst in ours the aim has been to loosen the obligation "to keep holy the Sabbath," and to convert it into a day of dissipation. Christians must be wakeful and energetic in defence of the divine law and of man's rights, or mammon and pleasure will combine to make a prey of the blessed Sabbath.

My fellow traveller and I had now to take separate roads, and we parted with mutual good wishes and kindly feelings. On the preceding Monday afternoon, I had visited and taken tea and supper with a friend in Wilford. Soon after tea we heard the voice of sacred song, when a friend and I went out to ascertain whence it issued. We found that the singers were a company of young men and women, on their way from Ruddington to Nottingham, whither they were going to hear a gifted preacher of their own body from a distance. They were "Primitives," and as is the custom of their body on such occasions, they commenced singing as they entered the village, and continued the delightful exercise all the way through it. We followed them to a considerable distance, joyful in heart at hearing their harmonious strains. I could not refrain from praising God, that his grace had laid hold upon them at the most excitable and dangerous period of life, and filled with songs of praise the mouths that might have been defiled with oaths and curses, or vociferating the song of the drunkard, and the language of corruption and folly. The agency that effects these moral transformations is not to be treated with contempt.

I had got to within a few hundred yards of Clifton Green, when I met a clean, lively, active, and benevolent-looking old man, who, as I was passing him, exclaimed, "Well, God bless you!" making, at the same time, a pause, and looking me steadfastly in the face. I did not immediately recognise him, but soon discovered that it was good old Carlisle, whom I fell in with not far from the same spot, the last time I went to Gotham. He had the same book with him as on the former occasion, and was going out now for the same purpose as before, that is, to read the book, Romaine's "Walk of Faith," bearing date 1793. It is his constant companion, and is prized by him next to the word of God. He has known the Lord for thirty years past, and says he has "a wife in glory," whom he hopes shortly to follow thither, and together with her to be "ever with the Lord." I asked him what it was that led to his conversion. He looked earnestly in my face, and said, "Why, it was the Lord that did it," which was all the information I could

draw from him on the subject. He was intending to go to Wilford in the afternoon to hear preaching, a walk of two miles and a half and back. He was there for the same purpose on Friday night, and said he could walk to Nottingham and back, though he has passed considerably his "three score years and ten." He can never hear the word of life but at the cost of a five-miles' walk, a task which he accounts as nothing, because of the love he has to the word. What a reproach is such an example to the young and healthy who think much of walking a single mile to the house of God! Will not such as he rise up in the judgment and condemn them? O that they had a keener appetite for spiritual things! May I, my Lord, be of the number of those who "hunger and thirst after righteousness," that I may be filled.

It behoves the *teacher* of religion to be always a *learner*. "The wise man's eyes are in his head," and may always see something to teach a useful lesson. If the recluse can find—

"Sermons in stones, books in the running streams,

And good in everything,"

so may the man who preaches "righteousness in the great congregation." Can nothing then be learnt from this flock of sheep upon the road? There they are, some half hundred of them basking in the sun upon the dry road, every one laid down, and chewing the juicy herbage. They occupy thirty or forty yards of the road's length, and, as the stranger approaches, show some signs of motion, one after another, as though about to rise. What keeps them quiet, and prevents their rising and getting out of the way of the traveller? It is simply the kind, soft, gentle tones of voice with which he utters the words, "Be still: I shan't hurt one of you: don't be afraid." And still they are; not one moves, whilst the stranger passes through the midst of them. Even sheep, proverbially "silly" though they be, acquire quiet confidence and rest in peace, when they hear the human voice, even the voice of a stranger, in accents of kindness. What a lesson to the men who have "scattered the flocks they were appointed to feed!" And what a lesson to every one to whom Christ hath said, as he said to Peter, "Feed my lambs;"—"feed my sheep!" Kindness to the flock will inspire it with confidence, and the *spirit* of peace in the shepherd will maintain the quiet of the fold.

Having passed through the flock, I entered Clifton Pasture, a very extensive field, through which there is a footpath, enabling the pedestrian to save a considerable distance in the walk from Clifton to Gotham. The ground being dry, I deemed

it safe to avail myself of the short cut, but had not gone far before one of three young men coming up the pasture together bawled out, "You're on the wrong road." "The wrong road?" I replied. "Yes," said he. "Why, is not this the way to Gotham?" "No." "Then, which is?" "Along here!" "Then where does this lead to?" "Nowhere." "Indeed! I thought I had taken the most beaten path,"—and so I had; but it was the path used by the milkers in going down into the pasture and back; so was characterised as a path leading to "nowhere." "Go along," said my instructor, to "yonder bush, and you will see a stile; go over it, and by ~~some~~ ^{route} gardens, and through two or three fields, and you'll come into the high road again, with Gotham straight afore you."

I followed the instructions given, and just reached my appointment within about two minutes of the time for opening the service. Another lesson, thought I. My duty is to watch and observe when any of my fellow travellers go wrong, and to give them warning, sounding out as the young man did to me, "You're on the wrong road!" And then I must point out the right road, describe it and its way-marks, and induce wanderers to take it, and those who are in it to continue therein. "No man was ever yet lost on a straight road," says the eminently gifted John Gough. And surely the road to heaven is as straight as a man can go. He has but to walk along the line of moral and religious precepts, in the track of the "scarlet thread," just by "the bush" which burneth with fire and yet is unconsumed, keeping the cross and the celestial city ever in view, and he shall find the New Jerusalem, and enter in and dwell there for ever and ever.

As I approached Gotham, I found my kind host looking out for me at the end of the path by which I entered the road. When last I was here, his wife lay upon the bed of death. She came not down again from the room in which I then talked and prayed with her. The Lord took her, leaving her husband and children to mourn over their bereavement. The young widow, his daughter-in-law, who had returned with her two children in sorrow from America, seemed as though sent by an infinitely wise and unerring Providence, to do the duties of a matron in the family of her deceased husband's father, where she is not only of such timely service, and thus filling a post of usefulness, but also more happy, in all probability, than she could have been, under existing circumstances, in any other spot or position upon earth. Truly may the children of Adam say unto the Lord,

"Thy providence is kind and large."

For how often, yea, how commonly is it

seen that circumstances and events are made to fit into each other, and work together for the amelioration of sorrows that are inevitable, and which, but for such alleviations would be often unendurable. Sin hath worked woe, as its necessary consequence; but grace hath wrought mercy and mitigated the woe in ways innumerable. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The lessons for the day are, generally speaking, a judicious selection of scripture reading for the Christian pulpit. Some subject adapted for "godly edifying," and almost always "in season," may almost always be selected from one of the two, for a morning's discourse. In these days of revived and overstrained ritualism, and of a far too common formalism, in which all churches betray a sad tendency to rest, and when refinement and art are eating out the life of religion, and the children of the church are degenerating into a feeble, sickly, rickety race, ill adapted to carry on the great work of saving the souls of men, and fighting the battles of the Redeemer against the destroyer,—it was felt that the Old Testament lesson supplied a suitable topic of discourse in the old and inflexibly faithful prophet's words of appeal to the degenerate and apostate Israelites, "*And the God that answereth by fire, let him be God.*"—1 Kings xviii. 24. The Lord answered for himself in a reviving influence upon the hearts of the people.

In the afternoon the preacher went to the chapel and addressed the children of the Sunday School who are taught in it. Their number is smaller than it formerly was, many having been drawn into the National School erected within a few years past, and required by the clergyman and patron to attend on a Sunday, and to go to church. Every child attending the National School, as he receives a cheap and good education on week days, under church auspices, is required to attend the church services on a Sunday, a principle that no one can reasonably censure. Let the children get all the good they can in that way from the establishment; they are still open to the converting grace of God; and if the established religion fails to bring that indispensable event about, there will still be room for Methodism to act upon their heads; and if converted to God by its instrumentality, they will then say, "This people shall be my people, and their God my God."

After dismissing the school, the preacher went to see a poor afflicted young woman who once lived for a few months in his family as a domestic servant. Her father is a Wesleyan, and occupies a place in the slingers' gallery as one

of the leaders of the musical part of public devotion. Some affection came upon her that gradually deprived her of the use of her limbs, drawing her fingers together so as to disable her from handling anything, and giving her an attenuated and withered appearance. Her appetite is good, and her countenance looks well, but she cannot walk about, except it be just to totter over the house floor; and in this state she has now been for some years. The clergyman and his lady, notwithstanding the connection of the family with the Wesleyan Society of the village, have shown her great kindness, and interested themselves in her behalf. They brought her case under the notice of the principal proprietor of the neighbourhood, the Right Hon. Earl Howe, who sent her a very excellent and comfortable easy chair, which affords the poor invalid very great relief. A few minutes' conversation, closed with prayer, yielded solace and soothing to her mind and heart. What a mercy to me that her lot is not mine! And yet, what a mercy it may be to her that her lot is what it is! God alone knows the evils that are parried off, and the good that is accomplished by this affliction. And it remains for ever true that "He hath done all things well." A veil of mystery hangs before his ways, which we cannot penetrate; but his voice is uttered, and may be heard issuing from "the secret place"—"Be still, and know that I am God!"

Scenes of bereavement and affliction prepared the mind for the subject of the evening's discourse:—"And so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 17, 18. And God comforted the hearts of his people, his Holy Spirit opening and irradiating the revelations of his love, so that faith saw the descending Saviour, and the myriads of ascending saints, and heard "the voice of the archangel and the trump of God." It was a solemn, refreshing, and rejoicing season, that will not soon be forgot. Saints saw their high and holy immunities, and sinners felt the vastness of their loss, and were touched with a sense of their own wickedness and folly. The fruit of this day's sowing shall be seen in eternity. May the Lord water the seed, and bring forth a precious harvest, to the praise and glory of his most blessed name! Amen.

The main labour of the day was now done; but there remained a lovely walk of seven miles, back to "home sweet home!"—not, however, on a dark, wet cold, dreary night, as is sometimes the case in winter; but on a sweet, cool, cheerful summer's evening, when twilight quits not our northern hemisphere during the whole period of Sol's absence.

Invigorated by a refreshing meal of warm milk and bread, chosen for its excellent nutritious properties, the return walk is commenced. No human being is seen for three miles, after parting with the kind host, who goes "a little way a-gaitards wi' th' preacher." A cow peeps over a hedge here, and a horse there, and yonder runs brisk pusay timidly along the road, then crosses it, and darts through the open track-way into the field, and so gets out of view. Nature is hushed, and scarcely a sound is heard except the "creek-creek, creek-creek, creek-creek," in perpetual iteration, of the bird vulgarly known in this part of the country as the corn-creek. Such a walk is favourable to reflection and meditation, affording a degree of soothing pleasure that goes far to make one disregard the physical pain of a smart pedestrian exercise following the ministerial toil of the day.

I had got but a little way beyond Clifton Green, when, to my surprise and gratification, I again fell in with the good old man, Carlisle. He had been to Wilford to hear preaching, and had been supplied with tea at Wilford House. He had remained to attend evening service, in which he had been taken poorly, so as to be obliged to withdraw. A bed had been kindly offered him by "the elect lady" of the great house, but he preferred getting back to his own humble home. He had heard a zealous farmer from Sussex, or some other southern county, who, though holding the decrees, is constrained by "the love of Christ" to seek the wandering souls of men, to warn them of "the wrath to come," and to tell them of the Saviour's grace, and who had given up his farm to his son, and is devoting the residue of life to the work of a travelling evangelist, similar in spirit to our own William Dawson, of blessed memory,—only not having either such eminent gifts or so wide a sphere as he. It is matter for joy and rejoicing that God is raising up men in different communions to give themselves to ministerial work without having been trained for it as a profession. They are what no training can make them—"fervent in the Spirit;" and are enabled, some of them at least, "mightily to convince" many of their need of a Saviour, and to lead them to him. May the Lord multiply their number in every church!

Having taken a warm and hearty leave of the Clifton pilgrim, I prosecuted my walk still alone, until I reached the ferry, where I found persons who had been spending the afternoon of the Lord's day in dissipation, mis-called *pleasure*. Frivolous and frothy in their spirit and speech, I was glad, in my exhausted state, to make my escape from them, and to press

forward to the town, where, in my own peaceable dwelling, body and mind found sweet repose. Many imperfections had marked the labours of the day, of which I was painfully conscious; many more there may have been unapparent to my own mind.

If good was done, the Lord did it, notwithstanding the infirmities of the instrument.

To Him be glory alone and for ever, through Jesus Christ, our only Lord and Saviour. Amen.

Science and Literature.

Astronomy.

NOTICES FOR OCTOBER, 1854.

BY G. C.

"Where are the stars?.....
They are not gone. In the far blue skies
Their silent ranks they keep;
Unseen by our sun-dazzled eyes,
They wait till the breath of the night-wind sighs,
Then come and watch our sleep.
"Thus oft it is,—the lights, that cheer
The night of our distress,
When brighter, gladder hours appear,
Forgotten with our grief and fear,
Wake not our thankfulness.
"Yet still, unmindful though we be,
Those lamps of love remain;
And when life's shadows close, and we
Look up some ray of hope to see,
Shall glad our hearts again."

WHEN we are well and prosperous, it is day with us; a season of sickness and adversity is our night. As in the dark, the faintest gleam of light becomes perceptible to our vision, and the multitude of the starry host display their wonderful order, harmony, and beauty, while the advent of the solar glory, streaming over all the heavens, renders undistinguishable the lesser fires of the stellar orbs, hiding them in light excessive; so do we become sensibly alive, in the nighttime of affliction and bereavement, to the value of those small mercies and kindnesses which God and good people are ever strewing in our path, and which, in the day of health and competency, are too often overlooked and forgotten, or are regarded with an indifference and a want of appreciation that are greatly destructive of the spirit of thankful gratitude which ought to pervade our souls in every condition of life. Those also, it may be assumed, who least regard the phenomena of night, who live and walk the starlit earth, unmindful of the ever-changing glories of the beautiful canopy that God has spread over us, will be found to be the most regardless of the transcendent value of the blessings which daylight and solar warmth confer, and little accustomed to think of them with any feeling akin to gratitude or adoration towards their Divine Author. The habitual forgetfulness and neglect of small mercies and blessings is dangerous, for we know

not how soon it may be followed by an atheistical denial of the active superintendence of an ever-watchful and indulgent Providence in the affairs of men. "All the works of God are pure" and glorious; and in the sight of the Christian philosopher, the minutest star that can be distinguished by the naked eye is as important in the economy of the universe, possesses interests as overwhelming, and exercises influences as beneficent and extensive as the refulgent globe which fills our planet with radiance, and clothes its sides with verdure, life, and loveliness.

The *Sun* rises on the 1st at London and Greenwich, at one minute past six, on the 15th at twenty-five minutes and on the 31st at fifty-three minutes past six; and sets on the 1st at twenty minutes before six, on the 15th at six minutes past five, and on the 31st at thirty-four minutes past four. The day is shorter at the end of the month by one hour and fifty-six minutes than at the beginning; and the altitude of the sun at noon is also lessened about eleven degrees during the month. On the 15th the distance of the sun from the earth will be 810,400 miles less than on the 15th of September. The sun passes out of the sign *Libra* into *Scorpio* on the 23rd.

The *Moon* is full on the 6th and new on the 21st. She rises on the 1st at seventeen minutes after four in the afternoon, and sets a little before midnight. On the 6th her orb, little less than full, rises soon after six in the evening, and shines until half-past eight the following morning. On the 15th she does not rise until near midnight; on the 22nd her beautiful crescent will appear in the west for a very brief space after sundown; will delight the eye for a longer period on the evening of the following day; and on the 29th she will set at twenty-five minutes past eleven.

Mercury will not be in a position to be advantageously observed throughout the entire month. He sets at times varying from nineteen to thirty-seven minutes after the sun; and is near to the crescent of the new moon on the 23rd, when he sets at about thirty-three minutes after the sun.

Mars may only be seen for a brief space after sunset, in the south-west by west part of the heavens. He sets at four minutes past seven on the 1st and at nine minutes past six on the 31st.

Jupiter passes the meridian (is due south) soon after sunset during the whole month, so that fully one half his course across the southern sky is open to observation. His altitude when on the meridian is still low, remaining at about sixteen degrees, and his disc consequently appears larger than when he enters the constellations north of the equator. The present month he commences his apparent progress in that direction.

Saturn continues in Taurus, rises on the 1st at seventeen minutes past eight, on the 15th at twenty-two minutes past seven, and on the 31st at sixteen minutes after six, in the north-east by east, and may be observed through the greatest portion of the night.

Uranus rises on the 1st, at forty-three minutes past six in the evening and on the last day a few minutes only after sunset. He continues in Aries, and is well situated for observation.

Natural History.

NOTICES FOR OCTOBER, 1854.

"Like leaves on trees the race of man is found,—
Now green in youth, now withering on the
ground;
Another race the following spring supplies,
They fall successive, and successive rise:
So generations in their course decay,
So flourish these when those have passed
away."

Few plants flower in October, but this is somewhat compensated in the general appearance of our gardens and hedges by the ornamental character of various fruits and seeds. The white beam tree, and other plants of the same genus, display in rich profusion their scarlet berries; and the mountain ash also is now

Deck'd with autumnal berries that outshine
Spring's richest blossoms.

On the hills and moors, various kinds of juniper, bilberries, whortleberries, crowberries, and other low-growing plants are in full fruit; while in the forests, the richest autumnal tints prevail; the pale orange of the lime, and the many shaded reds of the wild cherry, crab, dogwood, guelder rose, and five-leaved ivy contrasting delightfully with the various hues of browns of the elm, horse chestnut, beech, and oak, and the "scarlet honours" of the capricious sycamore. But the trees are fast losing their annual dress; some of them, such as the *diospyros lotus*, being stripped of their entire foliage in a single

night by the first sharp frost of the season. As the flowers die, however, and the deciduous trees become bare, the evergreens come out with brighter and greener looks, giving a summer-like appearance to many parts of the shrubberies and plantations of this country.

Numerous kinds of fungi appear in October; several of the lichens, and some of the most curious of the mosses are very beautiful at this season. A very pretty specimen of the latter is the ostrich-plume moss, which fruits in October, and is found in Scotland and the north of England. Sometimes it is confounded with the crested-feather moss, a species common in rocky places in the chalky and limestone districts of our island.

Most of the migratory birds that winter in this country appear in October; amongst others the redwing and fieldfare* come in large flocks, remaining until April; and the wheatear and ring ouzel generally leave us for milder climes.

"The golden woodpecker laughs loud no more;
The pye no longer prates; no longer scolds
The saucy jay. Who sees the goldfinch now
The feather'd groundsel pluck, or hears him sing
In bower of apple blossom perch'd? Who sees
The chimney-haunting swallow skim the pool,
And quaintly dip; or hears his early song
Twitter to dawning day? All, all are hushed."
HURDIS.

"The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming" (Jeremiah).

The crane-fly, or daddy longlegs, and the common bluebottle, or blow-fly, are most abundant this month. The latter produces its young alive, and they begin to eat as soon as they are born. A single blow-fly has been known to produce twenty thousand living maggots; and each of them continues eating so voraciously, that in twenty-four hours it has increased its own weight above two hundred times; one kind of small two-winged fly lays its eggs on the leaf of the sow-thistle, and the maggots live entirely upon the cellular tissue of the leaf, without touching the outer skin, either on the upper or under side. These generally commit their ravages in the maggot state, early in October, and appear in their fly state towards the end of the month.

Several varieties of molluscous animals will be found in shallow water, in brooks and ditches: such as the horny-coil shell (*Planorbis cornuus*), without either spine or column; the amber snail, with its

* The fieldfare is a kind of thrush, but, instead of singing melodiously, like the common thrush, it only utters a loud chattering noise. It has never been known to breed in this country, notwithstanding the immense quantities that are seen here. It is a very shy bird, and will not live in a cage. The redwing is also a kind of thrush, of very similar habits.

beautiful transparent shell, of a light amber colour; the puddle-mud shell, much like the amber snail, but less transparent; and the stream-bubble shell, differing from the others by having the aperture on the right hand. All the snails found in ponds have a singular manner of crawling under the surface of the water, with their shells downwards, and also let themselves down in the water with a thread, in the same manner as caterpillars are seen to do in the air. The common circle shell is found abundantly near hedges and in other sheltered places. The crystalline marsh snail frequents marshy places, or ditches, at this season; its shell is olive green, with five whorls, the lower ones being very distinctly marked and very much inflated; it bears some resemblance to the apple shells found in collections which are brought from Egypt. Their shells are abundant in the Thames, in the Colne at Uxbridge, and in the rivers of Cambridgeshire, Oxfordshire, Essex, and Suffolk; but they are never found in the north of England, or near the sea. The shell of the river-limpet is almost transparent, with a blue tinge inside and a pointed top; and, with their occupants to steer them, are some-

times seen swimming in the water, just below the surface, with the shell downwards, like the pond-snail. X.

Snakes and vipers, and also the tortoises, bury themselves in beds of leaves, or holes in the ground; and spiders weave their webs in every hedge and tree.

Immense shoals of herrings visit our coasts. Salmon ascend fresh water rivers as far as possible for the purpose of spawning. They have been found in the Derwent, in Derbyshire, as far as Belper, which, according to the course of the river, is 120 miles from the sea. In their journey no obstacle can interrupt their progress,—they mount the weirs, falls, or whatever obstructs their passage, frequently leaping out of the water to a considerable height.

The moisture of the atmosphere is greatly increased, and evaporation diminished. The mists which form on the low-lands on a fine evening, appearing like broad sheets of water, covering every object but the tops of trees, and which are gradually drawn up the hills in the morning, are amongst the most beautiful and interesting sights of the whole year. S. H.

Temperance.

THE CONTRAST.—A TRUE SKETCH.

(From the *Temperance Gazette*.)

Two testotallers, brothers, young, and equally capable of enduring fatigue; both rising in the profession they had chosen; and from the high character they had acquired since they signed the pledge, they were considered eligible to the command of two merchant ships. At this period we see them equal, as regards station, and the confidence reposed in them by the owners of the vessels they commanded. But too soon did a change take place, for one was induced to break his pledge. On his return home, the proud distinction his sobriety had attained for him, too soon drunkenness deprived him of; and he too late discovered that, though the necessities of life were still within his reach, both himself and family were deprived of many of its comforts. To avoid the recollection of what he then was, and might have been, he had recourse to brandy. True, he commenced with little; but what will not habit effect? At length, to replenish the bottle, other means being exhausted, he had recourse to his household furniture, and in a short time he was left without a single article. It was now that

the entreaties and remonstrances of his wife, heard by him at one time with affectionate regard, were answered by curses and blows. But why follow his rapidly downward career? Unfitted for even the lowest command, distrusted and neglected by his superiors, and contemned by the respectable part of his former friends, he sank lower and lower in the scale of society. Home he no longer possessed, and his brief career of dissipation was brought to a close by the deprivation of his reason. His wife, from whom (after all was sold) he had parted, became aware of his existence as the inmate of a hospital! Rendered desolate as she had been by his depravity, she wept bitterly over his follies, and earnestly supplicated pardon from the Almighty for one, whose only fault, she said, arose from not having sufficient moral courage to refrain from partaking of the *first glass*, when offered to him by those who ridiculed his testotal principles, and who afterwards were the first to treat with contempt the fallen victim of their pernicious counsels. While he remained a testotaller, he possessed character and station, with health and a home; but these he resigned for the intoxicating cup.

After his decease, his impoverished wife was received at the house of his brother, as the guardian of his children: and in this situation, which she filled in the most exemplary manner, she could not help but CONTRAST her new occupation with what it would have been, had her husband never tasted strong drink;—for how forcibly must each return of her brother recall to her the thought of what she might have been, and how must she then have felt the full extent of her loss, by the deviation of her husband from the pledge he had taken! He might have returned to his home, equally happy and respected; for although the brother, whose house she then superintended, had, at an earlier period, not only been given to drink, but was, as he stated to the writer of this article, a confirmed drunkard; yet having witnessed the total wreck of a vessel, caused by the captain being in a state of intoxication when his services were required, he resolved, should his life be spared, to become a teetotaler. This promise he fulfilled; and having, by sobriety and strict attention, attained the command of a ship, was determined to carry out his plan of total abstinence on board, and he therefore induced those under his orders to sign the pledge. By this simple method, he not only secured their prompt and willing obedience to his commands, but had the onerous duties of his station performed in a manner satisfactorily to himself and to the owners of the ship. Happy in himself, his children, and his friends, he had also the additional pleasure of assisting the widow of his departed brother, and of smoothing her path through life. On his return, after each voyage, he would bring some little addition to his household goods, and presents for his little children, who would strive who should be the first to receive the father's welcome kiss. The aunt, in deep mourning, in whose countenance was depicted sorrow, would hold the youngest child towards its father, and while she did so, she saw and felt how different her situation was then, from what it might have been, had her husband but remained as firm to his pledge as had the father of the children then under her care.

CONVICTIONS STIFLED.

AT a public religious service in R—, P—, on a Sabbath evening in 1839, a gentleman was present who had not been in the house of God for years. He was a man of wealth, of a proud independent spirit, notoriously opposed to religion and to ministers of the gospel.

He was not observed by the speaker, but some remarks made on the violation

of the Sabbath set one of his sins before him, and he went home in a state of high excitement, saying to his daughter, "The preacher was very hard on the Sabbath-breaker this evening,"—and again, "I don't know but he spoke the truth." On reaching home, he began to walk the room and to speak violently against the sermon, and it was eleven o'clock before he ceased and retired to rest.

In the morning he again complained of the sermon, and walked the room in great mental agitation. At breakfast he said he was sick; that he had lost his appetite, and must have a physician. As the physician was not a Christian, the daughter, a young lady of devoted piety, dreaded his influence on her father's mind; but as she could not dissuade him from his purpose, she went herself to the physician, told him she thought her father was not sick, but was distressed in view of his sins, and in the fulness of her agonised heart, begged to remind him of the responsibility of any influence he might exert in what she thought so critical a moment in her father's history.

The physician came. After an examination of his patient, he said there were no symptoms of disease, and he knew not what to prescribe.

"What shall I do, then," said the gentleman, "for I cannot live in such distress?"

"Were I in your case," said the physician, "I would send for Mr. —," the preacher on the evening previous.

"What!" he replied, surprised and excited: "Doctor, I thought you were not one of these praying people."

"I am not one of them, but I have known something about conviction within a few months; and the truth is, Mr. C—, you are under conviction for your sins." Having said this, he rose, and immediately left him.

The gentleman was almost overwhelmed. His physician, in whom he had the most implicit confidence, was "of no value" in the present crisis. Every resource had now failed. The hour was one of untold agony. It was a mighty conflict with pride. He could endure it no longer. He called his daughter, and requested her to "send for the minister."

In a few moments I entered his room. He was lying on his bed. When he saw me, he said, "I am not sick, sir. I know not what is the matter. I have called a physician, but he says I have no disease. I have no appetite for food. I have sent for you, but I hardly know what to say to you."

I inquired if he had any bodily pain—in his head, or side, or breast.

"No, I have not."

"Have you ever been subject to such feelings or attacks?"

"No sir; I have never been in such a state before."

"Your state, Mr. C——, I think is not peculiar to yourself; others have been affected in the same manner."

"How is that, sir? Did you ever see a man in such a state? What do you think is the matter with me?"

"My opinion is, Mr. C——, that the Spirit of God is striving with you, and is causing you to feel that you are a sinner."

"O no, it cannot be so; it is nothing of that kind."

"If you will give your attention a few moments, I will attempt briefly to describe some of the views and feelings of a man when awakened by the Spirit of God, and then you may judge whether you are in that state."

He listened for a while with intense interest, but suddenly interrupted me by saying, "O, that is not my case. I am not a sinner. What have I done?"

"You must surely know, Mr. C——, that you are a sinner; for all are sinners; and if you will suffer me to proceed, I may help you to see that you are an awakened sinner."

"Oh! I don't wish to hear any more: It distresses me to hear you. Do let me alone."

His daughter, who, with a tearful eye, had silently heard every word, now said, very affectionately, "Father, you are willing, I suppose, that Mr. —— should pray with you before he leaves us?"

"O no, I don't wish to hear prayer. Do leave me, Mr. ——; I wish to be alone. This distress, I hope, will soon pass away, and I shall then feel better."

The agonised daughter now burst into tears. I rose to take my departure; but at this solemn and critical moment I could not refrain from dropping on his ear, in Christian kindness, a word of caution.

"I cannot retire, Mr. C——, without saying that I believe you are now an awakened sinner. The Spirit of God is striving with you, and you are resisting that Spirit. Should you now grieve him away, you have reason to fear he will not return to you again. If you do not now repent of your sins, and believe in the Lord Jesus Christ, you will probably yet be a hardened sinner. Your 'last state' will be 'worse than the first;' and the fearful probability is, that you will be taken from the world without any warning of your end. These words are not uttered merely to excite alarm, but as the honest convictions of my own mind in view of your present state. Time will show whether they are true or false. Be entreated, then, Mr. C——, to commit your-

self to Christ, and seek after peace with him without delay. I say this in view of our expected meeting at the judgment-seat of Christ. May God have mercy upon your soul!"

Soon after I left him, he was in an agony of feeling. He called his daughter, and asked if she would pray for him. They bowed together, while that daughter, whose prayers and religion had often been the subject of his ridicule and opposition, called upon the Lord for his salvation.

The tidings soon spread over the town that Mr. C—— had sent for the minister to visit him. Nothing could have been more unexpected and surprising.

Early the next morning, a party of his old companions called upon him. They were men of wealth and influence, and brought a carriage in which they said he must ride. At first he declined; but at length their importunity prevailed.

He entered the carriage, while the tears and prayers of his daughter besought him to remain at home. His cruel friends took him away, and did not return until ten o'clock that evening, when—awful to utter—they brought him home in a state of intoxication.

When he awoke from his protracted slumbers in the morning, he was again in great agony. He had never before been intoxicated, and the recollection of this disgraceful sin enhanced his distress. But while his soul was thus keenly smarting under the lash of bitter remorse, his companions again presented themselves, requesting him to ride; and immediately on entering the house, began to laugh at him for turning Christian.

Their ridicule had more influence than the authority of God and his own danger of eternal destruction. Like so many demons, they beset him and persuaded him to ride on the second, and again on the third day, and each night brought him home intoxicated.

After this he did not require the guardianship of his wicked friends to secure him in a course of sin. Their wit and opposition, aided by the palsy influence of the intoxicating draught, seemed to have seared his conscience, and to have swept away all conviction of his sin and danger.

For months after this, I saw him daily in the streets, but had no opportunity of personal conversation with him. He never again visited the house of God. He was known to be a bold blasphemer. He spoke publicly, and with much apparent enmity, against ministers of the gospel and professors of religion.

About nine months after my introduction to him, I received a letter from a lawyer residing in R——, stating that early one morning Mr. C—— had ordered

his carriage that he might ride to P——. The driver not being ready as soon as he expected, he went to hasten him. Returning towards his house, he beckoned to his brother, who was standing in the door, to come to him, and immediately

fell upon the earth. His body was taken up, but the spirit had departed for ever.

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—*From the Christian Treasury.*

Miscellaneous.

THE DISAPPOINTMENT.—NO WEATHER SENT IN VAIN.

"If we have no rain in less than eight-and-forty hours," exclaimed Mr. Dobson, the proprietor of a small farm in one of the Eastern counties, "there will not be a turnip to be seen. Twice did I sow this field with the best seed I could get, and if I had sown it a third time, it would have been to no better purpose, unless we have a change of weather directly." He said the same words the next morning, and that, too, in a tone of increased vexation. He viewed the clouds, consulted his "glass," which was never known to err; it stood at *fair*—the point it had maintained for several days; and when he gently tapped it with his knuckles, the index refused to move, or, if there was any variation, it inclined towards a higher point.

He watched anxiously whether the swallows flew near the ground, or otherwise; inquired whether the dew rose heavily on the previous evening; what appearance the moon presented at the change, whether she lay back or not—the certain indication of rain, in his opinion; but in vain; disappointment followed equally his own observations, and the replies of others. He did not, indeed, openly give vent to his dissatisfaction, or express the almost reproachful thought that lurked in his heart; but any one at all acquainted with him would have been at no loss to account for the unusual ill-humour he displayed, and to attribute his irritation to the idea of the total failure of his crop of turnips.

In this unenviable state of mind, as he was riding home in the evening, he overtook a person who occupied a farm adjoining his own, an honest and industrious man, with a large young family entirely dependent upon him, and who was not, like himself, in easy circumstances. He had never been "well to do," and had often been unfortunate when others had been successful. The usual expression of his countenance was careworn and dejected. This evening it was the very reverse. His manner, too, was entirely different. He was animated and cheerful,

and, instead of the mere "good night," or "good morning," interchanged between them, Marsh—for that was his name—seemed even inclined to enter into conversation.

"Bad weather this for us farmers," observed Mr. Dobson, again casting his eyes anxiously round the horizon. "There is no more appearance of rain this evening than there was ten days ago. I shall not have a dozen turnips in my ten acres. I was in hopes we should have had a soaking rain both yesterday and to-day, but it has all passed off."

"Heaven be praised that we had not!" fervently ejaculated Marsh. "I should have been ruined if we had had the soaking rain you speak of."

"How so?" inquired Dobson. "Oh, by the bye, I saw you busy with your mustard seed; so I did."

"Yes," returned Marsh, "it was a great venture. All things lately have gone very hard with me. I lost both lambs and ewes in the spring; and my rent—" He sighed, shook his head, then cheerfully continued. "I had been strongly advised to sow that field near yours with mustard. I yielded, because I valued the opinion of him that gave it; but I did so with a trembling heart, for you know what a precarious crop it is. The seed came up beautifully. There never was a better promise. It was getting ripe, but I really had not the courage to cut it. 'Come, come,' said Clarke, 'we must not dally any longer in this way. Never be afraid. You shall see me and my whole party the day after to-morrow—men, women, and children, tarpauling and all.' If I had chosen the weather to suit me, it could not have been more favourable. Not a drop of rain, as you know, has fallen upon it. It has been cut, threshed, and safely lodged, all in a few hours, in the finest condition. The price is high, the quality is excellent, and I shall now overcome all my difficulties. O Mr. Dobson, if rain had come and spoilt that crop, my children would have been without a home, and my wife and I beggars."

Dobson was a kind-hearted man, and a

sensible one, too. He was thoughtful for a few instants, and then, every feature lighting up with a genuine expression of pleasure, he exclaimed, "I am glad to hear it, Mary; right glad to hear that you are straight again. Now I'll own the truth. I grumbled at this fine weather, and was so cross yesterday, I could have quarrelled with a straw for lying in my way, fancying myself a better judge of what weather was proper for us than He who sends it. And now, what is the consequence? That which has only injured me partially, has been of the utmost importance to you. Yes, yes, it is wisest, and safest, too, to let God govern his own world as he sees fit; for, come what weather it may, it must needs suit some, and sure enough no one is forgotten or overlooked in the right time, and when his turn comes round."

LYING IN BED WITH THE HEAD HIGH.

It is often a question amongst people who are unacquainted with the anatomy and physiology of man, whether lying with the head exalted or even with the body, was the most wholesome. Most consulting their own ease on this point, argue in favour of that which they prefer. Now, although many delight in bolstering up their heads at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels through which the blood passes from the heart to the head, are always lessened in the cavities when the head is resting in bed higher than the body, therefore in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus to avoid danger.—*Medical Journal*.

REV. J. A. JAMES ON PRACTICAL RELIGION.

It appears to me, that many persons are far too limited in their ideas of the nature, design, and extent of practical religion. An individual, upon being reproached for some dishonourable transaction in business, as inconsistent with religion, replied: "What has religion to do with business?" The answer demonstrated either his ignorance or his wickedness, or both. But, if we may judge from their conduct, this is the sentiment of many professors, although, perhaps, they would not avow it. Are they not acting as if religion had nothing to do either with business, with temper, or with our domestic and social relations? As if it were a mere matter of opinion, devotion, or ceremony; a thing of the cloister, the closet, or the sanctuary, which is to be confined to its own retreats, and never to be

allowed to approach the scenes of worldly business and secular pursuits: a rule to direct us how to behave ourselves in the house of God, and which having done this, has accomplished its object. But can anything be more inaccurate? Religion is a permanent, all-pervading, unchanging principle, possessing a kind of universality of nature. It must go with us into all places; it must regulate our conduct, not only towards the church, but to the world; it must operate upon us and influence us, not only on Sabbath, sacramental, and fast days, but at all times; and must dictate not only how we pray and read the Bible, and keep holy the Lord's-day, but how we buy and sell, and get gain. Religion has no exclusive time, or place, or sphere of its own, but is a matter of all times, places, and scenes. Though heavenly in her origin, her nature, and her destiny, she is not so purely ethereal as to turn away from the scenes of this low diurnal sphere, as beneath her notice, and unworthy of her control. "Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words."—Prov. i. 20.

A man can as truly, though not as publicly, show his regard to principle and conscience in the least transaction of a secular nature, as at the martyr's stake. The various claims of society afford us a correct test of moral feeling, as the claims of the church of God. One matter which religion claims to regulate, but from which it is excluded by many persons, is our temper. If any one should be disposed to ask, "What has religion to do with temper?" I will answer this question by referring him to the 13th chapter of the 1st Epistles to the Corinthians. Nothing is religion in the absence of love; the very essence of religion is love to God for his own sake, and love to man for God's sake. Oh! how much dishonour is done to religion by the bad temper of its professors; by the petulance and peevishness of one, the passion of a second, the sullenness of a third, the obstinacy of a fourth, and the cherished resentment of a fifth. It is astonishing how any who habitually indulge in such dispositions, can imagine they are the children of the God of love, the followers of Him whose designation is the "Lamb," and the temples of that divine Spirit whose symbol is a "Dove." I am aware there is something physical in the cause of bad tempers, but they are still subject to moral control. The mischief and the blame lie in supposing, that as bad tempers are inherent in us, their indulgence is inevitable, and therefore inexcusable.

If this be correct, all sin is inevitable and excusable, for it is all inherent. If then you would prove your regeneration; if you would promote the mortification of sin; if you would not have darkness of mind and distress of conscience; if you would not grieve your fellow Christians, and disturb the peace of those around you, subdue and regulate your temper. But it is not merely the excess of passion which is discreditable, but the touchiness, the moodiness which many display, the sensitiveness and susceptibility to offence; in short, the being easily offended, which so many exhibit without any effort to resist it. Your profession requires, my dear friends, a constant resistance of such dispositions. Your piety and principle should be ever

at hand for this purpose, with all their mighty motives, to suppress every unhalloved emotion. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye," &c.—Col. iii. 12, 13. How tender the language, how touching the motives, how forcible the obligations! Abjure, then, the idea that religion has nothing to do with temper; adopt the sentiment that your temper must be governed by your religion; and by importunate prayer, constant watchfulness, and laborious efforts, seek after the meekness of Christ.

Notes on Public Affairs.

THE CHOLERA.—This terrible scourge is now subsiding in London, after above 8,000 have fallen victims to its virulence. It appears to have reached its highest point of activity in the same week both in this year and in 1849. It is a singular fact that the City has been comparatively free from cholera during its present visitation, while some of the districts immediately contiguous to the most fashionable part of the metropolis have been filled with "lamentation, and mourning, and woe," by its indiscriminating ravages. This is supposed to be a consequence of the increased attention of late years bestowed upon sanitary regulations and improvements. But be this as it may, the fact calls for grateful acknowledgment; for had it been permitted to visit the great centre of trade with a virulence corresponding to that which it showed in other districts, the effect must have been seriously felt in the commercial world at large. "In the midst of wrath" deserved, we thus receive mercies.

THE HARVEST.—But the crowning mercy of the year is the bountiful harvest. The crops are magnificent, better in all respects than they have been for many many years; and, bulk for bulk, the yield is understood to be above the average weight. The whole harvest has been calculated to be so immense, that the benefit to the country will be equal to the distribution of more than seventy millions of pounds sterling. When we consider that in this bounty all classes are inevitably partakers, it shows to what an extent the social welfare of a great nation is dependent upon an overruling Providence.

The happy results of one favourable season are thus vastly greater, even financially, than would attend the discovery of another gold-field, rich as Australia and California combined; and we are permitted peaceably to enjoy them without any of the corresponding misery and social demoralisation that are the consequence of a gold fever. The whole country, we are glad to perceive, is invited by our beloved Queen—with the concurrence of her Cabinet—to unite in thanksgiving to Almighty God for this instance of his "marvellous loving-kindness" on the first day of October; and we do not doubt that the call will be responded to with heartiness and with joyful adoring gratitude, and also with a due sense of our true deserts were the True and Holy One to enter into judgment with us as a people.

THE WAR.—The greatness of the present conflict has been often the subject of remark in the public journals; but it seems as if it were only just becoming apparent to the mind of the nation in all its vastness and magnificence. The immense armament that is just being brought to bear upon the vulnerable positions of Russia in the Euxine,—stretching from Odessa round by the Perecop to the strong fort Sebastopol, and onward encircling the Crimea to the entrance of Azof and Anapa,—has all at once assumed an attitude of power and competency to any great work in that sea that is extremely satisfactory and encouraging to the allied nations, threatening the speedy annihilation of the Russian power on all that line of coast. Simultaneously with the landing of the first complement of troops at

Eupatoria,—a point lying at an angle of forty miles bearing from Sebastopol and Simferopol, the two chief towns of the Crimea,—we received intelligence of a second bombardment of Odessa; an attack upon Anapa, the chief Russian fortress on the confines of the Caucasus; the chase of a powerful Muscovite fleet to the very mouth of the harbour of Sebastopol; and

of a design to take possession of Perekop, the neck of the Crimea, with a view to cut off all communications between it and the sources for its re-inforcement. This is the grandest scheme of operations actually commenced under one military superintendence since the days of the First Napoleon.

X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

We have received £5 from a friend in Sunderland, as a first-fruit offering to the funds of the Association. The donor will not permit us to use his name, and we are precluded from printing his letter by the way in which he has referred to our efforts on behalf of the Association. Gratifying as it may be to ourselves to know that we live in the affections of friends, we cannot become parties to the "sounding forth" of our own praises in the pages of the Magazine.

We may here remark, that those greatly err who suppose, because we can "rebuke sharply" when any determinedly persist in courses calculated to damage the Association, that, therefore we are anxious for our own *personal* vindication. This be far from us. We are not aware that we have ever referred to ourselves in our individual character. Our remarks in our last number were intended as a vindication of others rather than ourselves, and of ourselves only in our official relationship to the Association and its organ. That censure may not fall where it is undeserved, however, we beg to state that the Committee are in no way responsible for our utterances. All the blame that is provoked by any editorial effusion must fall alone on the editor.

VALUE OF THE MAGAZINE.

Leeds, August 23, 1854.

DEAR BROTHER,—I have this day received from a mother in Israel—who has for many years adorned the doctrines of God our Saviour, and now, in the decline of life, enjoys repose and confidence in him—a sovereign as a donation to the Mutual-Aid Association. This is the more valuable, inasmuch as it is an unsolicited freewill offering to our blessed institution.

When her beloved partner (who by the bye gave me half a sovereign last year for the same object) brought it, he informed me that he believed the reading of our magazine, which they take, and of which

they much approve, is one cause of this donation, together with her affection for those who labour in the word and doctrine.

Yours truly,

JOSH. CHEETHAM.

HEREFORD CIRCUIT.

We had our annual Tea Meeting in aid of the Mutual-Aid Association on the 27th of June last, in the vestry of Eignbrook Chapel, kindly lent us by the Independent minister. Our meeting was not quite so numerous as on former occasions, in consequence of the other tea meetings being on the same day; however, our friends rallied round us, and very interesting addresses were delivered by the Rev. W. Aldridge, Countess of Huntingdon's Connexion; J. Nicholls, Independent; and the brethren Evans, Jones, and Hook, and we had a pleasant and profitable evening. We could truly say, "It was good to be there." As evidence of the goodwill that exists towards our Association, we have received the following donations, and more are promised:—

	£	s.	d.
Rev. W. Aldridge	0	2	6
Br. W. Evans	1	0	0
Br. J. Matthews	0	5	0
Br. — Hill	0	5	0
Br. C. Hook	0	10	0
Br. C. Hook, Senr.	0	5	0
Miss Sarah Chance	0	10	0
Profits of the Tea Meeting	2	0	0

£4 17 6

CROMFORD CIRCUIT.

ACCEPTING the kind invitation of our esteemed friend John Smedley, Esq., and his excellent lady, we have been spending a few days of the present month in their hospitable house at Lea-bridge; where, availing ourselves of the hydropathic treatment which they have adopted, and are administering gratuitously to a number of poor persons, we hoped to recruit our almost exhausted strength.

While there it was proposed that we

should hold a tea-meeting on behalf of the Mutual-Aid Association, under a capacious tent on Mr. Smedley's lawn, and the meeting mustered accordingly on Tuesday, August the 29th.

The provisions were generously given by Mrs. Smedley, and the proceeds presented to the funds of the Association. Owing to the shortness of the notice, the meeting was not so large as we could have wished, but a goodly company sat down to tea, and many came in to the after meeting. In the unavoidable absence of Mr. Smedley, the chair was taken by — Whitehouse, Esq., a gentleman connected with the Religious Tract Society, who was visiting at Lea-bridge. Some admirable remarks were made on the social and love-inspiring character of Christianity. Primitive times and operations were also referred to, and the simplicity and earnest devotion of the early Methodists were spoken of as worthy of imitation. As far as the chairman understood the objects of the Association, he commended them to the support of the meeting, only regretting that in connection with any church in the present day there should be any necessity for appeal on behalf of the poor members, who ought, as a matter of course, to be provided for wherever church organisation exists.

We then gave extracts from the last General Report, and the meeting was addressed by an aged brother who had been a partaker of the benefits of the Association, and who expressed his gratitude to God and the friends for their kindness. He related some instances of early trial and privation, of suffering and want, which had been experienced by local preachers of his acquaintance. He had preached thousands of sermons, and travelled tens of thousands of miles, exposed to all sorts of weather, separating himself from his wife and family during the sabbath, and sacrificing their rest as well as his own.

Brother Staniforth (formerly of Melton Mowbray) spoke in a strain of fervid eloquence, setting forth the beauties and advantages of Christian union. Figure after figure followed in rapid succession and rich variety, as illustrations of his subject, all being brought to bear on the Mutual-Aid Association. He referred in glowing terms to the first aggregate meeting, and paid a tribute of praise to those who took part in it. The utmost attention was given to his address, and he sat down amidst loud applause.

The hymn of Christian brotherhood was then sung, and the friendly token given, after which the collection was made.

We had anticipated the presence of — Fielding, Esq., from the neighbourhood of

Sowerby Bridge, but he had been unexpectedly called away. His good lady, however, handed in a *golden* proof of his good wishes in the shape of a sovereign.

We offered a few words in conclusion, and all united in praising God.

This meeting has gained us some new friends, and stirred up some old ones to renewed exertion. The resolution has been formed that its anniversary shall be held regularly. We have had another instance of the munificent liberality of Mr. Smedley. Beside adding something to make up the proceeds of the meeting to £5, he presented us with a cheque for £10, being his third donation, making together £35. We have seldom, if ever, met with more sincere attachment to the unpaid ministry than is manifested by our dear friend. His house is open to receive them, and they find a welcome at his hospitable board. From his stable he supplies them with horses to take their appointments. He takes his place among them as a preacher of the gospel; and beside two capacious tents, which are always to be had in the neighbourhood for any religious or philanthropic meetings, he has built five beautiful places of worship, which he maintains at his own cost. We mention these things with no desire to advertise the goodness of the man,—that were to provoke his censure; but that we may magnify the grace of God that is in him, provoke to emulation those to whom God has given the means, and call forth the prayerful thank-givings, not only of our poor brethren who will share in his bounty, but of those, also, who feel grateful when they see any using God's bestowments for the advancement of his cause, and the glory of his name. The Lord bless him.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO SEPTEMBER 20, 1854:—

Proceeds of Tea and Public Meet-	2.	s.	d.
ing at Hereford,	22;	Rev. W. Aldridge, subscription,	2s. 6d.;
Mr. W. Evans,	21;	Mr. J. Matthews,	5s.;
Mr. Hill,	5s.;	Mr. C. Hook,	10s.;
Mr. C. Hook, senr.,	5s.;	Miss Sarah Chance,	10s.
Mr. Batchelor, H.M., Hind street,	21 1s.;	Mrs. Goodwill,	10s.;
Mr. Knight, H.M., quarterly,	5s. 3d.;	Mr. Harrison,	1s.;
Mr. Plunkett,	2s.		1 18 8
Mr. English, H.M., Deptford,	21 1s.;	Mr. J. Allen, H.C., 2 years subscriptions,	21 1s.;
A Friend,	21		8 2 0
Mr. R. Wright, annual subscriber, Wisbeach			0 5 0
Proceeds of Tea and Public Meeting held at Caldecote, in the Towcester Circuit.	20	0	0

Legacy by the late John Tapp, Esq., of Oakhill, near Bath, £60, Less duty	£5 45	0	0
Mr. Vickery, H.M., Bristol 2nd, don. 5	0	0	0
Mr. J. Goodman, M.D., H.M., Southport	1	1	0
Proceeds of Tea Meeting at Lea Bridge, Cromford Circuit, £5; John Smedley, Esq., H.M., per Mr. William Harris, £10.	15	0	0
P. Whitehead, Esq., H.M., Rawtenstall, near Manchester	5	0	0
Proceeds of Tea and Public Meeting at Wolverton Station, Newport Pagnell Circuit, £4 11s. 6d.; Donation by a Friend, per Mrs. Sewell, £1; Penny-a-week Subscriptions per Mrs. Story, £2 1s. 7d.; ditto per Mrs. Simms, 8s. 7d.; Mrs. Barter, donation per Mrs. Irons, 6s.; Mr. Grimes, towards tea, 5s.; Mr. Tite, towards ditto, 8s.; proceeds of tea per Mrs. Story, 9s.	9	8	8
First fruits by a Friend, per Mr. William Harris	5	0	0

REMITTANCES RECEIVED BY THE TREASURER TO SEPTEMBER 20, 1854:—Swansea, £1 4s. 9d.; Hereford, £6 19s. 6d.; Deptford and Woolwich, £15 8s. 9d.; Settle, £1 16s.; Wisbeach, £1 3s. 6d.; Lynn £2 9s.; Towcester, £20; Hind-st., £6 1s. 6d.; Norwich, £3 1s. 11d.; Patrington, £1 4s. 9d.; Northampton, £4 19s.; Launceston, £1 17s. 9d.; Southport, £2 5s.; Bristol, £5; Tisbury, £1 1s.; Cromford, £15 7s.; Bradford, £5 9s.; Rawtenstall, £5; Devizes, £1 16s. 6d.; Chelsea, £7 18s. 6d.; Wellingboro', £1 19s.; Addingham, £2 2s.; Holmfirth, £1 10s.; Sunderland, £5.

OBITUARY NOTICE.

Died, at Neath Abbey, Swansea Circuit, on Sunday, the 9th July, Mr. Peter Godfrey, aged 87, who for 61 years was a consistent member of the Wesleyan Methodists, and upwards of 53 years a useful and intellectual local preacher. In 1849, a year that will ever be memorable in the history of Methodism, in conse-

quence of the deplorable dissensions which took place in the Connexion, Mr. Godfrey felt it his duty to separate from it, and he joined the Wesleyan Reform movement and was very useful in connection with it, and a staunch advocate of its principles until the day of his death. His affliction was but of short duration—he was really and truly a good man, and the loss occasioned by his death will be felt by many. His wife also died on the following Saturday.

DIED.

August 31, 1854. William England, of Barrowford, in the Burnley Circuit, aged 62. Claim £8. He died happy in God. Had been on the sick fund 12½ weeks.

September 13, 1854. Robert Culley, of Bishop Auckland, Barnard Castle Branch, aged 68. Claim £4. He had been on the fund 166 weeks. His death was very sudden.

September 7, 1854. Robert Tomlina, of Winchcombe, Gloucester Branch, aged 53. Claim £8. He had been on the funds 35 weeks.

September 2, 1854. James Tattam, of Fenny Stratford, in the Newport Pagnell Circuit, aged 45. Claim £8. He died in peace, trusting in the atonement.

September 6, 1854. Phebe Coats, of Brackley, aged 58. Claim £4.

September 2, 1854. Mrs. Webb, of Wilsenhall, in the Walsall Circuit. Claim £4.

THE following additions and corrections for the list of Committee, published in last month's Magazine, have been forwarded by the Secretary:—

- C. Arter, Lower North-street, Knightsbridge.
- Wm. Nelstrop, Cleveland Lodge, Ackworth Moor-top, near Pontefract, Yorkshire.
- Joseph Johnson, Louth, Lincolnshire.
- B. Hardy, Saham, near Watton, Norfolk.
- Joseph Harding, Perry Hill, Sydenham.
- William Sunman, 8, Little Queen-street, Westminster.
- J. Samuel Marsh, Holcot Hall, near Northampton, trustee, should not have appeared among the list of Committee.

LIST OF HONORARY MEMBERS OF THE MUTUAL-AID ASSOCIATION.

Abbott, Eli, Salisbury	Andrew, Joseph, Bakewell	Beswick, George, Derby
Ackworth, Mr., Rochester Circuit	Ashwood, Mrs., Sheffield	Beswick, William, Tarncliffe
Adams, Edward, Burton-on-Trent Circuit	Aubert, Daniel, Guernsey	Bentley, Benj., Huddersfield 1st
A Friend, Bath	Balding, Robert, Jun., Downham	Bentley, James, Derby
A Friend, Bradford Circuit	Baldock, Mr., Wyrall, Notts	Burra, Benjamin, Bakewell
A Friend p. J. Marsden, Doncaster	Basdon, George, Barnstable	Bickers, Mr., Leeds
A Lady, Halifax	Barker, Robert, Sheffield	Biddle, George, Spitalfields
A Lady, Liverpool	Barnard John, Gt. Elsingham, Norfolk	Bird, Walter, Birmingham
Allen, John, Deptford and Woolwich Circuit	Barnicott, John, Bridport (Life Member)	Blenkorn, T., Huddersfield 1st
Almack, William, Jun., Ripon	Barrett, John, Hungerford	Blott, Mr., Wellingborough
A Local Preacher, Aylesbury	Barton, John, Belper	Boden, James, Derby
Argyle, B., Eagle Hall, Lincoln	Bassett, George, Sheffield	Booker, William, Chesterfield
Armstrong, John, North Shields Circuit	Batchelor, Mr., Hinde-street Ct.	Booth, William, Lambeth
Arter, Charles, Chelsea Circuit	Bateman, William, Longton	Bottomley, Moses, Bradford
Arter, Mrs., Chelsea	Baylis, Mr., Preston Circuit	Bott, William, Wrexham
	Beachell, James, Snaith	Boughton, John H., Louth
		Bourne, Joseph, Deasy Pottery, Derby

- Bowman, Mr., Newport, Monmouth
- Bowron, William, Chelsea
- Boyce, John, Downham
- Brankington, Geo., Brackley
- Bridget, Mr., Deptford Circuit
- Brierly, J. Huddersfield 1st
- Briggs, Mr., Greenwich
- Brooke, Mr., Sheffield
- Brooke, Mrs., ditto
- Brookes, G., Huddersfield 2nd
- Brookes, J., Sheffield
- Brookes, Mr., Edward, ditto
- Brookes, Thomas, Stourport (Life Member)
- Bromley, Mr., Eyam, Bakewell
- Brown, Mrs. J. R., Spitalfields
- Brown, William, Chelsea
- Browne, George, B., Halifax
- Bullisade, Mrs., Chelsea
- Bunney, W., Melton Mowbray
- Bunting, Robert, Eccles, near Manchester
- Burrows, R., Exeter
- Barrows, Samuel, Hen., Sheffield
- Burton, Mr., Deptford Circuit
- Burton, Mrs., Easingwold
- Butterworth, R., Huddersfield
- Bywater, A., Sheffield
- Carbhisley, Joseph, Choadle
- Carpenter, Mr., Bath
- Carter, Mr., Pontefract Circuit
- Carter, Mrs., Buckingham
- Carter, Richard, Buckingham (Trustee)
- Carter, Wm. B., Nottingham
- Carr, Charles, Leeds
- Carr, Josiah, ditto
- Carr, Mr., Huddersfield
- Carr, Mrs. Charles, Leeds
- Chamberlain, Mrs., Windsor
- Chamberlain, Thomas, Windsor (Honorary Secretary)
- Chambers, George, Sheffield
- Champion, W. J., Queen-street
- Chance, J. R., Hinde-street
- Chance, Mr., Birmingham
- Cheetham, Mr., Oldham
- Chettle, T. W., Nottingham
- Chipchase, Joseph, Spitalfields
- Clarke, Jacob, Weedon
- Clarke, J. H., Nottingham
- Clarke, Mr., Brackley
- Clarke, R., Daventry
- Cleifton, Mr., Oldham
- Clifton, William, Bingham
- Clive, Mr., Birmingham
- Coad, William, Llanccaston
- Cobb, Mr., Sheffield
- Cole, John, Newport, Monmouth
- Cole, Skelton, Sheffield
- Cole, Thomas, ditto
- Collier, H., Newport, Monm.
- Coombes, John, Shaftesbury Ct.
- Coppard, Mrs., Deptford
- Coppard, William, Deptford
- Cordery, Charles, Southwark
- Cordery, Francis, ditto
- Cordery, James, ditto
- Coulson, William, Doncaster
- Cox, John, Bridport
- Creswell, E., Chelsea (Secretary)
- Crosland, Mr., Sheffield
- Crowthey, J., Masbro', Rotherham
- Croydale, John, Pontefract
- Cullwick, W., Wolverhampton
- Cuppels, James, Newcastle-on-Tyne
- Cuthbertson, John, Chelsea
- Cuthbertson, Thomas, ditto
- Cuttell, Robert, Sheffield
- Cutts, W. H., Edinburgh
- Cuttle, W. O., Pontefract
- Cutts, John, Chesterfield
- Darwent, William, Bakewell Circuit
- Davis, D., Merthyr Tydvil
- Davis, Walter, Worcester
- Dimmock, E. B., Wolverhampton
- Dingley, Richard, Launceston
- Dinneloe, Mr., Derby
- Douglas, Mr., Hinde-street
- Drabble, John, Chesterfield
- Drabb, Mr. G., Pontefract Ct.
- Drake, Henry, Woolwich
- Duncan, George, Stourport
- Durley, Mrs., Whitchurch
- Durley, Miss, ditto
- Durley, Richard, Whitchurch
- Eagers, W., Melton Mowbray
- Edwards, Mrs. W., Leeds
- Edwards, Wm., Camden Town
- Edwards, William, Leeds
- Edmeades, Thomas, Chelsea
- Elphic, Mr., Hinde-street
- Emaley, Joseph, Barnsley
- English, I., Deptford
- English, Mrs., Deptford
- England, Thomas, Snaith
- Ennor, Mr., Spitalfields
- Fawcett, Wm., Sharrow House, Sheffield
- Fawley, Joshua, Sheffield
- Fearnside, John, Bradford
- Fielding, James, Sowerby, Bridge street
- Firmelov, Joseph, Wolverhampton
- Firth, James, Lindley
- Fisher, Mr., Deptford Circuit
- Flatman, John, Downham
- Fletcher, F. P., Nusworth, Bury Circuit
- Foster, Cornelius, Louth
- Foster, John, ditto
- Foster, William, Halifax
- Fowler, Ell, Bridport
- Fowler, John, Ipswich
- Fox, George, Shepton Mallet
- Fox, James, Mansfield
- Froggatt, R., Manchester Circuit
- Furness, John, Preston Circuit
- Gahagan, Mr., Hinde-street
- Gamble Charles, Derby
- Gandy, Mrs., Bradford
- Gandy, William, ditto
- George, William, Shrewsbury
- Gillatt, Jos. ph., Louth
- Godwin, Fisher, Sheffield
- Golden, Perrin John, Bristol
- Goodacre, R., Nottingham
- Goodman, John, M. D., Stockport
- Goodwin, Mr., Hineckley Circuit
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THE
LOCAL PREACHERS' MAGAZINE
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CHRISTIAN FAMILY RECORD.

—♦—
NOVEMBER, 1854.
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Essays, Scripture Illustrations, &c.

THE USE AND ABUSE OF THE SACRAMENTS.

WITHIN the "Church of England," as by law established, ere many months have elapsed, will once more be tried the question of what divines call the "real presence" in the Holy Eucharist. Among its ministers there are two men who have stood forth more prominently than all others as champions of this doctrine, and until recently both of these were the holders of great dignities and very considerable emoluments in the Church. One of them, Archdeacon Wilberforce, had published a book on the subject, and stated therein that safety for the Church of England, in the present crisis, consisted only in her adoption of his views. Shortly after the publication of this work proceedings were taken against Mr. Wilberforce, and a correspondence ensued which resulted in the Venerable Archdeacon resigning his preferments in the metropolitan See of York; thus evading the trial of the question which the High Church party have for many years raised, and of which they have pertinaciously assumed the affirmative, namely, that the Articles and Canons of Mother Church permit and sanction their ultra and pro-papistical doctrines and observances. Within the last few weeks the other of these celebrities, no less a person than the Venerable Archdeacon Denison, has been accused by a brother clergyman, the Vicar of South-Brent, of preaching and publishing the same obnoxious doctrines. It is but candid to state that the Archdeacon denies this. Still, so satisfied is the Archbishop of Canterbury that these doctrines are to be found in his published sermons, that he has issued, at the instance of the Rev. Joseph Ditcher, a commission of inquiry, which, if it justify his own conclusions, will place the Rev. Archdeacon before the Court of Arches, and there and then it will be tried whether the doctrine of the real presence is in accordance with the teaching of the Church of England, as established by law. For

the information of our readers we will quote these charges as preferred in the Archbishop's letter of the 5th of September last. It is asserted that Mr. Denison preaches and publishes:—

1st. That the act of consecration causes the bread and wine, though remaining in their natural substances, to have the body and blood of Christ really though spiritually joined to them, so that to receive the one is to receive the other.

2nd. That the wicked and unbelieving eat and drink the body and blood of Christ in the Lord's Supper just as much as the faithful.

Before we proceed to discuss this topic we will refer to another of the high Tractarian doctrines, namely, that of "Baptismal Regeneration," by which is meant that all baptised persons are converted, regenerate in Christ, and, according to a correspondent in the *English Churchman*, "should not be bidden to come to Christ, but to beware lest they fall from him, to abide in him by religious life, good works, and holy communion, to know him in whose bosom they are by baptism."

Now here are two most fatal errors, taught by a large body of men eating the bread and enjoying the emoluments of a professedly Protestant Church, the very existence of which is useless and unnecessary,* unless it be to repudiate and protest against these papistical doctrines.

The distinction between transubstantiation and Mr. Archdeacon Denison's first proposition is such as none but a casuist would adopt; and between the power of the keys as claimed by the Papists, and the doctrine of Baptismal Regeneration as held by some of the clergy of the establishment, there is but the shadow of a difference; and, but for the momentous interests imperilled by the anomalous state of parties within the pale of the English Church, we should be inclined to treat the whole quarrel between the High and Low State churchmen with the silence it deserves. We turn, however, from this unprofitable theme to a considera-

* In making use of this extreme assertion, we refer to the English Establishment as a distinctively *protesting* Church, the high import of the questions at issue requiring this point to be brought out with great prominence. But while it is certainly true that the "very existence" of a "professedly Protestant Church" implies the repudiation of the peculiar tenets and corrupt practices of the Romish communion, it is not asserted that that is the *only* purpose for which a Protestant Church should exist; neither does it follow, if that purpose were put in abeyance altogether, and abandoned as a principle of action, that a Church professedly Protestant would thereby become "useless and unnecessary;" for the high purposes of Christ's evangelic institute may be carried out, and the simple principles he enunciated may be grasped and applied to our perishing fellow-sinners, without so much as taking notice of the existence of organised or unorganised Popery, much less entering into active antagonism with the agents of that arch-heresy. On the contrary, we opine, if to oppose, protest against, and repudiate Popery be the only purpose for which a Protestant Church exists, its existence in a gospel point of view is, in the words here used, both "useless and unnecessary," for that is intrinsically a purpose of *strife*, which in the nature of things must be conducted after a carnal fashion, and so far is not according to the spirit of the gospel of truth. When churches come to exist only for purposes of this description, the grapes of the vine of the earth are indeed becoming "fully ripe" (Rev. xiv. 18, 19), and ready for "the wine-press."

tion of the use and abuse of the two sacraments, so called—"Baptism and the Lord's Supper."

We are happy in the conviction that our readers have no such unscriptural views as are entertained by the Vicar of East-Brent and the High Church party. Without vain boasting, we may say that both we and they have been better instructed in the teaching of Holy Scripture, and have not so learned Christ as to think that it is in the power of any man or set of men to change the bread and wine by consecration, so that it shall possess "spiritually the body and blood of Christ." We hold such teaching to be something more than Christ's gospel, and such as could only have entered the minds of proud and self-sufficient men, who aimed to exalt themselves by adding to the simple functions of the Christian minister the juggling pretensions to supernatural power of the demon-dealing priests of the old pagan idolatry. Again, we hold that the doctrine of Baptismal Regeneration is a living lie, an accumulating contradiction of the plainest evidence and the most incontrovertible facts. Take any parish or township in the United Kingdom,—take East-Brent for instance, or the city of Exeter, the episcopal residence of another great luminary on this vexed question; take Oxford, where the assembled teachers of these obnoxious doctrines congregate from time to time for mutual enlightenment and edification. In any or all of these places, is it consistent with reason or common sense, with scripture or revelation, to believe that all who have passed beneath the magical fingers of the ordained clergy are regenerate, born again of water and of the Spirit, in Christ? What! those drunkards and swearers, whoremongers and adulterers, thieves and vagabonds, impenitent and godless,—are they to be told to "abide in him," to beware lest they fall from him, to hold fast the beginning of their confidence, and be steadfast unto the end? Dreadful, damning delusion! Who, then, are in the gall of bitterness and the bond of iniquity? Who are to be warned to flee from the wrath to come? Who to be told not "to say within themselves, We have Abraham for our father, and Abraham's God for our friend?" Who are of their father the devil, if these baptised heathens are not? We will not tamper with this subject. We say, in all honesty of conviction, as in the fear of God, that the language of St. Paul, applied to the old rite, is ten-fold more applicable to the new. For these, and for all, neither circumcision nor baptism availeth anything, but a new creature.

One great mistake, especially, in the teaching of such men as Denison, Wilberforce, and others of their class, is, that they make no distinction between our corporate and individual relationship to Christ. Nothing is more certain than that God did, of his own peculiar will and pleasure, ordain and choose one community, consisting of twelve tribes of bondmen, who in their corporate capacity, by the initial rite of circumcision, were set apart or consecrated to his service; but, even among these, "all were not Israel who were of Israel." Who could know this

better than the great Apostle to the Gentiles—"a born Israelite, a Hebrew of the Hebrews, as touching the law a Pharisee?" and what does he say when writing to the Romans about this initiatory rite?—"He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." It is evident, then, if we believe in the inspiration of the apostle, that corporate Judaism was a totally distinct thing from that individual consecration of heart and life which God required at every man's hands; nay, the very rite was null and void in every individual case, unless accompanied by personal obedience. "If thou be a breaker of the law thy circumcision is made uncircumcision." On the other hand, the righteousness of the uncircumcised shall be counted for circumcision, because "there is no respect of persons with God." The circumcised and the uncircumcised, whatever they were in their corporate capacity, were, as individuals, equally sinners before God, their ritual difference to the contrary notwithstanding. "Are we," says St. Paul of his Jewish brethren, when discussing this very question of ritual regeneration in reference to the Gentiles, who had never known or experienced it, "are we better than they? no, in no wise; all are under sin!" "By the deeds of the law there shall no flesh be justified in his sight." So much, then, for the old rite, which, though appointed of God and performed by his priests upon the persons of his chosen people, conferred no regenerating advantage on individuals, though they surely needed it.

And now, we ask, where, out of the Church of England prayer-books and Roman Catholic missals, do we find that baptism, any more than circumcision, availeth anything? This rite was revived, or instituted, by John, the forerunner of our Lord. Jesus baptised not, but his disciples, and this, though doubtless performed by the authority and sanction of Christ, was not the baptism of regeneration. In the first chapter of the Acts, St. Luke recounts to Theophilus a conversation which the Saviour held after his resurrection with the apostles, all of whom were baptised, but not regenerated, men. "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me; for John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." Acts i. 4, 5. "Again they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," &c. The whole chapter shows that up to this time, though baptised, the apostles had not received the Holy Ghost. If we turn to the first chapter of the first epistle to the Corinthians, we shall see that, even in the ministrations of the apostles, no such idea is recognised as baptismal regeneration, and that, as held

by the high-church party in this country, it is utterly repudiated by the great apostle to the Gentiles: "I thank God that I baptised none of you but Crispus and Gaius, lest any should say that I baptised in my own name; and I baptised also the household of Stephanus; besides, I know not whether I baptised any other." What, not in all the city of Corinth, where, through his instrumentality, there was a numerous and flourishing church of regenerated men? No! "For Christ," says St. Paul, "sent me not to baptise, but to preach the gospel."

There is only one passage which seems to favour this high-church heresy: it is found in the 19th chapter of the Acts, and relates to this very Corinthian church in which Paul thanks God he did not baptise, because of their wretched contentions on the subject. They at this time, in their early or incipient state, were asked by the apostles "if they had received the Holy Ghost since they believed?" The answer is significant:—"We have not so much as heard whether there be any Holy Ghost." They had only received John's baptism; this, Paul informed them, was merely the baptism of repentance. They were then baptised in the name of Jesus, but they were not even then made recipients of the Holy Spirit, but afterwards: "When Paul had laid his hands upon them the Holy Ghost came on them." It was a separate, distinct act, dependent upon their faith in Christ, and not upon the rite of baptism. We need not multiply proofs to show that any other idea, whether entertained by Jew or Gentile, in the primitive time or at the present day, is an abuse of the ordinance: "With the heart" alone "man believeth unto righteousness." No man ever did, or ever will, regenerate another by baptism. To think otherwise, to preach and to practise it, comes near to blasphemy against the Holy Ghost.

"What advantage then hath the Jew," or the baptised member of the Christian church? "Much every way." To be offered to God the Father, Son, and Spirit, by prayer in baptism, is a great privilege for a child. It is a solemn recognition on the part of the parents that the promise of salvation by Christ, through the Spirit, is the heritage of their child; that he, though by nature a child of wrath, by the redemption which is in Christ, may be made a child of God,—an heir of eternal glory. We have witnessed the ordinance thus performed, have been parties to the reverent offering, and heard from the lips of a beloved and honoured minister of the Lord Jesus the beautiful and touching words,—

"See Israel's gentle Shepherd stand
With all-engaging charms;
Hark! how he calls the tender lambs,
And folds them in his arms."

But did we then believe that our children were regenerate and born anew? Ah! no. They must themselves come to Christ, and become his servants, or this very baptism will become their condemnation; for is it not the proof that they have been offered to God by us?—the pledge that, if they come to him in after-life, he will receive them?—that they were

born surrounded by gospel light, and entitled to gospel privileges?—that God, the triune God, waits to be gracious, and that all he requires is, that

“They be willing to receive
All his goodness waits to give?”

For this, however, appropriating faith is necessary. Without it, baptism is but the outward and visible sign; and, alas! that it should be true, in the very parishes and churches where baptismal regeneration is preached, myriads of proofs are to be found that those upon whom the rite has been exercised, are of their father the devil, for his works they do; they are far from God, destitute of the inward and spiritual grace, and unregenerate in heart and mind, as well as in life and practice; a generation of vipers, who cannot, upon any plea of either justice or mercy, expect, without repentance, to escape the damnation of hell. Thank God! there are others of whom it may be said, as of the Ephesians, “You hath he quickened who were dead in trespasses and sins.” Through baptism? Absurd and blasphemous conclusion! “By grace ye are saved, through faith, not of works, lest any man should boast.”

If our views in respect to the sacrament of baptism are so different from those of the high-church party, much less do they accord on the Eucharist. In the first place, we do not believe in what is called the “*act of consecration*.” We attribute no virtue whatever to the bread being blessed by a “priest of the Church of England,” as Mr. Denison pompously styles himself in his letter to the Archbishop of Canterbury. We do not understand the efficacy that is to be found in the elements, as they are mystically styled in the book of common-prayer, either before or after consecration. Nor did we ever meet with any truly enlightened Christian who did, or who ever pretended to fathom the mystery. We have read much upon this controversy, and are perfectly aware of its difficulty. What the master minds of the great Reformation failed to make plain to each other, and to the world, it is not probable that either Mr. Denison or ourselves will satisfactorily demonstrate. It is evident, however, that the Venerable Archdeacon of Taunton means consubstantiation and something more; and this carries us back to the original ground of the old quarrel between the Lutherans and the Calvinists; the former affirming, that though the elements were not changed by the magical words of the priest, but still remained bread and wine, yet to these were joined the real body and blood of Christ; and thus, like the Papists, they attempted, though in a different sense, to establish the “real presence in the Eucharist.” If the sacrificial body of our Lord, offered up eighteen hundred years ago, be present at every sacrament properly administered, it must possess the attribute of ubiquity. But, say the men of the “Denison” school, this body is spiritually present, and its presence is caused by the “act of consecration.” We really tremble at the consequences of this argument; but fidelity to the truth forces from us the assertion, that if

this view of the bodily presence be true, then is he who consecrates the bread and the wine in some mystic manner possessed of the power to produce the bodily presence of our blessed Lord; and if a clergyman of the Established Church, why not of the Presbyterian, the Wesleyan, the Baptist—in fact, of all churches? And supposing, what is not unreasonable, that this sacrament be observed in a multitude of places at the same time, then must Christ be possessed not of one, but a multitude of bodies; all present, broken, and offered up on various sacramental tables, at the summons and bidding of these his creature servants; and then, doubtless, as the second proposition intimates, “the wicked and unbelieving do eat and drink this body and blood of Christ in this supper just as much as the faithful.”

But let us ask, where have we Scripture for this reasoning? What warranty from Christ or his apostles for this hypothesis? We will believe it on no less authority. Is it found in the words of Christ at the supper in the upper room at Jerusalem, when “he took the bread and brake it, saying, Take eat, this is my body?” Do Protestant Christians believe that he who stood before the disciples, the meek and lowly Paschal Lamb of God, was actually in the bread and in the wine which he handed to them? That, to use a coarse but emphatic expression of the old reformers, he was between the teeth and in the mouths of those who saw him eye to eye, and heard his loving accents breathing around them? Wicked absurdity! As Baptism is an outward and visible sign, so is the Supper a holy and blessed feast of commemoration. The broken bread and flowing wine “do show forth his death until he come;” significantly reminding us of his broken body and streaming blood, which was shed for us and for many, for the remission of sins; and when we humbly sit at his feet while partaking of this mystic supper, we feed on him in our hearts by faith, and are thankful.

In this view of the supper we humbly and reverently think we are fulfilling the command of him who instituted the rite, by saying, “Do this in remembrance of me.” It is the act of appropriating faith alone, as in the other sacrament, which can in any wise benefit the soul of man. Even when partaking of this most solemn ordinance,

“Faith lends its realising light,
The clouds disperse, the shadows fly,
Th’ invisible appears in sight,
And *Christ* is seen by mortal eye.”

If we have this faith, consecration or non-consecration makes no difference. We would as soon believe that the “*Hoc est corpus meum*” of the popish priests transforms the substance of the wafer into the real blood and body of Christ, as they blasphemously pretend, and thus constitutes them God-makers, as we would believe that consecration by a priest of the Church of England, or of any other sect, “joins the body of Christ in reality to the bread and wine” on the sacramental table. It is a lie and a delusion,—an attempt to exalt the officiating minister

above his brethren, to endue him with a power never possessed by the apostles, and certainly never assumed by those who officiated at the suppers of love during their necessary absence from the infant churches. It is a figment of the old Romish superstition, by which, in the decline of her piety, she sought to erect the clergy into a supreme caste, and brought down the faithful to the degraded position of mere recipients of the benefits which the priests were pleased to dispense. Thus they made themselves necessary to the salvation of the members of Christ's body, and abstracted from them tithes and gifts, the price of indulgences and expiatory offerings, selling, in fine, the gift of God for filthy lucre. This was the natural consequence of their unrighteous assumptions, and will necessarily result in the Anglican Church if it be ruled by the Court of Arches that Archdeacon Denison is right; for supposing it to be once established in a court of law that the act of consecration does "join to the elements the real body of Christ," it follows that the non-observance of this act excludes the presence of Christ from the ordinance, and thus makes the promise "Lo, I am with you always," of none effect.

As Christians and as Methodists, however, we give heed to no such worthless pretensions; we rest upon that sure word of the Redeemer, "Where two or three are gathered together, there am I in the midst of them." We believe of a truth that God is no respecter of persons. We honour the conscientious observance of every rite of New Testament origin, and again assert that, performed with faith in the merits of Christ, and in humble dependence upon the mercy of God, good must result; but we believe that the sacramental supper, like the passover for which it was substituted, is not, and never was, transformed into or joined with, but intended to point out and shadow forth, that very Paschal Lamb whose death is the life of the world. The baptism of water, as a Christian ordinance, is a public recognition of the necessity of that baptism which God the Holy Ghost can and does perform upon all who repent and truly believe the gospel. It is not that very thing which it prefigures, nor does it necessarily accompany it. The celebration of the Eucharist likewise is a cheering and a comforting ordinance, whether the elements be consecrated by priestly hands, or received by loving hearts from some poor village preacher, if accompanied by faith in him whose broken body and blood it signifies. That body and blood are not in those elements. The body, raised from the dead and glorified, is at the right hand of the Father everlasting: the blood, once shed for the remission of the sins of the world, for anything that scripture reveals, has never been gathered up again, but remains the shed blood of the everlasting covenant for the behoof of the latest generation of our sinful race; for we know not the constitution of the bodies "like unto Christ's glorious body" with which we shall come together with him into his glorious kingdom, nor whether it be not contrary to the designs of God that *blood* should be in any manner connected with the resurrection body; for St. Paul with remarkable emphasis declares,

"Now this I say, brethren, that flesh and *blood* cannot inherit the kingdom of God;" so that the pretension of the Romish and Anglican priests to reproduce spiritually or corporeally the blood of Christ in or with the elements of bread and wine, may not only be a palpable absurdity, logically considered, but a presumption abhorrent alike to God and to man; for it assumes that, by their prayers, they are able to bring down from heaven in myriads of instances, at one and the same moment, real reduplications of a thing which no one can prove exists there, and which God, by the mouth of the apostle, declares cannot inherit his kingdom. Transubstantiation then, or consubstantiation, is, in every possible view, an awful delusion, from which, we reverently pray, "Good Lord, deliver us!"

MAGNA CHARTA, PETITION OF RIGHT, AND BILL OF RIGHTS.

(Continued from page 370.)

AFTER the time of the Long Parliament we do not find an important statute with the humble title of a *petition*. The tremendous power of the Commons' House had then so rudely shaken the whole fabric of the state, and dashed to atoms so many hoary shams and venerable abuses, that neither the restored king nor a reinstated aristocracy had the courage to rouse again its slumbering anger, but quietly fell in with a new order of things, in which the substantial authority of the Commons was rather more than an equipoise for the titles of the other House and the dignity of the monarch.

A living writer and statesman, M. Guizot, has noticed this fact, and, in his work on the English Revolution, thus alludes to it:—"The House of Commons was in effect (after the Restoration) the preponderant branch of the Parliament. Its direct or formal sovereignty was a revolutionary principle which was now generally decried and execrated; and the Crown and the House of Lords had recovered their rights and their dignity. But their overthrow had been so violent and complete, that, even after the fall of their enemies, they were unable to re-establish themselves in their ancient ascendancy; and neither the faults nor the reverses of the House of Commons could obliterate the effect of its terrible victories. The royalist party were now masters in that assembly, and, in its relations to the Crown and the administration of the country, inherited the conquests of the Long Parliament. In spite of some appearances of an opposite tendency, the preponderant influence of the House of Commons over the affairs of the country was, from the reign of Charles II., daily more obvious and decisive."

It was in this reign that a highly valuable act was passed (12 Car. II., c. 24), which swept away at once and for ever those odious feudal rights which the Crown had retained from the Conquest, and which it had always found so profitable a source of pecuniary supply, and so pleasant a means whereby its favourites could be rewarded. This act abolished altogether the military tenures, and converted them into common freeholds, thereby sweeping away the claims of the Crown to wardships, primer seizins, aids, homages, &c. &c. So important were these matters in feudal times, that the most part of the provisions of the Great Charter had reference to them, in order to make them as equitable as possible. Almost every reign had shown, however, that it was impracticable to reconcile the feudal rights of the suzerain with the principles of equity, or the dictates of common humanity. By this act the nobility and gentry obtained a firmer hold of their landed possessions, and also regained the rights which universal nature bestows over their sons and daughters. It must be admitted that such a measure would not have been so easily obtained if the Commonwealth had not broken up the regal succession, and thereby altogether deranging the old tenures, made it more convenient to adopt a new scheme than to re-adjust the old one.

In the "Petition of Right" mention is made of the writ of *Habeas Corpus*, and such writs were issued from the time of the Great Charter, if not earlier; but it was not till 31 Car. II., cap. 2, that what we now call the Habeas Corpus Act was passed. "This Act," says Professor Creasy (English Constitution, p. 292), "is of great constitutional value, though it by no means introduced any new principle into our system, or formed any such epoch in the acquisition of the national liberties, as some writers represent. But it made the remedies against arbitrary imprisonment short, certain, and obtainable at all times and in all cases." The statute enacts, according to Blackstone (Commentaries, vol. iii., p. 137):—

"1. That on complaint and request in writing, by or on behalf of any person committed and charged with any crime (unless committed for treason or felony expressed in the warrant; or as accessory, or on suspicion of being accessory, before the fact to any petit treason or felony; or upon suspicion of such petit treason or felony plainly expressed in the warrant; or unless he is convicted or charged in execution by legal process), the Lord Chancellor, or any of the judges in vacation, upon viewing a copy of the warrant, or affidavit that a copy is denied, shall (unless the party has neglected for two terms to apply to any court for his enlargement) award a *habeas corpus* for such prisoner, returnable immediately before himself or any other of the judges; and upon the return made shall discharge the party, if bailable, upon giving security to appear and answer to the accusation in the proper court of judicature.—2. That such writs shall be indorsed as granted in pursuance of this Act, and signed by the person awarding them.—3. That the writ shall be returned, and the prisoner brought up, within a limited time, according to the distance, not exceeding in any case twenty days.—4. That officers and keepers neglecting to make due returns, or not delivering to the prisoner or his agent, within six hours after demand, a copy of the warrant of commitment, or shifting the custody of the prisoner from one to another without sufficient reason or authority (specified in the Act), shall for the first offence forfeit £100, and for the second offence £200, to the party grieved, and be disabled to hold his office.—5. That no person once delivered by *habeas corpus* shall be re-committed for the same offence, on penalty of £500.—6. That every person committed for treason or felony, shall, if he requires it, the first week of the next term, or the first day of the next session of *oyer and terminer*, be indicted in that term or session, or else admitted to bail, unless the king's witnesses cannot be produced at that time; and if acquitted, or not indicted and tried in the second term or session, he shall be discharged from his imprisonment for such imputed offence; but that no person, after the assizes shall be open for the county in which he is detained, shall be removed by *habeas corpus* till after the assizes are ended, but shall be left to the justice of the judges of assize.—7. That any such prisoner may move for and obtain his *habeas corpus* as well out of the Chancery or Exchequer as out of the King's Bench or Common Pleas, and the Lord Chancellor or judges denying the same on sight of the warrant, or oath that the same is refused, forfeits severally to the party grieved the sum of £500.—8. That this writ of *habeas corpus* shall run into the counties palatine, cinque ports, and other privileged places, and the islands of Jersey and Guernsey.—9. That no inhabitant of England (except persons contracting, or convicts praying to be transported, or having committed some capital offence in the place to which they are sent) shall be sent prisoner to Scotland, Ireland, Jersey, Guernsey, or any places beyond the seas, within or without the king's dominions, on pain that the party committing, his advisers, aiders, and assistants, shall forfeit to the party aggrieved a sum not less than £500, to be recovered with treble costs; shall be disabled to bear any office of trust or profit; shall incur the penalties of *præmunire*; and shall be incapable of the king's pardon."

As this act only grants the writ of *habeas corpus* in criminal or supposed criminal cases, another was passed in 56 Geo. III., cap. 100, extending it to other cases. It is herein enacted, "That where any person shall be confined or restrained of his liberty (otherwise than for some criminal or supposed criminal matter, and except persons imprisoned for debt or by process in any civil suit),

it shall and may be lawful for any judge or baron, upon complaint made to him by or on behalf of the party so confined or restrained, if it shall appear by affidavit or affirmation that there is probable and reasonable ground for such complaint, to award in vacation time a writ of *habeas corpus ad subjiciendum* returnable immediately."

Sir W. Blackstone says (Com. vol. iii., p. 133), "To assert an absolute exemption from imprisonment in all cases, is inconsistent with every idea of law and political society; and in the end would destroy all civil liberty, by rendering its protection impossible; but the glory of the English law consists in clearly defining the times, the causes, and the extent, when, wherefore, and to what degree, the imprisonment of the subject may be lawful. This it is, which induces the absolute necessity of expressing upon every commitment the reason for which it is made, that the court upon an *habeas corpus* may examine into its validity; and according to the circumstances of the case, may discharge, admit to bail, or remand the prisoner."

The reign of Charles II. is generally alluded to as a time when the vices ran riot through the Court, the Camp, the Bench, and the Senate, and when a general dissoluteness of character pervaded the masses of the people. That this was too truly the case no reader of history can deny; but these two Acts of Parliament do something to redeem the reign from utter contempt, and appear the more remarkable for their sterling value, from the general worthlessness of the men of that time.

Towards the end of his reign the second Charles appeared to have gained the upper hand of the House of Commons, and (as is generally supposed), influenced by his brother, struck down some of the best of the leaders of the popular party, including the illustrious heir to the house of Bedford. His lawyers managed also to obtain the forfeiture of the Charter of the City of London and some other places, by means of the judgment of the corrupt and time-serving judges of the King's Bench; and by intimidation many other corporate towns were made to resign their old charters and take new ones in exchange, drawn up according to a model which would give the Crown the nomination of the corporate authorities, and sufficient influence in parliamentary elections to turn the scale in favour of the Court candidate. By a steady adherence to this nefarious policy, the King's party had in their hands, when James the Second reigned, the virtual election of a large proportion of the members of the House of Commons, so that that assembly became as subservient to the Crown as so many hired lacqueys to their master.

The Parliament which met in May, 1685, voted James a revenue of two millions a-year for his life,—an ampler income than had ever been granted to any king of England,—and this in the face of the fact that he had violated the first principle of the constitution, as soon as he began to reign, by taking the subjects' money before it had been voted by Parliament. In 1686, he set up a high court of ecclesiastical commission, in direct violation of an Act passed in the reign of his father, and at length claimed the right by his royal prerogative to dispense with the observance of the law of the land; and to their shame be it written, eleven out of the twelve judges were agreed that the monarch herein acted legally. The common sense of the nation, however, was opposed to the fine-drawn casuistry of the Crown and the judges; plain men could see a difference between forgiving a condemned criminal, and authorising him to commit offences with impunity; hence, in spite of the lawyers, the majesty of the law was upheld by the people against the power of the crown.

Besides his mere political errors of government, James was, fortunately perhaps for England, a devoted Catholic; and with all the firmness, or rather obstinacy of a Stuart, he set himself to the task of bringing the nation again into the pale of Romanism. If he had succeeded he would doubtless have been canonised, but as he failed he was only laughed at by his brother religionists. Louis XIV., zealot as he was, could not refrain from sneering at "the man who lost three kingdoms for an old mass."

(To be concluded.)

THE PASTORAL FUNCTION AND BURDEN.

For a long time past Brother Craik and I have felt the importance of more pastoral visiting, and it has been *one of our greatest trials* that we have been unable to give more time to it. This evening we had purposely a meeting of the two churches, at which Brother Craik and I, and a brother from Devonshire, spoke on—I. The importance of pastoral visiting. II. The particular obstacles which hinder us in attending to it. III. The question whether there was any way of removing some of the obstacles.

I. As to the importance of pastoral visiting, the following points were mentioned:—

1. Watching over the saints, by means of visiting them, to prevent coldness, or to recover them from backsliding.

2. To counsel and advise them in family affairs, in their business, and in spiritual matters.

3. To keep up that loving familiar intercourse, which is so desirable between the saints and those who have the oversight of them. These visits should be, if possible, frequent; but in our case there have been several obstacles in the way.

II. The particular obstacles in our case are—

1. The largeness of the number who are in communion with us. One hundred would be quite as many as we have strength to visit regularly, and as often as would be desirable; but there are nearly four hundred in fellowship with us.

2. The distance of the houses of the saints from our own dwellings, as many live more than two miles off.

3. The Lord's blessing upon our labours. Not one year has passed away since we have been in Bristol without more than fifty having been added to our number, each of whom, in general, needed several times to be conversed with before being admitted into fellowship.

4. That Brother Craik and I have, each of us, the care of two churches. At the first sight it appears as if the work is thus divided, but the double number of meetings, &c., nearly doubles the work.

5. The mere ruling, and taking care in general, of a large body of believers, irrespective of the other work, takes much more time and requires much more strength than the taking care of a small body of believers, as we, by grace, desire not to allow known sin among us.

6. The position which we have in the church at large brings many brethren to us who travel through Bristol, who call on us, or lodge with us, and to whom, according to the Lord's will, we have to give some time.

7. In my own case an extensive needful correspondence.

8. The weakness of body on the part of both of us. When the preaching is done,—when the strangers who lodge with us are gone,—when the calls at our house are over,—when the needful letters, however briefly, are written,—when the necessary church business is settled, our minds are often so worn out, that we are glad to be quiet.

9. But supposing we have bodily strength remaining after the above things have been attended to, yet the frame of mind is not always so as that one could visit. After having been particularly tried by church matters, which in so large a body does not rarely occur, or being cast down in one's own soul, one may be fit for the closet, but not for visiting the saints.

10. Lastly, in my own case, no small part of my time is taken up by attending to the affairs of the Orphan houses, Schools, the circulation of the Scriptures, the aiding Missionary efforts, and other works connected with the Scriptural Knowledge Institution.

III. What is to be done under these circumstances?

1. In the days of the Apostles, there would have been more brethren to take the oversight of so large a body as we are. The Lord has not laid upon us a burden which is too heavy for us; he is not a hard master. It is evident that he does not mean us *even to attempt to visit all the saints* as much as is absolutely needful, and much less as frequently as it would be desirable. We

mention this to prevent uncomfortable feelings on the part of the dear saints under our pastoral care, who find themselves not as much visited as they used to be when we came to Bristol, when the number of them was not 70, and now it is about 400, and when in many other respects the work in our hands was not half so much as it is now, and when we had much more bodily strength.

2. It is, therefore, evident that there are other pastors needed; not nominal pastors, but such as the Lord has called, to whom he has given a pastor's heart, and pastoral gifts.

3. Such may be raised up by the Lord from our own number, or the Lord may send them from elsewhere.

4. But in the meantime we should at least see whether there are not helpers among us.

5. As to the work itself, in order that time may be saved, it appears desirable that the two churches, Bethesda and Gideon, should be united into one, that the breaking of bread should be alternately, and that the number of weekly meetings should be reduced.—*Narrative of some of the Lord's Dealings with George Müller.*

MATTHEW XIII.—AN EXPOSITION.

THE thirteenth chapter of Matthew is one of those passages in Holy Writ which strike the attentive reader as containing more than ordinary instruction and doctrine. It appears to stand out before those which precede it, giving a new feature to the Gospel of Matthew. Our blessed Lord appears in a new character. He came to his own, and his own received him not. He came as their Messiah, and as such they rejected him. The miracles which he wrought in their sight, were by them attributed, to Satanic power, and the unpardonable sin was committed in blaspheming the Holy Ghost. Had they received him, doubtless the kingdom would have been immediately established, and the son of David would have sat upon David's throne. But God had foreseen, ere the foundation of the world, what would be the reception of his Son, and in his immutable counsels it was determined, that the very rejection of their king by the Jews should be the occasion by which life and salvation should be offered to the Gentiles. God seized (if I may use the expression, and it is with all humility and reverence) the opportunity of Christ's rejection by the Jews, for unfolding his purpose that his Son should gather together some of every clime, and by the operation of his Spirit, should unite them into a church on earth; in which church, the names of Jew and Gentile should not be known; in which, every merely earthly relationship should have no place, for in Christ Jesus there is neither Greek nor barbarian, bond nor free; in which, there should be but one bond of union, but that the most intimate, Christ being the head, and the church the body; each individual in the church a member of the mystical body, and all members of one another; one spirit animating each, and all sharing the same influences; the same grace working in each by virtue of the same name, knitting all together by the same bond of love, and teaching each member by prayer, by faith, by a common suffering and tribulation, to look to their Head as their pattern and exemplar; thus exhibiting a union, such as our Saviour himself illustrated by the vine and its branches. Hear his almost dying prayer to his Father in heaven, "That they may be one with me, even as I am one with thee."

The earthly kingdom was foretold by Isaiah, and is beautifully described in the eleventh and twelfth chapters of his prophecy; it was foretold and described also by the other prophets, each giving some peculiar aspect not touched upon by the others. For example: Isaiah, in the chapters alluded to, describes the general happiness and security, the freedom from savage oppression, and the general brotherly love which will characterise that time. There will be no vexation nor envy between Ephraim and Judah; the little child shall not be afraid of the deadly serpent, but shall harmlessly play with his hand in the cockatrice' den; the wolf and the lamb, the leopard and the kid,

the young lion and the calf, shall dwell together in peace and harmony; and such shall be their docility, that a little child shall lead them. "They shall not hurt nor destroy in all my holy mountain." "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." All those who would hurt shall be destroyed; for he, the King, the Son of David, "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Ezekiel describes, in his last chapters, the temple, and the temple service, which temple is to be far more glorious than that built by Solomon; in which the manifestation of the *visible presence* of God will be far greater than by the Shekinah of old: the city itself shall be holy and glorious, so much so, that its very name shall be, "The Lord is there." Daniel exhibits the kingdom in its relationship with the four preceding; this is set up by God himself, by which the four former kingdoms shall be destroyed.—*Vide* Daniel ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Glorious prospect for the earthly people of God, the Jews. But when He, the promised King came, they rejected him and said, "We will not have this man to reign over us."

This kingdom then, during the present dispensation, is in abeyance, and it is not till they shall say, "Blessed is he that cometh in the name of the Lord," that the Jews shall be re-established in their own land, and the kingdom set up. Now the mystery, hidden for ages, is made known (Ephesians i.); now the material is preparing for the formation of a heavenly kingdom, whose position is far higher, and whose glory is far greater than that of the earthly kingdom promised to the Jews. Nowhere is it said to the mere Jew, as it is to the Christian believer: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule over them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as *I received of my Father*. And I will give him the morning star."—Compare Rev. ii. 26—28, and Psalm ii. How great the love of our God! He became *poor* that we might be made *rich*. He gave up his glory, as the ever blessed Second Person in the Trinity, his ineffable, inconceivable honour in the heaven above; relinquishing his power, and dominion, and government, and majesty, as the heir of David's throne, as King of Israel, and as he whose name should be feared and honoured among the Gentiles, from the rising to the setting sun, that there might be associated with him in his future glory a people who, having passed through the same suffering, having filled up that which remains of the sufferings of Christ, having been made perfect through suffering, free from the slightest stains of sin, pure, spotless, holy, shall enter into his joy, sit upon his throne, and *reign with him* over the nations. Oh! if every Christian did but know and act up to his glorious vocation, how soon might we not hail his return, and the rapture of the saints.

In the latter part of the twelfth chapter, we have the rejection of Israel as a nation, and the consequence of that rejection is seen in chap. xiii. 10—15; and the Lord, no longer coming to his vine seeking fruit (the vine is the symbol of the Jewish nation), begins to unfold his great and gracious purpose, the formation of the Christian church. He is a "Sower, going forth to sow."

This first parable is not said to be a similitude of the kingdom. The seed is called the word of the kingdom, and the effect produced upon different characters is illustrated by the seed falling in different kinds of ground. The opposition which the seed, the word, meets with, is shown also; "some fell by the way side, and the fowls came and gathered them up." We need not go far to know what is thus symbolised; our Lord himself tells us: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side."—ver. 19.

The way-side hearer is he that understandeth not the word, and when he hears, the wicked one comes and takes away what was sown in his heart. The

truth of God makes no impression. He is under the power and dominion of the father of lies. It is an exceedingly desperate case, the soul is completely under the power of Satan, and appears to be the furthest removed from the life-giving power of the word of God, of the word of Him who is "the resurrection and the life." The second case is equally bad, though apparently not so destructive. The seed is received into stony ground; such are they who receive the word with apparent joy, but yet are too frivolous or inconstant to retain it and suffer it to take deep root. The intellect may admire the plan of salvation so far as it is understood; and the natural affections of the heart may be acted upon by the exhibition of a crucified Saviour; but it is a superficial reception, the truths, though admired, are not permitted to strike into the soul, and to probe the conscience; and resting only in the natural affections and understanding, which represent only "the flesh," no wonder that when tribulation and persecution arise, because of the word, such are offended. The opposition in the third case is equally clear. The cares of the world, the deceitfulness of riches, and the lust of other things, are all of the world, and opposed to the Father. "If any man love the world, the love of the Father is not in him."

There is exhibited in these three cases the antagonism of the devil, the flesh, and the world, to the word of the Lord. The death-torpor of the first is scarcely disturbed: there is no feeling, no apprehension of the truth; they are without understanding, like the beasts that perish. The immediate joyful reception of the word by the second is an illusion, for it reaches not the conscience; the natural pride of the heart is not alarmed at being told that in men there dwelleth no good thing; the necessity of humility and self-abasement is not seen, and for the time opposition remains dormant. But when self-denial is called for, when it becomes necessary to take up the cross, then the fleshly love of ease rises up in opposition, and "they are offended," notwithstanding their partial light and understanding; so inveterate is the enmity between the flesh and the Spirit. The lust of the eye and the pride of life developing themselves in the cares of this world and in the deceitfulness of riches, are the hindering power in the third case. All are opposed to God, and though the opposition is manifested in different ways, yet are they all in their several degrees fatal and destructive.

Perhaps we may see in these three instances the opposition that is manifested toward the *Son*, as administering the power of the kingdom against the *wicked*; to the *Spirit*, as overcoming, or detecting the workings and deceitful power of the *flesh*; to the *Father*, in contrast with the love of the *world*; for the way-side hearer is quite enthralled by the power of death, there is not the least apprehension of truth—the Wicked takes away the good seed as soon as it is sown; the stony-ground hearer shows the inward workings of the flesh, which lusteth against the Spirit; and the hearer choked with the cares and the deceitfulness of the riches of this world, exhibits the love of this world, —an antagonistic principle to the love of the Father.

Thus are the *devil*, the *flesh*, and the *world* combined to oppose the *word*, the *grace*, and the *love* of the Three-One God.

The good-ground hearer is the exact opposite of the way-side hearer. The latter does not understand it, the former does; in the other cases there is the appearance, but not the fruit. They only are acknowledged by Christ who bring forth fruit. Here we have the manifestation of the power of God, by which the devil, the flesh, and the world are overcome, and according to their faithfulness to the word sown in their hearts, they bring forth some *thirty*, some *sixty*, and some a *hundred* fold.

Has this threefold division of the good-ground hearers any reference to the three powers of opposition? In the progress of the believer from the power of death, to the full enjoyment of the life of God, the Son, the Spirit, and the Father, all work. I would not say that the believer passes from the knowledge of the Son to that of the Spirit, and then to the Father; but if the believer, although passed from death to life, through the application of the atoning blood of Christ, does not in all things yield to the teachings and guidings of the Holy Spirit, is he not under the power of the flesh? is he not carnal? and

if so, how can he manifest that supreme love to the Father, which is seen only in those who are crucified to the world, and the world to them? Is it not true that the love of the world will bring us to yield to the flesh, and that the yielding to the flesh will bring us under the power of Satan?

(To be continued.)

ONE BY ONE.

IN the multitude of objects we have in our eye in these days, and the largeness of them, we are apt to forget that the Church of Christ can be increased only by individual conversions. The knowledge we now have of other lands, from the researches of our travellers, and the discoveries of our voyagers, combined with the frequency of intercourse which the steam engine, the railway, and the electric telegraph have given us, has afforded the missionary spirit so large a field that the Christian man is in some danger from its very largeness. We are poor, weak creatures, even when renewed by the grace of God; and Satan is ever watching our weak points, fain to get an advantage over us. Our schemes are now all on a large scale. We look to converting China and India to Christ, with their hundreds of millions of inhabitants. We have felt in danger lest we should become less anxious in seeking the conversion of individual souls. And yet it is by the conversion of individual souls that the work of God goes on. Of Zion it shall be said, "This and that man was born there." The stones are fitted into the temple one by one; yea, we are born into the world, and we die one by one. We shall be judged one by one, and we shall be saved or lost one by one—each one by himself. It is a solemn thought, and we should do well when we ponder it, to remember the value of our souls. We speak of converting the millions of India, and may thus lose the impression of the one soul beside us—the scholar in our class, the servant in our house, the child whom we love, the neighbour beside us whom, perhaps, we know to be a careless, Christless man, the apprentice in our shop, the young man with whom in business we may often come in contact, but to whom we never speak a word about his soul. There is no necessary connection between regard for the millions and neglect for the one soul. On the contrary, the connection is quite otherwise. There is a spiritual parallelism between the two, which must exist in every believer, so certain, that unless the regard for the millions is accompanied by regard for the one, it is not a lively or real spiritual regard, and here is part of our danger. Say that we have fervent longings for the salvation of India, at first pure and real, but Satan contrives to mix gradually some sentimental elements in these longings; this will first show itself by a gradual decline of our concern for individual souls, and then certainly react on our regard for India. It is like the human pulse, when in a healthy state, equally strong and regular at the hand as at the heart; but if the strength begin to fail, it beats unequally over the body. How beautifully was this parallelism illustrated in Joseph Williams, of Kidderminster! "I believe," he says, "that no less than seven young souls under my roof have been born of God within the space of two or three years," and this man was greatly distinguished for his public spirit. How striking, too, is the case of Harlan Page, of America!—His largeness of heart for missions, and yet his watchfulness for individual souls, by faithful conversation, giving of tracts, and incessant prayer for individuals. It is recorded of him that more than a hundred souls in his neighbourhood and family were brought to God through his instrumentality. And Wilberforce, too, engaged in the very heat of his anti-slavery warfare, could yet find time to spend one hour each day with a dying footman. But all these were only faint copies of the heart of our blessed Master, who came to seek and to save the lost; a great company that no man could number. How much of His time was spent on individual souls! His disciples sometimes thought it was lost time; not so the Master, for he took one of a city, and two of a family, and brought them to Zion. S. S. T. M.

A PEACE ALLIANCE.

MANY of our readers have doubtless heard the name of Fredrica Bremer, a Swedish lady, and a writer of great ability and genius, chiefly known by her delightful and truthful pictures of domestic life in the Scandinavian North. By a step as remarkable as it is bold, she has placed herself conspicuously before the whole world-spread Anglican race, and, through them, before all civilised nations, the advocate of peace principles, the propounder of a great and novel scheme for the social and moral benefit of the world. The article we subjoin, in which this grand purpose is unfolded, was addressed by Miss Bremer to the Editor of the *Times*, and appeared in that Journal on the 28th of August last. It required moral courage of no ordinary amount to adopt a course like this—one which has already been stigmatised as quixotic in highly respectable circles, and treated with the indifference and the scorn which always attend the earliest movements in connection with any great, and pure, and holy purpose for the moral or spiritual enlightenment and salvation of mankind. The remarkable document in which she has ventured to address the world, is worthy of being placed on permanent record in every possible way, and in doing what is in our power to effect this, we wish her a success commensurate with her glorious faith in the good and the true, and above all, her faith in God.

INVITATION TO A PEACE ALLIANCE.

“At a time like this, when the Powers of the West arm themselves against those of the East, and enter into a struggle threatening to spread over several of the countries of Europe like a large bleeding wound, tearing men from their homes, leaving thousands of widows and fatherless children, destroying harvests, burning cities, filling hospitals, calling up bitter and hateful passions, laying shackles on commerce, embittering life in many thousand quiet, industrious families,—a struggle, the sorrowful effects of which possibly may be felt by most of the nations of the earth,—at such a time we have ventured a thought, a hope, that through woman a peaceful alliance might be concluded, embracing the whole earth—an alliance opposing the direful effects of war, and contributing by united and well-directed efforts, under the blessing of God, to the development of a state of peace, love, and well-being, to come forth when once the terrors of war shall be over, and the time of devastation has passed away.

“Since the beginning of this century, charitable associations of women have been formed in the larger cities of most Christian countries, perhaps in all, though we do not know of their existence. They have worked jointly, or individually, for Christian purposes. Their aim has been to relieve, partially at least, the misery prevailing in the world, and to promote the coming of better times, especially by spreading the word of God, by teaching and caring for children, by trying to call forth the energies of the poorer classes. Hitherto these associations have acted mostly without connection with each other, scarcely knowing of each other's existence. We know, however, by daily experience, the power of association. United exertions to promote a common acknowledged aim strengthens the individual and increases the general amount of energy. It exercises a powerful attraction on those who stand indifferent, or otherwise isolated from the general movement, which thus grows in power and influence to an extent not to be calculated. Drops of water united have formed the ocean,—atoms united, the universe.

“We wish, therefore, to propose that the associations of Christian women formed in various places of the earth, humbly aiming to fulfil the law of love laid down by Christ himself, may hereafter enter into connection with each other, and strengthen and extend their activity by united exertion and consciousness of a mutual aim. This aim we consider to be—

“Care of the destitute, under the following leading heads :—

“Caring for children by means of a Christian education, for families by exercising Christian influence, by the distribution of work and its just reward ;

"For the sick and the aged, by affording them protection and help ;

"For prisoners and other fallen fellow-creatures, by compassionate exertions to raise them from their sunk condition ;

"And, finally, by encouraging all institutions and means aiming to promote such purposes.

"We believe that, by a connection between the many different associations, all having these and similar aims, much more could be done than what is done at present. We believe and feel that we want the encouragement which would thus be afforded by reaping the fruit of each other's experience and example.

"To be able to realise such an alliance we would propose,—

"1. That there should be a committee in the capital of each country, which should enter into communication with all the different female societies of that land, gather all particulars relating to them and their work, and thus be able to take a survey of the whole.

"2. That each central committee, being the organ of circulation for all other societies in that land, should, through its secretary, or some other corresponding member, communicate to the central committees of other countries the principal details of the work of female societies in its own, together with accounts of such industrial efforts or good institutions standing in connection with the aim of the society that have arisen in their country.

"3. That a printed circular containing these details may be sent, free of postage, at the end of every year, from every central committee to all those of other countries with whom they stand in communication.

"Without enumerating various countries, we venture to express our belief that there are not many on the earth incapable of taking part in such an alliance, partly because they profess to be wholly Christian countries, partly because in them Christian communities have risen here and there, and continue to arise more and more, beautiful green spots in the middle of the desert. We venture to hope that in the regions near the Pole, as well as in those under the burning sun of the tropics, in the old as well as in the new world, wheresoever one living spark of Christian love is glowing, there Christian women will unite with each other to alleviate the miseries of the earth, and plant seeds for the kingdom of God ; and we hope and believe that these will not refuse us the hand of fellowship.

"We propose an alliance in the name of the Prince of Peace, extending its healing, regenerating influence over the whole earth—an alliance in which diversities of language, of national character, of climate, of custom, of Christian denominations, may be regarded as of little import in comparison with the aim, the language, the heavenly hope, the Lord and Master we have in common. In these we propose to consider ourselves as having the same native country, as belonging to the same family, and, whatever diversity of opinion there may be among us, yet to join hands as sisters, and recognise as our children and relatives all those, of whatever nation or denomination they may be, who are bereft and unhappy, and whom our care possibly can reach.

"Sisters, then, whom we do not know as yet, but in whose existence we believe and hope, here and there among the ancient kingdoms of Asia, the steppes of Siberia, or in the Imperial cities of Russia ; sisters of the western countries of Europe, who have lighted and guided us a long time by your bright example ; and you, sisters in that vast new land beyond the Atlantic Ocean, whose homes we have just learnt to know as nurseries of all Christian virtues ; and you, Christian women, among the nations of Africa ; Christian women in the isles of the South Sea ; mild, loving sisters all over the earth, in whose existence we believe, though we have not seen you, whom we love without even knowing you—give us your hands ! May the earth thus become encircled by a chain of healing, loving energies, which neither ocean nor event, neither discord nor time, can interrupt ! Let us unite to form an alliance eternal as God's own being ; for war shall come to an end, and 'tongues shall cease, and knowledge shall vanish away, but charity shall not fail ; charity abideth for ever.'

"We ought now to tell you who they are who thus address you. We are Swedish women, united for the care of poor orphans and destitute families in

Stockholm, the capital of Sweden. We can rejoice in the co-operation of our Queen, and the humblest woman can join us, and, taking care of a family or a single child, rise to the dignity of its guardian angel on earth. We have recently entered into connection with the societies of women, daily becoming more numerous, in different parts of this country, in order thereby to strengthen and encourage each other.

"We are a little flock, and belong to a small nation, but we rejoice that from this nation have risen great men and benefactors to humanity. We are a little flock, but we rely on His word who has said—'Fear not, little flock, it is your Father's good will to give you the kingdom.'

"It will be ours, if we believe in him, follow him, and obey his injunction, 'If thou lovest me, feed my lambs.'

"There are times and circumstances which call upon us to follow the divine prescription, 'Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.' We obey this to-day. The not less divine, 'Take heed that you do not your alms before men, to be seen of them,' we would take for our rule during our daily exertions for the good of the whole.

"Sisters, who acknowledge the same Lord, let us unite in his name; let us call forth every good gift and healing power he has given us; call them forth prayerfully, diligently to do his work more fervently than ever before. As far as the sun sends his rays and the free winds blow over earth may our peaceful messages fly like doves from land to land, from city to city, undisturbed by the bitterness of strife, so that the world may know that the God of Peace and Love is more powerful than the spirit of war, and that he calls us to be his servants.

"Each separately we are weak, and can do very little, but if, in the name of Christ, we unite our hands all around the earth and take it in our arms as a child, we may pray and hope that he will allow us at the end of time to come before our Heavenly Father, saying—'Here we are, with the children thou hast given us.'

"We close here with the desire and entreaty that the female societies of foreign lands who wish to reach us the hand of fellowship would, before the end of this year, let us know it, by sending letters (post free) to the Ladies' Association at Stockholm for the Care of Children, addressed to the Lady Superintendent,

"FREDRICA BREMER.

"*Stockholm, Midsummer-day, 1854.*"

Biography.

MEMOIR OF MR. ROBERT BIRKETT.

THE subject of the following brief memoir was born of pious parents in the year 1787. He was in early life the subject of serious impressions, and, on many occasions, when accompanying his father to the class-meeting, and other means of grace, his youthful heart was impressed with the importance of religion. As he grew into manhood, these impressions gradually wore away; but, at length, while yet a young man, his convictions of his sinful condition returned, and became

more powerful than ever. His terror and alarm, on account of sin, were of so fearful a nature, that on one occasion he contemplated making his escape from them by committing suicide. From this circumstance we learn that in his repentance he tasted deeply of "the wormwood and the gall." But, glory be to God, instead of putting the fearful intention into execution, he wrestled earnestly in mighty prayer, and was enabled by faith to take Christ as his Saviour; his terror and alarm instantly fled; he rejoiced greatly in the God of salvation, and has been heard very frequently to say,

that he never lost his sense of acceptance with God for a single hour from that time forth.

His calling in life frequently caused him to associate with very sinful and dissolute workmen, who endeavoured, by ridicule and persecutions of other kinds, to draw him from his attachment to religion, and entangle him again in the pleasures and the ways of sin. But, by the grace of God, he was enabled to withstand all these influences; and by his consistent life, he so gained the admiration of his fellow-workmen, that they ceased to ridicule and persecute, and many of them often expressed a desire to be like him.

The path of our late dear brother through this world was not one of the easiest, as far as temporal things are concerned. He very frequently drunk deeply of the cup of sorrow. At times adversity weighed heavily upon him; at other times, he was called to pass through the furnace of affliction. But under all these circumstances, his trust in God was unwavering. He resigned himself to the will of God unrepiningly, uncomplainingly, uncomplainingly. An old friend of his, who formerly met with him in private band, says, in a communication to the writer, "I know nothing but good of him. We were companions for nearly thirty years, and I never regretted having Robert Birkett for a companion. I have been joined with him in the singing department, and in every other service of the church; I have seen him at home, when out of employment, and with the necessities of life running short; I have seen him on a bed of affliction, and have been led to say, that nothing but divine grace could afford support under all these afflictions. I do not recollect ever hearing him complain, or, like old Job, charge God foolishly. I never saw him trifling or light in his conversation, and always felt when with him I was in good company. My friend Robert Birkett was a man of prayer, and is now a man of praise." His wife and family bear testimony to the singular evenness of his temper; to the uniformity of his life. Whatever cross-providences fell to his lot, he seemed to have accepted them, as according to the will of his heavenly Father, without complaint.

His faith in the efficacy of prayer deserves to be mentioned. On one occasion, when residing in Mann-street, Liverpool, he was altogether out of employment, and was placed in such circumstances as to be utterly destitute of money and of food, there being none at all in the house. What to do to make provision for himself and family he was utterly at a loss to conjecture. Now was the time for the trial of his faith; these were the circumstances to put his attachment to religion to the test, and, praise the Lord, our dear brother found that the "Saviour's gold will stand the fire of poverty." One morning, while his children were crying for food, which he was unable to supply, with such agonised feelings as this circumstance was calculated to awaken in a father's heart, he retired to his bedroom, and engaged earnestly in his usual exercise of prayer. Whilst pouring out his soul at the throne of grace, he was powerfully impressed with the idea, "The Lord will provide." He believed the promise and was comforted. Reason suggested, Where? thou hast no work, and no friend in the neighbourhood. How? there is no bread in the house. Still the promise followed him, "The Lord will provide;" and the good man had not been down stairs long, before a servant from a gentleman in the neighbourhood delivered to him a basket containing bread and other provisions, and thus their wants were supplied till our late brother was enabled himself to make provision again for his family. Often has this circumstance been a cause of adoring gratitude to our departed friend, and often, whilst relating it in band-meetings, class-meetings, and love-feasts, have tears of joy overflowed his eyes and the eyes of those who listened to the pleasing tale. "Verily there is a reward for the righteous." "Trust in the Lord, and do good, and verily thou shalt be fed."

On another occasion, he had a remarkable dream, in which he saw a heavy stone fall from the building on which he was engaged on some part of his body, doing him considerable injury. On awaking he remembered his dream most distinctly, and could not drive it from his mind. He accordingly prayed specially for di-

vine protection on that day, and when he met with his fellow-workmen, he exhorted them to take special care, for he was impressed with the idea that mischief would befall some of them. During the day a heavy stone did fall from the building, slightly grazing our brother himself, without doing him any harm. He was accustomed to regard this as a providential interposition in his behalf;—and why not? seeing that the “very hairs of our head are all numbered.” The Lord careth for his people.

About fifteen years since, he was visited with a very lengthened and painful affliction; those who visited him during its continuance were delighted with his experience; his happiness in Christ was unutterable, his hope beyond the grave unspeakably bright. He wished his friends not to pray for his recovery, because if he died he would be with Christ, which was far better.

Soon after the establishment of separate services in Runcorn, four years since, our brother cast in his lot with those who attended them, and has ever since been employed in endeavouring to promote the cause of the Redeemer. The members of his class were much attached to him. In this means of grace, the relation of his experience was always very clear—he never had any doubt of his acceptance with God. He used almost always to say, “I settle my accounts with the Lord every night. I want to be found ready.” He almost invariably sung during some part of the meeting his favourite verse—

“There we shall see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.”

He perpetually urged upon the members of his class to seek after a deeper work of grace, exhorting them not to rest satisfied with present attainments in the divine life. At the last meeting he attended, on the Sabbath before he was seized with the affliction which terminated in death, as if conscious that he was about to depart from those over whom he had watched and whom he had cared for in the Lord, he specially entreated the members to prepare to meet their God. May the last warning he uttered be

attended to by them! His attachment to the cause of religion, and to that branch of the church to which we belong, was very great. The welfare of Zion, indeed, lay near his heart. For many years he conducted the singing at Brunswick Chapel in this town most efficiently; now he is employed in singing the better song—the song of redeeming love for evermore. He was seized with the sickness which terminated in his death on Saturday, September 9th. On that morning he was following his usual employment, that of a stonemason, but in the afternoon was obliged to relinquish it. He lingered on in much agony, arising from the painful nature of his complaint—the late prevailing epidemic—till the following Wednesday. During that time he frequently expressed his anxiety for the salvation of his family. On Monday, when his aged wife asked him if he had any message to send to his son at a distance, “Yes,” said he, “tell him to give his heart to God.” When one of his children visited him on Tuesday, he threw his arms round his neck and said with much emotion, “Your poor father has almost done pleading for you now; O give your heart to God!” May his dying prayer be answered in the salvation of the members of his family, for whose welfare he was thus so desirous to the end of his career. His last ascertained utterances were, “Help, Lord! help, Lord! help, Lord!” And blessed be the name of the Lord, he who listened to his prayers in life was not deaf to his cries in death. No, he was nigh, ready to help; and our dear brother passed through death triumphant home on Wednesday, September the 13th, aged 67 years; having been a member of the Methodist Society nearly fifty years, and a class leader nearly forty.

“Thou art gone to the grave, but we will not deplore thee,
Since God was thy ransom, thy guardian,
thy guide;
He gave thee and took thee, and soon will restore thee
Where death hath no sting, since the Saviour hath died.”

Thus lived and thus died good Robert Birkett. A saint indeed is gone. A father in Israel has been removed to his eternal rest; but, whilst we mourn over his removal

from the church below, our sorrow is not without hope, for, they who fall asleep in Jesus are not lost, but gone before. May his mantle fall on us who remain. May we follow him as he followed Christ.

A funeral sermon, to improve the death of our departed brother, was preached by the writer of this brief memoir, in Ellesmere-street Chapel, Runcorn, on Sunday evening, September 24th. The text chosen for the occasion was Rev. xiv. 13,—“And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and

their works do follow them.” The spacious chapel was filled to overflowing; the aisles, the pulpit stairs, and every available space being completely crowded, whilst large numbers were altogether unable to obtain admittance. A graciously solemn influence pervaded the service, and at the close four persons clearly obtained a sense of God’s “sweet forgiving love.” Hallelujah! Whilst the Lord is removing his workmen, he is drawing others into the work. May we all be followers of those who through faith and patience now inherit the promises, for the Redeemer’s sake. Amen. S. M.

Runcorn, Sept. 30th, 1854.

Lessons in Parables.

REGINALD HARCOURT.

(Continued from page 382.)

How refreshing are the gentle breezes that fan the toil-worn cheek and furrowed forehead of the harvest man. We have seen the man of gray hairs, stooping beneath the burden of increasing years, labouring with praiseworthy industry amidst the golden corn; we have seen him wipe off the great drops of sweat that ever and anon reminded him of the decree, “In the sweat of thy face shalt thou eat bread;” we have seen him look wearily around in the dazzling sunshine, as though thirsting for shade and rest; we have seen a placid smile come over his features when a slight rustling among the branches of the trees told of the coming breeze; we have seen his white locks waving in the air like the ripe corn in which he stood; and perhaps the thought has been suggested—How very like are the harvest and the harvest-man: the time for the in-gathering of both is come: are they both ready?

Of many who wear upon their heads the blossoms of a coming immortality, we can only say that they are blighted and worthless—unfit for the great in-gathering of God’s harvest. The dew of heaven has descended upon them, but it has fallen upon worthless husks—upon barren emptiness. The winds

of heaven—the divine breath of Paradise—have bent their heads again and again, but their devotion has been an outside show—a solemn farce—a bending with the crowd—a worthless, unacceptable homage.

Not of this class was Reginald Harcourt. In his secret devotions, which were very frequent, occurring several times during the day, he seemed to lose his personal identity in the Holy Being whom he contemplated. “This,” said he, on one occasion, “is what I want; for this I pray and strive—to ‘lose myself in Him—in light and love ineffable’—and live in him everlastingly. Some think me a rigid, immovable-hearted man, but it is only by fervent supplication, frequently accompanied with ‘strong crying and tears,’ that I am enabled to overcome the enemy of souls, and the inclinations of an infirm humanity.”

Two years after the events recorded, he was walking through one of the dark dingy streets of London. His peaceful, unworldly appearance contrasted strangely but beautifully with that of the money-loving tradesmen whom he passed. They knew not that that old man was a citizen of a richer and more glorious city than theirs.

He walked steadily on, observing the numbers of the houses as he proceeded, until he came to a large gloomy

building which seemed neither hall nor dwelling-house, but a union of both. Upon the folding doors were engraved the words, "Mordecai of Strasburgh." Opening these he ascended a flight of stone steps leading to a waiting-room above. Here he was met by an usher, who informed him that Mordecai was at home, and would, doubtless, see him immediately. After an absence of a few minutes, the man conducted him into a small apartment intended solely for the master's use. It contained everything necessary for the transaction of business, but its furniture was of the plainest description. An old man, dressed in plain clothes and a loose gown, sat by the fire reading a newspaper: this was Mordecai. In person he was thin, but apparently very healthy. His face, strikingly impressed with Jewish peculiarities, indicated strong passions, and gave abundant promise of mighty deeds, good or evil. Eyeing his visitor with unusual interest, he rose and placed a seat for him by the fire. There they sat, admirable representatives of the Jew and Gentile races, while Reginald, lifting up his heart to God, sought a key to the heart of the merchant.

"There was once a man," said he, "to whom God gave a little child to educate for him—to bring up in his fear, and in holy reverence of his word, his ways, and his people. The child grew up lovely and much beloved, and the heart of the father rejoiced in his daughter's graces of mind and person. As her womanhood drew near, he became increasingly desirous that she should marry well, and that her future husband should be a Jewish one; and when a young man of good parents and high Jewish lineage presented himself as her suitor, it was with no little joy he saw a mutual affection arising between them. Alas! that earthly happiness hangs upon so slender a thread! Thoughtless and heedless in their joyousness, and too much neglected perhaps by the unwatchful father, who seemed to think his parental duties at an end, they trod the way of temptation, and gathered the forbidden, deceitful fruits of unhallowed desire. When, at last, the unhappy father discovered their disgrace, he forgot the solemn trust reposed in him, and thinking only of

the stain brought upon his spotless family name, drove forth his only child into the cold world without a protector, and without a friend. With unrighteous haste he threw his own pride into one scale and his child's welfare into the other: the deadly passion preponderated, and the tender ties which many years had woven snapped asunder in a moment."

Mordecai sat awhile gazing at the fire, his face alternately pale and flushed, his lips resolutely compressed, his brows contracted, and his breast heaving slowly. Thought after thought seemed to be passing through his mind with immense rapidity. "What know you of my daughter," he said, at length,—"of her who was once my daughter?"

"If purity of life be sufficient evidence, I know that she is truly penitent. Her sweetness of temper and meekness of deportment have won a large share of esteem from her employers. Her own hands supply her wants; she does not ask support of any; but she *does* ask thy forgiveness."

Mordecai of Strasburgh little thought at one time ever to receive such a message from the daughter of his house. His love and his hate are like the all-devouring fire; his soul burns with passions unknown to your cold Gentile world. "The cruel sin that robbed my child of honour took away my life also; for did I not live in my child? My departed wife—an angel even while upon earth—was, while she lived, my life of life, and after her death my torn and bleeding heart threw its affections around her helpless infant, and found healing in watching over it. The girl grew up amiable, and somewhat like her mother, promising me much joy in the future; but the time came when she trod upon the honour of my house, sullied the purity of my name, and, worse than all, darkened the memory of my beloved wife. Was this nothing?"

"I would have squandered wealth upon her, such as monarchs might envy, rather than see my daughter suffer one night of pain, one hour of undeserved sorrow; but when she forsook the paths of wisdom, I no longer considered her my child. My hopes were destroyed; my heart was broken."

Despite his efforts at self-command, the hot scalding tears ran down even upon his beard.

"Her departure from the faith of her fathers I must needs look upon as in some sort the result of my own deed in discarding her. You may tell her it is not that which separates us now. Whether I shall ever again see her I know not; tell her, therefore, that, for her mother's sake, I forgive her.

"But think not so meanly of Mordecai as to suppose that he wantonly exposed his daughter to the vice and corruption abounding in this city. A father's jealousy has followed her in her wanderings. Agents, faithful as my own right hand, have watched her, who would have prevented her from running in the paths of wickedness. Your name, your character, your kindness to the Jewish outcast, are well known to me. I rejoice in expressing the high esteem in which I hold you and yours. Tell that fair-haired maiden that the old Jew thanks her from his inmost heart. If she ever desire choice or rare books, or any scientific curiosity, it will give me pleasure to gratify her wishes. Were she like other maidens, I might send her a string of pearls or a circlet of diamonds: happily she knows their real worth.

"I must not suffer you to depart without partaking of my hospitality. You will not refuse me this kindness."

He rose from his seat, and led his guest through various apartments until they entered a long, spacious drawing-room. "Here," he said, "I doubt not you will find something to interest you until dinner is ready."

Left to himself, Reginald had leisure to glance over this beautiful chamber. Embellished with regal splendour, it presented a truly attractive scene; and while he walked through it, surveying statues and paintings that seemed pervaded with the artist's own spirit, a half hour passed away like a few seconds.

A few weeks after Reginald's visit to London, a carriage drove up to his cottage, and Mordecai, alighting from it, greeted him with much warmth. "Can you spare me an hour, Mr. Harcourt?"

"Gladly, sir, most gladly. This," introducing Agnes, "is my daughter."

"I am glad of this interview, for the sincere respect I bear both to your honoured father and yourself has made your name dear to me."

As soon as they were alone Mordecai said, "Since you left me I have been thirsting incessantly for my daughter. Let the world say what it will, I must, I will have her with me. I have been searching my proud heart for a sufficient warrant for my estrangement from her, but I only find there innumerable tokens of a frail, sinful nature. And shall I any longer sit in judgment upon my child? I will not. We are alike sinners in the sight of God; and by so doing I should condemn myself. Can I take her with me now—this night?"

"For aught I know, thee canst, and happy, unspeakably happy, shall I be to restore her to thee."

"It may be that long absence, and new friends, and a new religion have loosened her affections from home; yet I cannot think it so; we Jews do not usually cast off our home affections while home exists."

"Agnes shall ask her to spend the evening with us: it is only half an hour's walk across the fields. We will not tell her who is with us until we have broken the matter gently to her."

As soon as Agnes had set out on her pleasing errand, the old men drew their seats nearer to each other, and Mordecai remarked, "I know not whether you are a believer in dreams, Mr. Harcourt; I have had a strange one, which has frequently excited a wish to see you, for I believe that God speaks oftentimes in dreams and visions of the night, but too often man perceiveth it not—will not receive instruction by it.

"I dreamed that I was lying shipwrecked upon the undulating waters of a mighty ocean. The vessel in which I had been sailing had sunk, and nothing but a plank kept me from a watery grave. There I lay, the sport of the waves; sometimes looking helplessly up to the blue sky above me, and sometimes perusing the restless, endless, countless billows that surrounded me. I could not see anything like a rock or an island, or any land whatever; only I thought I could see a dark continuous cloud encircling, like a ring of ebony, the whole horizon. In vain I turned my eyes hither and

thither, seeking something that might accord with human sympathies : hour after hour passed away in melancholy solitude. I tried to pray, and sought comfort by reflecting on my past life, but the more I thought of it, the more miserable I became. A vast weight of guilt was upon me, and there seemed no hope in me. I feared that God was angry with me, and would not receive my spirit if I died. Every hour appeared interminable. The day passed; and with the night came up that dark and distant cloud. At the solemn hour of midnight it reached the zenith, and shut out the blue and gold of the sky. While wondering what my fate would be, a hand of glowing whiteness broke through the gloom, and scattering the winds abroad, upheaved the cloudy mountains to heights illimitable. The vivid lightning flash denoted the coming storm. The mighty angel whose hand I had seen came down from his chariot and stood upon the sea, which roared in whirlpools beneath his feet. His head, encircled with devouring fire, towered aloft, and lit up the drapery of heaven with awful splendour. His face—who shall describe its majesty?—the piercing glance of his eye, and the terrible breath of his nostrils! Beautiful was he as the first-born seraph in heaven, but he was clad in garments of wrath that he might do a strange work in the name of the Almighty. The angels of whom he was the chief came thither to him from all parts of the world, and, after conference with him, departed. I saw him stand until a voice from heaven cried, ‘The time is come.’ And immediately he raised his hand on high, and loosing ten thousand thunders from his grasp, the work began. The waters of the great deep rose up and seemed to threaten the crystal bulwarks of the skies. The winds, no longer blowing in fitful gusts, howled and shrieked with unchecked fury. Cries of mortal agony mingled with the din of the elements, and curdled the blood with horror. Wrecks of noble and well freighted ships were strewn everywhere. Every wave was hissing and groaning as if in utter derision of

human wealth and enterprise, and hurled aloft, or buried below, the merchandize of a covetous world. Dead bodies, with ghastly agonised faces, gathered thicker and thicker around me as if in mockery of my loneliness. Stretched close to my feet, almost dead, lay a girl of my own race : I looked in her face, and it was the face of my child!

“And I saw that, amid the wild commotion of the storm, clouds above and the dreary billows beneath, the angel lifted up his face to God and smiled. And when the work was completed, he kneeled upon the obedient waters, and with a song of praise hushed them to rest. At the sound of his voice, the clouds fled away, and I saw them no more.

“Then came one walking upon the waters, in whose face I saw the risings of compassion, and upon whose cheeks I beheld kind tears of pity. He took my dying child by the hand, and raising her up, said, ‘The Son of man is come to seek and to save the lost.’ Then he bent over me as I lay in my helpless condition, and asked, ‘Wilt thou be saved by the Nazarene?’ And while I gazed at him in speechless astonishment, his face and form beamed brighter and brighter until he stood before me clothed with the shekinah of glory. And immediately I awoke.

“This dream has had the effect of leading me to examine the religion you profess. I have read many controversial works, some written by my own people, and some by yours, but, as yet, I have arrived at nothing satisfactory.”

“And thee never will, dear sir, until thee adopts a different course, a more simple and a far more easy method. Take thy own Scriptures into thy hands, and pray with all thy soul, as the Psalmist does, ‘Open Thou mine eyes.’ Then open the collection of historical records and epistles which Christians believe to be inspired ; compare the one with the other, and leave the rest with God.”

After a few moments spent in serious thought, Mordecai said, “I will,—God helping me, I will do so.”

(To be concluded.)

Religious Experience and Incident.

MR. CRABB AND THE DAIRY-MAN'S DAUGHTER.

MR. CRABB's preaching was of a very earnest and energetic character. He was a Boanerges in the pulpit, and many a stout-hearted sinner has quailed under his exhibition of sin and the terrors of the wrath to come; but at the same time he had a winning and touching way of setting forth the love of Christ, and his willingness to save the vilest. He knew that men were not to be frightened or driven, but drawn to Christ; and what he records in some of his Diaries, that he wept over the people, and that they—even the vilest—wept as he preached, is literally true. It is not generally known that he was the honoured instrument of bringing Elizabeth Wallbridge (better known as the Dairyman's Daughter) to a knowledge of Christ. She was then servant in a family residing near the Gate, in Southampton; and having been persuaded by two of her fellow-servants to accompany them on a week-day evening to hear Mr. Crabb, who was to preach in a licensed room in Hanover-buildings, she went, little knowing that her footsteps were that night directed by divine mercy, and that she was going forth to meet Him who had loved her with an everlasting love, and was about to draw her by his Spirit to himself. She was at that time, as she has herself testified, of a vain and worldly spirit; but the word preached that night went home to her heart, and was, through Him with whom nothing is too hard, effectual to awaken her to a sense of her lost condition as a sinner, and her need of deliverance from it. Having been brought into much soul-conflict, she went the next time Mr. Crabb preached in Southampton, to hear him, and his sermon then completed the work which had been begun in her soul. God spoke to her by his Spirit, and revealed to her his glory in the face of Jesus. At his cross, in deep abasement, she laid down her sins; and at his gracious hands received that righteousness "which is unto all and upon all them that believe." The change which had been thus wrought in her is recorded in the letters published by Mr. Legh Richmond in his exquisite narrative of her life; but there is an earlier letter which she wrote to her brother, telling him what God had done for her, and expressive of the great love she felt for Mr. Crabb, as her spiritual father, which Mr. Richmond never saw. It bears date, South-

ampton, March 3rd, 1796, and is as follows:—

"My dear Brother,—I received your kind letter of 2nd instant, and you cannot think what a transport of joy I felt to receive such an affectionate letter from a brother I had so little regarded since he had left the world and me. You may well say what great joy it gave you to hear I was converted to God; but are you the only one? No, my dear brother! I think what shouting and rejoicing there was with the angels of God in heaven, that are around the throne, and continually cry, 'Worthy the Lamb of God that was slain, to receive all glory, and honour, and praise!' And blessed be God who hath showed strength with his hand, and with his holy arm hath gotten himself the victory! It was when I was sitting under that delightful man, Mr. Crabb, that the Lord opened my eyes; it was the second time that I heard him. On Sunday last, in the morning, I was standing at the window, and he came past, and when I saw him my heart leaped within me for joy, for I believed him to be commissioned from the Most High God to preach the gospel of salvation and peace to all that will hear it. . . . And now, my dear brother, as I have no money with me, I beg you will apply to my dear mother for six guineas of my money, and give them to Mr. Crabb, and tell him it is a free gift of a poor needy creature, who has been to the Lamb of God, naked and destitute of everything; and then, when he saw my wretched condition, with what tender compassion did he look down upon me, and sprinkle me with his blood, and give me the whole armour of God, the shield of faith, the helmet of salvation, and the breastplate of righteousness. . . . My dear brother, buy Mr. Crabb a very large bible, that when he looks upon it he may bless his God, and think what good he hath done for my poor soul, through the gracious influence of the Spirit. . . . Pray excuse this, and write as you conveniently can. Adieu, dear brother.

"ELIZABETH WALLBRIDGE."

Mr. Crabb was often requested by his friends to make known the inaccuracies which exist in Mr. Legh Richmond's narrative, with reference to the conversion of this eminent saint; but Mr. Crabb, who did not seek the honour that cometh from man, in a letter written to a friend, said, "I have felt very unwilling to correct the

inaccuracies, lest I should in any measure lessen the importance and value of the tract." He further observed, "I lost sight of her myself for several years, but one day a friend came to me and said, 'I have a guinea sent to me by the brother of Elizabeth Wallbridge, for you. It comes from her death-bed, and she desires your acceptance of it as a small token of Christian love to you, as the instrument of her conversion.' I valued the manner in which it was done, and received the token as the grateful gift of a dying Christian. I love her memory, and rejoice that the memoir has been the instrument of converting and comforting thousands of my poor fellow-sinners; and I most frequently pray that it may long continue to be a blessing to the church and the world." Well may we say, in reading this letter, "He giveth grace to the humble."—*From Rudall's Life of the Rev. James Crabb.*

AN INCIDENT IN PROOF OF A PARTICULAR PROVIDENCE.

ABOUT the year 1780, Mr. Brooke, of Dublin, a member of the Methodist Society, and brother to the author of the "Fool of Quality," in consequence of some serious divisions in the Society, had written to Mr. Wesley to come over, and, if possible, by his influence and authority, prevent the evil which must ensue, if the apprehended breach took place. After Mr. Brooke had forwarded the letter, his prudent mind began to grow alarmed from the consideration, that if Mr. Wesley accepted the invitation to Dublin, he would certainly come to his house; and he well knew that this would bring upon him a considerable expense, which he was

not at all prepared to meet, as his present earnings only defrayed his family expenses, and he abhorred incurring debt. While in this dilemma, a gentleman came to him, and said, "Sir, I am going to make a tour through the country; it is my intention to make some drawings and sketches of the scenery as I travel along, and I am very desirous of improving myself in the art, by reaping the benefit of your instruction while I remain in town; if you will give me one hour every day, you shall have a guinea for each visit."

Mr. Brooke accepted the terms, and regularly attended him. On the very day of his commencing with this gentleman, Mr. Wesley landed in Dublin, and came as expected to Mr. Brooke's house, where he remained for three weeks. Mr. Brooke continued to pay his daily visit to the gentleman, from whom he regularly received his guinea, during the whole of Mr. Wesley's stay. On the morrow of the day on which Mr. Wesley returned to England, the gentleman told Mr. Brooke that he was about immediately proceeding on his intended route, and therefore had no further occasion for his attendance. The emolument of this extra and unexpected instruction just defrayed Mr. Brooke's extraordinary expenses during Mr. Wesley's continuance at his house, and relieved all his fears of pecuniary embarrassment.

Different reflections will here naturally arise in the minds of various readers. I shall simply offer one thought, that it was the minute superintendence of Divine Providence to provide for a necessary occurrence, which was planned and executed in the will of God. And such it is believed was Mr. Brooke's own view of it.

Science and Literature.

Astronomy.

NOTICES FOR NOVEMBER, 1854.

BY G. C.

"To twinkling stars, who gild the skies,
When darkness has its curtains drawn,
Who keep your watch with wakeful eyes,
When business, cares, and day are gone;
Proclaim the glories of your Lord,
Dispersed through all the heavenly street,
Whose boundless treasures can afford
So rich a pavement for his feet."

ALL the works of the Lord bear the impress of his power and majesty, or of his goodness and grace. In these respects they display the glories of the Infinite Mind, and are said to show forth his praise. In the language of the psalmist,

therefore, our "meditations of him" may always "be sweet;" and in contemplating his works, the beauty of them, their order, harmony, magnificence, and countless number, we may ever rejoice and "be glad in the Lord." "Praise is comely" from the lips of God's rational creatures, who can understand much of his ways, and know how to do his will; and as we can none of us give unto him the glory and thanks that are his due (for who can sufficiently speak well of his glorious name?) there is much appropriateness, as well as scriptural propriety, in our calling upon all created things to assist us in rendering homage and praise to the bounteous Father of our spirits and

Maker of the universe; for in, and through, and by them does he discover to us his wonderful power, his boundless beneficence, and love. Chief of these are to be distinguished the heavenly orbs: the sun—

“Fairest of all the lights above;”

the silver moon—

“The reigning beauty of the night,
Fair queen of silence;”

the glittering stars and wandering planets—the shining hosts of heaven. These in an especial manner “declare the glory of God, and shew his handy-work,” uttering speech and giving knowledge in all languages and to all lands. In the general chorus of creation these may well be called to take a leading part, and our own aspirations may derive warmth, and earnestness, and vigour, while we seek to connect our humble songs with the anthems of universal nature.

“As o’er thy works the seasons roll,
And soothe with change of bliss the soul,
O never may their smiling train
Pass o’er the human soul in vain!
But oft as on their charms we gaze,
Attune our wondering souls to praise;
And be the joys that most we prize,
The joys that from thy favour rise.”

The Sun rises on the 1st, at Greenwich, at fifty-six minutes past six, on the 15th at twenty minutes past seven, and on the 30th at sixteen minutes before eight: on the same days respectively, he sets at thirty-two minutes past four, eleven minutes past four, and six minutes before four. On the 20th a total eclipse of the sun will take place, visible over the great Southern Ocean, and partially visible in Australia, at Cape Town, and the country of the savage Patagonians, but invisible in this country. The altitude of the sun on the meridian decreases during November seven degrees and a quarter, and the day diminishes in length one hour and twenty-six minutes. On the 15th the sun’s distance from the earth is 748,300 miles less than on the 15th October; and he passes from the sign Scorpio into Sagittarius on the 22nd.

The Moon is full on the 4th, and new on the 20th. She rises on the 1st at forty-four minutes past three in the afternoon, on the 5th at forty-six minutes past four, and on the 12th at nearly half-past ten. She will be invisible on the 19th; her crescent will re-appear to delight the eye on the evening of the 21st; on the 26th she will set at thirty-nine minutes past ten, and on the 30th will shine until twenty minutes after two in the morning. Her greatest altitude, sixty-five degrees, will be attained on the 9th, and her least, ten and three quarters, on the 23rd.

Mercury is in Scorpio until the 17th,

when he enters Libra, and rises before the sun after the 18th. He then speedily becomes well situated for observation, rising on the 30th nearly two hours before him.

Venus continues a morning star, rising an hour before the sun on the 1st, and twenty minutes before him on the 30th, after which she becomes invisible for a season.

Mars is accelerating his apparent motion eastward, and sets an hour and thirty-six minutes after the sun on the 1st, and two hours and one minute on the 30th. He is near the moon on the 22nd.

Jupiter sets on the 1st at ten minutes before nine in the evening, and on the 30th at twenty-three minutes past seven. He begins gradually to increase his meridional altitude, which on the 1st is sixteen degrees and a quarter, and on the 30th seventeen degrees above the horizon.

Saturn remains still in Taurus, and as he rises soon after sunset all the month, is the chief object of observation among the planets. He reaches an altitude of nearly sixty degrees when on the meridian.

Uranus rises about the time of sunset, and sets about sunrise the early part of the month. He may, therefore, be observed throughout the night. Not being contiguous to any bright star, his position is not so readily indicated as it will be in a few months, when he will approach Aldebaran and the Pleiades.

On the evening of the 10th of October, the moon occupied a position of considerable beauty and interest with regard to neighbouring stars. The heavens were overcast with dull and vapoury clouds; but a strong breeze high in the air caused them to move rapidly over the face of the sky, and afforded occasional glimpses of the brightest constellations. In the east, when the gibbous moon was somewhat more than twenty-five degrees above the horizon, Saturn was seen in a line directly underneath, while on one side, at the point of an acute angle, was the bull’s-eye, Aldebaran, and on the other side, at a similar angle, the bull’s southern horn,—the brightest,—Zeta Tauri, equidistant from the moon and from Saturn, and at about an equal height from the horizon, presenting the following appearance—

The Moon
O
Zeta-Tauri * * Aldebaran

*
Saturn

Sometimes not another star was to be seen in the whole hemisphere; and the frequent changes made in the appearance of these, by shutting out of view first one

and then another of them, and then suddenly revealing the whole, sparkling out of the pure blue of the empyrean, and at the same time wreathed in the ever changing folds of the murky clouds, greatly increased the interest of the scene. Altogether it was one of the most extraordinary constellations of luminaries we ever saw.

Natural History.

NOTICES FOR NOVEMBER, 1854.

NOVEMBER is the first month of the dreary and gloomy portion of the year. The trees have lost, or are fast losing, their honours, and vegetation has for the most part made a pause. Our migrating birds, which cheered us with their merry antics and lively songs, are all fled, and other visitors, driven from colder latitudes, have visited us in their stead. The woodcock, the snipe, the fieldfare, the redwing, the snow-bird, the skink or aberdevine, the brambling, the golden plover, the various species of wild ducks and geese, with many other winter-visiting birds, now make their appearance. Larks congregate and roost in flocks upon the ground, and numbers are caught and sold for the table; greenfinches congregate; the nut-hatches chatter in the fir-trees; cross-bills are seen feeding upon fir-cones; the wren sings towards the end of the month; chaffinches, being separated from their females for the winter, join sparrows in our farm-yards, and all the feathered tribe seek localities where they can obtain food and shelter for the winter.

The season for butterflies is past. A few moths only dance before us in the twilight, as the winter moth, and the common flat-bodied moth, and a few others of a smaller kind; all these are chiefly found in sheltered gardens. Queen wasps and humble bees have buried themselves either in the ground or amongst beds of leaves, to sleep away the dark and cold season, and to awake only with the return of spring.

Snails (*Helix*) and slugs (*Limax*) now bury themselves in the ground, or amongst stones, where they will not suffer from the cold; the former have sealed up the mouths of their shells with a strong coat of slime, to prevent the entrance of wet and cold during their winter's repose.

Trout are now in their spawning-places, in fresh water rivers, far from the sea.

Few plants are in bloom, but in our gardens the arbutus, or strawberry-tree, comes into flower early in the month, and also the laurustinus; and towards the end, the Christmas rose (*Helleborus*) and the winter aconite begin to show bloom.

Mosses hold a conspicuous place now, numbers of them being in full perfection, and if minutely examined, are most beautiful, and exceedingly interesting. Some species of fungi also now appear, which are not to be met with at other seasons of the year; amongst which may be mentioned the gregarious Chantarell (*Cantharellus umbonatus*) amongst beds of moss; the brown *Hydnum crispum* amongst dead wood; the red *Thelephora sanguinolenta* on dead trees; brown *Peziza fissa* on hazel bark; the Jew's-ear (*Exidia auricula Judæ*) on elder-trees; the cut-back (*Exidia recisa*) on dead willows, and many others.

Notices of New Books.

Synonyms of the New Testament. By the Rev. Richard Chenevix Trench, B.D., Professor of Divinity, King's College, London, and Examining Chaplain to the Bishop of Oxford. London Simpkins

THE claims of men invested with prerogatives of any kind, when pushed to an extreme, invariably produce a revulsion and repugnance of mind and heart in those upon whom they are imposed, and whom they were expected or hoped to subjugate. The pressure of resisted claims necessarily leads to rupture, revolt, and open warfare, the consequences of which become woefully calamitous, and generally, if not invariably, irreparable. A contest for victory takes the place of an endeavour to conciliate, and the spirit of amity evaporates amidst the fires of resistance and contest. We make these remarks, not as preliminary to a discussion that would now, in all probability, be "unprofitable and vain;" but as introductory to an extract from the above little work, which is by a man of undoubted learning and of some repute in the field of sacred philology, whose remarks may profit those whom they concern, whilst his criticism will enrich the pages of our Magazine, and be highly acceptable to a class among our readers, and, at the same time, we may venture to hope, stimulative of the aspirations and efforts of others after a more exact and critical knowledge of the sacred writings.

The substance of this work had been embodied in lectures delivered to the Students of Theology at the College. It is an able and interesting piece of criticism, in which words of kindred meaning in the original Greek of the New Testament are grouped together, and their signification and application nicely discriminated. Designed for the use of persons under scholastic training, its scientific and

learned garb renders it unsuitable for circulation among those who have not some acquaintance with the dead languages. We shall intermingle a few explanatory words in the extract following, that it may contribute to the edifying of *all* who honour our pages with a perusal:—

"Βόσκει, ποιμαίνω.

"While both these words are often employed in a figurative and spiritual sense in the Old Testament (*Septuagint version*), as at 1 Chron. xvii. 16, Ezek. xxxiv. 3, Ps. lxxviii. 72, Jer. xxiii. 2, and *ποιμαίνω* often in the New, the only occasions in the latter, where *βόσκειν* is so used, are John xxi. 15, 17. There our Lord, giving to St. Peter his thrice-repeated commission to feed his "lambs" (v. 15), his "sheep" (v. 16), and again his "sheep" (v. 17), uses, on the first occasion, *βόσκει* (*feed*), on the second *ποιμαίνει* (*shepherd*), and returns again to *βόσκει* on the third. This return, on the third and last repetition of the charge, to the word employed on the first, has been a strong argument with some for the indifference of the words. They have urged, and with a certain show of reason, that Christ could not have had *progressive aspects* of the pastoral work in his intention, nor have purposed to indicate them here, else he would not have come back in the end to *βόσκει*, the same word with which he began. Yet I cannot believe the variation of the words to have been without a motive, any more than the changes, in the same verses, from *ἀγαπᾶν* to *φιλεῖν* (*the former word expressing love founded on esteem, and the latter, love founded on affection; or, esteem, and endearment*), from *ἀρνία* (*lambs*) to *πρόβατα* (*sheep*). It is true that our version, rendering *βόσκει* and *ποιμαίνει* alike by "feed," has not attempted to re-produce the variation, any more than the Vulgate, which, on each occasion, has 'Pascere;' nor do I perceive any resources of language by which either the Latin version or our own could have helped themselves here. It might be more possible in German, by aid of 'weiden' (= *βόσκειν*), and 'hüten' (= *ποιμαίνειν*); De Wette, however, has 'weiden' throughout.

"The distinction, although thus not capable of being easily re-produced in all languages, is very far from fanciful; is indeed a most real one. *βόσκειν*, the same word as the Latin 'pascō,' is simply 'to feed;' but *ποιμαίνω* involves much more; the whole office of the shepherd, the entire leading, guiding, guarding, folding of the flock, as well as the finding of nourishment for it; thus Lampe: Hoc symbolum totum regimen ecclesiasticum comprehendit; and Bengel: *βόσκειν* est pars τοῦ ποιμαίνειν (*the feeding is a part of*

the shepherdding). Out of a sense continually felt, of a shadowing forth in the shepherd's work of the highest ministries of men for the weal of their fellows, and of the peculiar fitness which this image has to set forth the same, it has been often transferred to *their* office, who are, or should be, the faithful guides and guardians of the people committed to their charge. Kings, in Homer, are *ποιμένες λαῶν* (*shepherds of the people*): cf. 2 Sam. v. 2; vii. 7. Nay more, in Scripture God himself is a shepherd (Isa. xl. 11); and David can use no words which shall so well express his sense of the divine protection as these: Κύριος ποιμαίνει με (*the Lord shepherds me*; Ps. xxiii. 1); nor does the Lord take anywhere a higher title than ὁ ποιμὴν ὁ καλός (*the good Shepherd*; John x. 11; cf. 1 Pet. i. 4), ὁ ἀρχιποιμὴν, (*the Chief Shepherd, a title applied nowhere in Scripture but to CHRIST ONLY*): Heb. xiii. 20, ὁ μέγας ποιμὴν τῶν προβάτων, (*the Great Shepherd of the sheep*); nor give a higher than that implied in this word (*shepherd*) to his ministers. Compare the sublime passage in Philo, De Agricul. 12, beginning, οὕτω μέντοι τὸ ποιμαίνειν ἰσὶν ἀγαθόν, &c., and also the three sections preceding.

"Still it may be asked, if *ποιμαίνειν* be thus the higher word, and if *ποιμαίνειν* was therefore superadded upon *βόσκειν* because it was so, and implied so many further ministries of care and tendance, why does it not appear in the last, which must be also the most solemn, commission given by the Lord to Peter? How are we to account, if this be true, for his returning to *βόσκειν*, again? I cannot doubt that in Stanley's *Sermons and Essays on the Apostolical Age*, p. 138, the right answer is given. The lesson, in fact, which we learn from this, his coming back to the *βόσκειν* with which he had begun, is a most important one, and one which the church, and all that bear rule in the church, have need diligently to lay to heart; this namely, that whatever else of discipline and rule may be superadded thereto, still the feeding of the flock, the finding for them of spiritual nourishment, is the first and last; nothing else will supply the room of this, nor may be allowed to put this out of its foremost and most important place. How often, in a false ecclesiastical system, the preaching of the word loses its pre-eminence; the *βόσκειν* (*feeding*) falls into the back ground, is swallowed up in the *ποιμαίνειν* (*shepherdding, or pastoral governing*), which presently becomes no true *ποιμαίνειν* because it is not a *βόσκειν* as well, but such a 'shepherdding' rather as God's word, by the prophet Ezekiel, has de-

nounced (xxxiv. 2, 3, 8, 10; cf. Zech. xi. 15—17; Matt. xxiii.)” P. 93—96.

We could point out an ecclesiastical system whose tendency is, in a serious degree, so to involve its professed *ἐπισκοποι* in the *πομπαίνειν* as to cause a neglect of the *βοσκήν* and a gradual loss of ability for it. Let the danger be noted, that the evil may be as much as possible shunned. Meanwhile, let our brethren in the local ministry rejoice with us, that their peculiar vocation is to deal with the *βοσκήν* of the ministry, to feed Christ's flock. Let it be their aim and endeavour to do it faithfully and ably, “rightly dividing the word of truth.”

The New Biblical Atlas, and Scripture Gazetteer; with descriptive notices of the Tabernacle and the Temple.

The Sabbath of the Lord.

The Book of Sunday Pictures, 3 Parts—Adam to Joseph; Moses to Samson; David to Daniel. London: Religious Tract Society.

We cannot better describe or commend the first, in the above list, than by giving the short introduction to the work itself.

“Considerable attention has been given during the last twenty years to Biblical Geography: its study has been promoted by the recent laborious investigations of learned men, and by a more careful preparation of maps. In the year 1840 the Religious Tract Society issued a Scripture Atlas, which was found very useful, and which has had an extended circulation. Since that time a considerable advance has been made in this department of knowledge. Very few localities in Palestine, for instance, had, up to that period, been satisfactorily ascertained, either by astronomical observation or geographical survey. The accounts of nearly all early travellers had been loose and indefinite, and often legendary and fabulous. More recent writers, however, have felt the importance of greater care and accuracy, and hence materials have been furnished for the preparation of maps far superior to those hitherto published.

“For the arrangement of the present Atlas, the principal guide has been the ‘Bibel Atlas nach den neuesten und besten Hülfquellen,’ the production of Heinrich Keipert, of Berlin, a learned artist, who executed the valuable maps, and wrote the accompanying memoir, for Dr. Robinson's ‘Biblical Researches.’ But whilst his publication has formed the basis, the labours of Berghaus, Ritter, Schubert, Guers, and others, have afforded valuable assistance. The physical map, constructed by Peterman expressly for this work, will commend itself to the attention of the studious reader. The descriptive matter

has been carefully compiled from the works of Burckhardt, Buckingham, Robinson, Wilson, Olin, Barth, Kitto, Coleman, Lynch, Bartlett, and other modern writers.

“It is hoped that this improved work may assist many to read the Bible with more interest and profit; and that, so reading, they may, through the blessing of the Divine Spirit, experience the power of that Holy Book in enlightening the eyes, converting the soul, and rejoicing the heart.”

The second, although only a tract, is highly valuable, and ought to be read and put in circulation by every lover of the Sabbath. We hope to obtain permission to reprint it in our pages, and therefore shall not make any quotations now; but on the subject of Sabbath observance we must not lose the opportunity of urging upon our friends the importance of being active, lest those who are on the alert to rob us of it should be successful. The subjoined valuable testimony to the value of the day, as a safeguard of liberty, from the pen of Mrs. H. B. Stowe, should be read by all who are sighing after the frivolous enjoyments of a continental Sabbath:—

“One thing more I would say. Since I have been here, I have made the French and continental mode of keeping Sunday a matter of calm, dispassionate inquiry and observation. I have tried to divest myself of the prejudices—if you so please to call them—of my New England education, to look at the matter sympathetically, in the French or continental point of view, and see whether I have any occasion to revise the opinions in which I had been educated. I fully appreciate all the agreeableness, the joyousness, and vivacity of a day of recreation and social freedom, spent in visiting picture galleries and public grounds, in social *réunions* and rural excursions. I am far from judging harshly of the piety of those who have been educated in these views and practices; but, viewing the subject merely in relation to things of this life, I am met by one very striking fact. There is not a single nation, possessed of a popular form of government, which has not our Puritan theory of the Sabbath prevailing with a distinctness about equal to the degree of liberty. Nor do I think this result an accidental one. If we notice that the Lutheran branch of the Reformation did not have this element, and the Calvinistic branch, which spread over England and America, did have it, and compare the influence of these two in sustaining popular rights, we shall be struck with the obvious inference. Now there are things in our mode of keeping the Sabbath which have a direct tendency to sustain popular

government—for the very element of a popular government must be self-control in the individual. There must be enough intensity of individual self-control to make up for the lack of an extraneous pressure from government. The idea of the Sabbath as observed by the Puritans, is the voluntary disavowing of the thoughts and associations from the things of earth for one day in seven, and the concentrating of the mind on purely spiritual subjects. In all this there is a weekly recurring necessity for the greatest self-control. No way could be devised to educate a community to be thoughtful and reflective, better than the weekly recurrence of a day when all stimulus, both of business and diversion, shall be withdrawn, and the mind turned in upon itself. The weekly necessity of bringing all business to a close tends to give habits of system and exactness. The assembling together for divine worship and for instruction in the duties of Christianity, is a training of the highest and noblest energies of the soul. Even that style of abstract theologising prevailing in New England and Scotland, which has grown out of Sabbath sermonising, has been an incalculable addition to the strength and self-controlling power of the people. Ride through France, you see the labourer in his wooden shoes, with scarce a thought beyond his daily toil; his Sunday is a *fête* for dancing and recreation. Go through New England, and you will find the labourer, as he lays his stone fence, discussing the consistency of fore-ordination with free-will, or perchance settling some more practical mooted point in politics. On Sunday this labourer gets up his wagon, and takes his wife and family to church to hear two or three sermons, in each of which there are more elements of mental discipline than a French peasant gets in a whole lifetime. It is a shallow view of theological training to ask of what practical use are its metaphysical problems: of what practical value to most students is geometry? On the whole, I think it is the Puritan idea of the Sabbath, as it prevails in New England, that is one great source of that individual strength and self-control which have supported so far our democratic institutions."

The Sunday Picture Books are *Pictures* indeed. Matter, Illustration, Typography, and Binding, all combine to form most suitable presents for the young, calculated to inspire an increased attachment to the best of all books—the Bible.

Hand-bill on Confirmation—Little Children's Prayers answered. By the Rev.

R. Hollings, B.A. Incumbent of St. John's, Newport, Isle of Wight. London: Aylott and Co.

HERE is a pious attempt to turn Confirmation to profit for those who conform to that, as we believe, unscriptural ceremony. It is surprising to us that any one who can address "parents, sponsors, and guardians," in the faithful terms that Mr. Hollings does, cannot see the folly and impropriety of making such persons parties to an awful deception at the baptismal font, where the priest pretends to *christian* the child, and they in its behalf promise three things, which no mortal ever did or ever could perform. It is evident from this address, and from the simple and affectionate letter to "Little Children,"—which we commend—that the author does not believe in baptismal regeneration, and yet the whole ceremony most emphatically teaches that doctrine. Why do not such men determine to give no rest to those in authority, and take no rest themselves, until this Popish doctrine, with all others of a similar character, be purged out of a professedly Protestant Church.

Precious Things from the Everlasting Hills: or, Pleasant Fruits for all People. By the Rev. James Smith, author of the "Rainbow of the Covenant," &c. &c. London: Allman and Son.

TEXTS of Scripture, wayside incidents, current phrases, popular sentiments, and important questions, afford the author opportunities for useful and profitable meditations, in the course of which he brings forth, out of his treasury, things new and old—great truths and weighty considerations which concern us as creatures of a day, though born to an eternal inheritance, and heirs of immortal honours. These are the "Precious Things" and the "Pleasant Fruits," which he offers to "all people;" and with suasive pen endeavours, with all earnestness and love, to induce them to accept. Mr. Smith writes with facility, with a moderate degree of vigour and perspicuity, and with a plainness and earnestness that goes direct to its object, and aims to strike home to the heart the very truths which are most calculated to profit and to save the soul. His books are conveniently divided into short and complete essays, any one of which is not too much to be taken up and thoroughly understood during the brief intervals which many thousands can only devote to reading; and they are thus well adapted for all people. The book before us is neatly got up, has an attractive title, and is full of good matter. We wish it an extensive reception.

Temperance.

CRIME AND DRUNKENNESS.

IF there be one point upon which all thinking men are agreed, it is that there is a close connection between crime and drunkenness. Not only do the advocates of teetotalism assert this, but men who are in the habit of using intoxicating drinks moderately, admit and deplore it. All classes whose occupations bring them into contact with the criminal population of the country,—policemen, magistrates, judges, ministers of religion,—testify that drink is the great source and companion of crime. A glance at a daily paper will convince the most sceptical or indifferent observer, that if drink does not *directly* cause one-half of the atrocities which are brought to light in the metropolitan police courts, it is at all events so connected with them, that, but for its debasing and maddening influence, there would be an enormous decrease in crime. On a recent Monday, out of eleven police cases reported in the *Times* of the next day, five were directly attributable to drink. In the first case, George Adams was charged with a most violent and unprovoked assault upon Eliza Stewart. The prisoner had met the complainant, and asked her to accompany him to a house,—she refused,—he felled her to the ground by a blow in the face, which knocked out two of her teeth, and caused her to bleed very much from the nose and mouth. *The prisoner was drunk at the time.* Richard James Hart was charged with a brutal assault upon his own daughter, nineteen years of age. The complainant's eyes were shockingly blackened and swollen. Although he had several children, he was *continually drunk*, and had not done any work for four years. *He was drunk at the time of the assault.* William Cordwell was charged with brutally ill-treating his wife, who had been only three weeks out of her confinement, and who was so ill as not to be able to attend. The prisoner merely pleaded *intoxication* as the cause of his brutality. A police-officer said that he had known him for some years as a hard-working man when sober, but *when drunk he was almost uncontrollable.* A middle-aged man of highly respectable appearance, who gave the name of Frederick Fermer, and a well-dressed respectable married woman, named Amelia Parsons, were charged with creating a disturbance, and also making use of disgusting language in the public streets at twelve o'clock on Saturday

night. *The male prisoner was drunk at the time.* In all the above cases the prisoners were found guilty, and sentenced to various punishments. In the last case reported, it appears that William Colbert came home late on Saturday night, *a little tipsy*, and his wife began to reproach him. He struck her on the head two or three times with his fist, and she having a sharp-pointed table knife in her hand, threw it at him. The knife penetrated the unfortunate man's lungs, and on Monday evening last, he was rapidly sinking,—not the least hope being entertained of his recovery. What makes the case more melancholy is, that the dying man, in answer to a question from the magistrate before whom the wife was brought, stated that they had been married sixteen years and upwards, and that she had been a good hard-working woman, and a good fond mother to her children. When the chronicle of one day displays so many crimes which may be *directly* traced to drink, it is hardly worth while to inquire how many crimes, and how much misfortune, poverty, and disgrace are *indirectly* owing to the same pernicious influence.

We are glad, therefore, to think that within the last thirty years public opinion has been gradually rising against this monster vice. Clergymen, medical men, and lawyers, merchants, tradespeople, and working men are to be found in great numbers, who not only preach temperance but total abstinence, and who practice what they preach. The press has not been silent, the *Times* begins to doubt whether it may not be advantageous to close public-houses altogether on Sunday, and the last number of the *Edinburgh Review* contains an article which very fairly states the arguments for and against teetotalism, and mentions even the Maine Liquor Law with respect.—*Leeds Mercury.*

TESTIMONY OF A CHILD IN FAVOUR OF THE MAINE LAW.

MR. DOW informs us, that street-begging ceased soon after the enactment of the Maine Law, and that one of the temperance men in Portland, upon meeting a little child who had formerly been a street beggar, accosted her thus:—

"How happens it, my little girl, that you don't come to our house for cold victuals now a-days?"

"Ah!" said the little innocent, her

bright blue eyes glistening with delight as she spoke, "you have got a good law now; father can't get any liquor now; he is sober and industrious, he earns two dollars every day, and we have plenty of *warm victuals* at our house now, I thank you."

What volumes does this little incident speak.—*The Alliance*.

A COMMERCIAL TRAVELLER'S OPINION.

WITHIN the last few years, I have travelled about 150,000 miles, and I think it would be the greatest benefit that could be conferred upon any country to prohibit drinking entirely. I was travelling in America when the law prohibiting entirely the traffic in intoxicating drinks in the State of Maine was passed, and the effect was almost miraculous. Crime seemed to disappear in almost every tangible form as if by magic, and soon afterwards the prisons

were nearly empty. The good produced was so palpable, that the Maine Law, as it is now called, extended itself to six or seven other states, and has also been adopted in the British province of New Brunswick with the same results. Commercial travellers need reform as well as others. The older ones continue the practice of drinking, and often ruin the younger ones by example and inducement.—*Times*.

NEW LAW IN MASSACHUSETTS.

ONE of the clauses in this Act provides, that if a man be found drunk, he may be imprisoned until he tell who furnished him with the liquor. If he refuse, he is fined 25 dollars for drunkenness; but if he informs on the liquor seller, he is permitted to go scot free. The person who sold the liquor is subject to a fine of 20 dollars and the cost of prosecution. For every subsequent offence, 100 dollar and imprisonment for not less than three nor more than six months.

Correspondence.

ORIGINAL CORRESPONDENCE OF THE LATE MR. W. DAWSON.

SPIRITUAL BLESSINGS ALL APPROPRIATED BY SIMPLE FAITH.

Barnbow, Feb. 1, 1830.

MY DEAR MRS. ***—"Grace, mercy, and peace be multiplied unto you from God our Father and the Lord Jesus Christ." I rejoice to see you in a state of mind which our Lord himself calls "blessed," and to which he speaks in strong language of the most positive promise. Read Matt. v. 6, and you will find the *fourth* beatitude is yours: "Blessed are they which do hunger and thirst after righteousness," &c. Here is your state of mind. Then let faith claim the promise—"They shall be FILLED." Ah! what a mercy to have a keen appetite for spiritual blessings in Christ Jesus, because such an appetite shall find in Christ "a feast of fat things, of wines on the lees well refined." To have an appetite without food, produces all the horrible feelings of famine; but, blessed be God! there is no danger of this in your case. No, no; Jesus is himself the food of the hungering soul. His "flesh is meat indeed, and his blood is drink indeed." The salvation of (*resulting from*) his atonement and mediation is the most complete. The language of his

heart to you is, "Open thy mouth wide, and I will FILL it." Come, then, with the empty hand of simple faith, and appropriate this salvation as your own.

How is a hungry man "filled" at a feast? The master of the feast, after he has provided the feast and invited him to it, does not then put the food into his mouth with his own hand. No; the man does not expect it. It is kind to have the feast provided; kindness added to kindness to have an invitation; and the master would consider it an insult returned for his kindness if the guest expected that, after all, the master of the feast must feed him with his own hands. You readily see what I mean. The feast is provided; the invitation is given; "Come, for all things are now ready;" you are invited; you have complied with the invitation: you are now at the festive board. What remains to make your happiness complete? The smile of the master of the feast? That you *have*. Are you expecting compliments from him? He uses none, but he smiles—he speaks; he says, "Take, eat." It was provided for you; it is "given to you." Then, my dear sister, hesitate no more; but *deliciously* appropriate the blessing which you feel you want, and which you see is provided for you, and proffered to you in the gospel. Here, in sanctification as well

as justification, we may, in a qualified sense, sing—

"Let not conscience make you linger,
Nor of *Misere* fondly dream:
All the fitness he requireth,
Is to feel your need of him.
This he gives you: 'tis the Spirit's glimmering
beam."

But my time is limited; my fingers are reddened with cold; I must draw to a close. But I cannot close without congratulating you on the additional acquisition to your happiness in the deepening work of grace in Mr. —'s soul. At the view of it my heart shares your joy. Give my kind love to him, and remind him that he has now "set his hand to the plough," and I trust he will never "look back." Oh, may he live to be one of the most holy and most useful men; and may you walk together "in all the ordinances of the Lord blameless;" and in eternity may I walk the golden streets of the New Jerusalem with you, and there, in the language and the joys of heaven, celebrate the wonders of redeeming grace and dying love for ever and ever! Amen and amen. This is the desire of the heart of your friend and brother, W. DAWSON.

P.S.—I have hard work before me. I must preach twice at Belper on Thursday; twice at Wirksworth on Friday; then ride to Manchester, and preach twice on Sunday, and then go to Bolton and preach on Monday; so that I think my friends may very well excuse me preaching to them.

EVANGELICAL ALLIANCE.

[We regret not having been able this year to attend the meetings of the "Alliance." We have often felt it good to be present on former occasions, and although of the number who think that more might be done if there were less timidity in connection with the organisation, yet we rejoice in the advantages which have been derived from such a combination of Christian men, and can heartily wish them God-speed. Through the kindness of a friend we are enabled to lay the following letter before our readers.]

"London, 10th Oct., 1854.

MY DEAR SIR,—I conclude you have not come up to the Conference of the Alliance, or I would probably have heard of your being in town. From the interest you usually take in its proceedings, a few particulars regarding its present meetings may not be unacceptable.

The soirées was held on Monday evening. I went to Freemasons' Tavern about a quarter past five, at which time there were very few present, but soon the mem-

bers and friends began to arrive, and at six there was a pretty good muster. The general meeting began at half-past six, John Corderoy, Esq., presiding. I should say the number present at this hour was quite equal to any former occasion (1851 excepted), and seemed to exceed the expectation of its friends. The evening was occupied chiefly in devotional exercises and brief addresses by several of the members, among whom were the Rev. J. Glanville Kingswood, Rev. W. H. Rule, and the Rev. W. Brock, rector of Bishop's Waltham. The latter gentleman was warmly received on account of his late correspondence with the Archbishop of York, in reference to Archdeacon Wilberforce.

I looked in for a short time this morning at Freemasons' Hall, and found Mr. Stoughton near the close of his address. From what I heard I much regretted not being present at its commencement. The address had reference (I do not know its title) to the work of the Holy Spirit, and his presence in the church,—that it was because of his presence that any good was accomplished, and it was because of his absence, through the church's indolence and unbelief, that so little good was done. Mr. Stoughton was followed by the Rev. George Scott, who enforced the practical resolutions.

14th.—I had written so far on Tuesday, but being much occupied since I was unable to get my letter finished. I was present at the Conference for a short time on Wednesday evening. Dr. Hamilton read an admirable paper on "Memorials of Departed Brethren." There was a very full attendance, and all seemed much delighted with the evening's proceedings. The proceedings of the "Alliance Proper" terminated on Wednesday evening, and on Thursday and Friday the Missionary Conference was held. I was present yesterday morning when a paper was read by the Rev. Mr. Baillie, Free Church Minister, Linlithgow, on the hopes that should limit our expectations regarding the success of the gospel among the heathen. I believe it is the intention of the Conference to publish the several papers that have been read before it. I have been seriously impressed on this occasion with the value and importance of this association of Christian men for the purpose of restoring to the church of Christ one of its essential elements, namely, its unity. It has been asked reproachfully, in reference to the Evangelical Alliance, "What are its aims and objects? What good has it accomplished?" In reply, its friends might ask, "What is the 'good' at which you would have every association aim? Is it a

"good" to strengthen and encourage the hearts of hundreds of Christ's ministers who are labouring and toiling in wastes, often barren of visible fruit, by Christian sympathy and prayer? Is it a "good" to collect and diffuse information on the state of religion throughout the world, and thus lay before the church the actual condition of brethren in other and less favoured lands, so that when aid, or sympathy, or remonstrance with enemies is needed, it may not be withheld? Is it a "good" for some hundreds of Christian ministers to meet annually, and bringing together their actual experience in their various spheres of labour, and out of that devising fresh and improved means for more successfully recommencing their arduous work? and all this sanctified by the most fervent de-

votion and earnestness,—and a devotion which has never been denied the blessings it sought? If all this be "good," surely the Alliance may claim having done something, for it has done this and much more. I will not say we work too much, but do we not pray too little? Is there not too much expected from the well-adjusted machinery of most of our associations, and too little from the promised blessing on the humblest labours! It will be well for the church, and well for the world, when faith is had more in the "promise," and less in the "work," and when success in every Christian enterprise will be expected in proportion to the Spirit's presence.—I remain, my dear sir, yours very sincerely,

A. G.

Miscellaneous.

THE POOR MAN'S LEGACY.

IN Holland Fen, an agricultural district in Lincolnshire, dwells a worthy octogenarian named Joseph Wells. He has long been the schoolmaster of the district; many of the present race of stalwart farmers having by him been initiated into the mysteries of A, B, C, and Cocker. Moreover, friend Joseph has a talent for rhyming; and has, for many years, been extensively employed as a harvest surveyor—has made many a will, and otherwise proved himself a valuable member of society; general respect and honourable mention are his reward. But this is not all. Joseph is a sincere Christian; has been many years a deacon of a Baptist church in Boston—distant about eight miles—whither, sabbath after sabbath, he has bent his steps to unite in the worship of his God and Saviour.

His humble but peaceful dwelling has also been to many of his neighbours, as well as to himself, a "*Bethel*." Here the voice of prayer and praise has ascended, and the gospel of Christ been faithfully proclaimed, by various ministers, and—in lack of other service—himself.

The good old man has not, however, been satisfied with this imperfect domestic accommodation. Like David, he longed to build a house for his God; and, to prove his zeal and sincerity, he gave a portion of his oft-tilled garden for a site; upon which a neat, substantial little chapel has been erected, which was opened September, 1853. The first anniversary was celebrated June 24 and 25, 1854.

The cost of this "Poor Man's Temple" was about £80, of which, chiefly through the untiring energy and perseverance of this venerable man, who has penned hundreds of letters, and walked hundreds of miles—no trifling labour at the age of 84—only £30 remained unpaid after the above anniversary. This debt he is resolved, if possible, to liquidate before he dies, that he may, as he says, die in peace, and leave to posterity, *free of debt*, this House of God—the fruit of so many prayers, and such untiring labour, as "The Poor Man's Legacy!"

Appended to a short account of the anniversary services of this unpretending little chapel, inserted in a Baptist Penny Magazine, a hint was given, that if each reader of that periodical would send *six penny postage stamps*, enclosed in an envelope, and addressed to this venerable octogenarian, his pious and most anxious wish would speedily be realized. His address is Joseph Wells, Holland Fen, Boston, Lincolnshire. This suggestion has already met a liberal response. We thus see that "where there's a will there's a way." Man is never too old or too poor to work for the Lord.

ANTINOMIANISM

Is more general than is usually imagined. What multitudes of all denominations are expecting to enter into the kingdom of God, without any proper preparation for the place! Without holiness none shall see the Lord, and from this decision of the divine justice there shall never be any appeal.—*Dr. A. Clarke.*

Our Children.

SABBATH SCHOOLS, PRISONS, AND INTEMPERANCE.

MOST of our readers interested in Sabbath schools have doubtless perused the pamphlet of Mr. Smithies, published some years ago, giving the returns he obtained, in regard to the proportion of the inmates of our gaols and penitentiaries who had been Sabbath scholars. The returns gave a total of prisoners of 10,361, and of these, 6,572 had been at the Sabbath school. A gentleman, deeply interested in the young, having read the statistics presented by Mr. S., had doubts as to their accuracy, and proceeded to test them by visiting the prisons in a large commercial town in his own neighbourhood. We asked the result. "Much worse," said he, "than that given by Mr. Smithies." "But," said we, "did you make any inquiry as to the time these prisoners had attended the Sabbath school? It would be unfair, if those who had been but a few months at school, were to be reckoned in the number as Sabbath scholars." "The objection," he replied, "occurred to myself, and I was therefore specially careful in ascertaining the truth upon that point; and I found that 2, 3, 4, and 5 years were by no means uncommon as to the time of their attendance." "Well," said we, "just another question:—Mr. Smithies' returns have no reference to the cause of this melancholy state of matters. Did you inquire into that?" "I did," said he; "and though no abettor myself, I must candidly confess, that by far the greater number, indeed almost all, were there through intemperance."

If the returns obtained by Mr. Smithies give the correct general proportion of prisoners who have been Sabbath scholars,

then we have 62 out of every hundred. Suppose we allow 12 per cent for those who have been but a short time enjoying the privilege of Sabbath school instruction, yet we have no less than one half of all the prisoners in our country, persons who have been Sabbath scholars. Mr. S.'s returns give no information as to the proportion of those who have been brought to such a state by intemperance, and the general proportion of crime traceable to intemperance has been so differently estimated, that we cannot attain to anything definite. But supposing we take, not the highest which some, well fitted to judge, have given, viz., 99 cases out of every hundred, but the very lowest that has been assigned—two out of every three,—yet we have, on such a supposition, no less than *one-sixth* of all the prisoners in the country, persons who have been Sabbath scholars, and have been made what they are through drink. Just think of that, Sabbath school teachers. We have taken the lowest estimate. Look at it. Keep it before your mind till you rightly comprehend it. A right comprehension of it must lead to a desire to do what in you lies to stay that which is the cause of such a state of things. Is not this the prayer that should spring up in each heart—"Lord, what wilt thou have me to do?" Can you remain indifferent? No! Well, then, *work*. Effort of any kind to stay the evil is better than none. But if it be duty to use effort, it must be duty as well as wisdom to inquire how duty may *best* be done. If means are being employed by any for the suppression of this evil, wisdom and duty will alike indicate inquiry, as to whether the means in operation ought not to be adopted and carried out.—*Bristol Temperance Herald*.

Notes on Public Affairs.

DEFINITE intelligence of the fate of Sir John Franklin and his gallant companions has, at length, reached this country. Dr. Rae, well known as an arctic traveller, and who has been employed in surveying the coast of Boothia, has just landed at Deal, bringing with him a number of articles which belonged to our unfortunate countrymen. These he had purchased from some Esquimaux, on the west shore of Boothia, who informed him that in the spring of 1850 a party of about forty "white men" had been seen travelling southward over the ice, and dragging a boat with them. By

signs they gave the Esquimaux to understand that their ship or ships had been crushed in the ice. All except one officer looked thin, and it was supposed they were getting short of provisions. At a later date, the same season, but before the breaking up of the ice, the bodies of some thirty persons were discovered on the continent, and five others on an island near it, about a long day's journey N.W. of a great river, supposed to be Bach's Great Fish River. Some of the bodies had been buried, some were in tents, others under the up-turned boat, and several scattered about in different directions.

"From the mutilated state of many of the corpses, and the contents of the kettles, it is evident that our wretched countrymen had been driven to the last resource—cannibalism—as a means of prolonging existence." Among the articles purchased from the Esquimaux are several silver forks and spoons, with crests of several of the gentlemen connected with the expedition; a round silver plate engraved, "Sir John Franklin, K.C.B.;" and a star, or order, with motto, "*Nec aspera terrant*, G. R. III. MDCCCXV." Those of the sufferers who appeared to have survived the longest were found wrapped in two or three suits of clothes. These circumstances tell a sad tale of suffering.

The public mind is daily becoming more familiarised with the stern horrors of human warfare. What with descriptions of battle scenes and incidents on the field of war, accounts of the ravages of disease among the troops, of the transport of ship-loads of wounded and dying soldiers from the scene of bloody strife, and the graphic representations which the pencil of the artist provides for the numerous illustrated prints that distinguish the present literary era, the nation is not likely to be left in a condition of apathetic ignorance of the many mishaps and hardships that continually attend the active operations of an army. The thoughtless, and those who are easily excited to demonstrations of satisfaction and triumph by the report of success, may deem the expenditure of human life and suffering not too great in comparison with the resulting glory and advantage; and, perhaps, regarded in a national light, and in view of the justice of the cause we have espoused, the loss is not greater than the gain. But this is not the light in which the Christian or the philanthropist looks upon the subject. To every soul fallen in the field, life was of more value than the treasures and dominion of all the powers engaged in the contest; and every maimed and limbless survivor can have no equivalent for his loss provided by the wealth and power of any of them, or of all combined. Still, individual interest, it is argued, must give way to the public good, and the lives of the few are not to be placed in the balance against the peace of Europe,—ay, of the world, and so the advocate of war settles the question to his satisfaction; but the incalculable soul-interests at stake in the contest are not to be learnt until we come to the *eternal* results to each of the combatants engaged, and then our own conclusion is, that they far exceed in value all the motives that have been or can be pleaded for the war.

The battle of the Alma, fought on the 20th of September, immediately after the allied troops had landed in the Crimea, was a great battle—a fearful struggle succeeded by a glorious victory. The correspondent of the *Times*, writing on the 22nd and 23rd, says,—“Our parties on the 21st and to-day buried 1230 men. The Russian dead were all buried together in pits as they lay. The British soldiers who fell were buried in pits the same way. It was a sad sight to see the litters borne in from all quarters, hour after hour—to watch the working parties as they wandered about the plain, turning down the blankets which had been stretched over the wounded, to behold if they were yet alive, or were food for worms, and then adding many a habitant to the yawning pits, which lay with insatiable mouths gaping on the hill-side, or covering up the poor sufferers destined to pass another night of indescribable agony.” “My sleep was disturbed by the groans of the dying, and on getting up in the morning, I found the corpse of a Russian close to the tent. The wretched creature had probably been wandering about without food upon the hills ever since the battle—must have crawled down towards our fires, and expired in the attempt to reach them.” “Our watch-fires were still burning languidly as the sleepers roused themselves, all wet with dew, and prepared to leave the scene of their triumphs. The fogs of the night crept slowly up the hill sides, and hung in uncertain folds around their summits, revealing here and there the gathering columns of our regiments, or showing the deep black-looking squares of the French battalions, already in motion towards the south. But what is that gray mass on the plain, which seems settled down upon it almost without life or motion? Now and then, indeed, an arm may be seen waved aloft, or a man raises himself for a moment, looks around, and then lies down again. Alas! that plain is covered with the wounded Russians still. Nearly sixty long hours have they passed in agony on the ground, and now, with but little, little hope of help or succour more, we must leave them as they lie. Seven hundred and fifty wounded men are still upon the ground, and we can do nothing for them. All this nameless, inconceivable misery—this careless pain—to be caused by the caprice of one man!” This fragment of the description reveals horror enough.

The subscription for the wives and families, widows and orphans of the soldiers, on the 7th of September had reached the noble sum of £80,269 17s. 7d., and great efforts are still continued to provide

effectual relief wherever it shall be needed. We notice that the directors of one of the large Life and Fire Assurance Companies have put their machinery in operation, in order to swell the national gifts for so

good a purpose. Perhaps the example may be followed. Whatever the motives that prompt a course so unusual, we trust it will be the means of relieving much suffering and affliction. X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

THE Association is still working its way efficiently, although more quietly than heretofore. Its beneficial influence is felt throughout the Wesleyan community. Every case of sickness is an argument in its favour; every decently-interred poor preacher praises it even from the dust; every feeble superannuated brother is a living proof of its merit; and though public meetings are less frequent, these private advocates ought not to be less stimulative of zeal on its behalf than appeals of oratory from the platform. The subscription lists continue to show that the *household of faith* are beginning to attend more carefully to the injunctions of our blessed Lord, and of his Apostles, respecting the poorer brethren of the *household*. The claims of the aged brethren are obtaining an amount of attention which demands special reference; nor is this to be wondered at;—these veterans of Methodism, whose ages range from seventy to ninety-five years, are the remnant of a former generation—the connecting link which binds us to the past. These are the men who laboured in the vineyard when work was of a more physically laborious nature,—whose circuits were nearly of the extent of half a county,—whose auditors were mostly of the unlettered class, having never seen in their youth an Infant, British, National, or Sunday school. These are the men who were familiar with the lingering fires of mob persecutions; men who have had reason to dislike the flavour of rotten eggs, and to look askance at the duck-ponds that ornamented or disfigured our villages. These are the men whose earnest tones arrested the attention of our fathers and mothers, and called them to repentance and to God.

It is no wonder, then, that the benevolent among those to whom Providence has assigned wealth, are desirous of showing that they are grateful to the past for the benefits that the present time enjoys, and are not willing that the *modern workhouse* alone shall discharge the debt which society owes to these old heralds of the gospel—these fathers in Methodism.

The heavy claims for the burial of the

dead should call for renewed efforts in the circuits where such events occur. While the sympathies of the people are awakened by the removal of a standard bearer from their ranks, they are in a position to listen to the monition, "That which thy hand findeth to do, do it with thy might."

At this season of the year, which is usually devoted to the holding of tea and public meetings, let not the Mutual-Aid Association be forgotten. Some profitable gatherings have recently been held in the Northern and Midland Circuits, and we shall be glad to hear of more in the South, the East, and West of England. Let those who have long promised to exert themselves to get up meetings where as yet none have been held, show what they can do in their several localities; and where meetings have already been held let our brethren determine to keep the anniversaries. Should assistance be required, remember the promise of the Committee to send deputations.

In our next we hope to give a full report of the Louth meeting, attended by our venerable President and Treasurer, and Mr. William Martin, of Altrincham.

MANSFIELD BRANCH.—HOW PROVIDENCE SMILES UPON US.

A—C—, of Pleasley, who keeps a mule and an ass, and who is frequently employed in leading coals from the pit, a distance of several miles, was anxious to do something for the aged and afflicted local preachers, as they had been made, in the hands of God, the means of blessing to his soul. He concluded to give the leading of a load of coals, about 4s. He also grows plants, and sells them to farmers. When the season was nearly over for the sale of plants, and he was about to clear his ground of them, a person passing by said, "Have you those to sell?" He replied, "I have." "What must I give you for them?" was the inquiry. "Well, you must give me a load of cobbles (small coals)," said our friend. "I will," he said. When he told his wife the bargain he had made, he added, "I shall give this to the Mutual-Aid Association." When he got to the pit, there were no cobbles. "Well," he said

to the dealer, "It is for a good cause, you must be so kind as to let me have coals." This he did for an extra charge of sixpence, which our friend cheerfully paid.

The coals were sold for 10s., 1s. was paid for toll bars, and the 9s. I have forwarded to Brother Creswell. There are hundreds of friends who, though poor, might help in a similar way those who are still poorer. Had you seen the happy countenance of our friend when he brought his coals for sale, you would have said, "It is more blessed to give than to receive."

W. P.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO OCTOBER 20, 1854:—

Mr. J. Cuthbertson, H.M., Chelsea, £. s. d.			
£1 1s.; Mr. T. Cuthbertson, H.M., ditto, £1 1s.; Mr. Potter, H.M., ditto, £1 1s.	3	3	0
E. Heeley, Esq., H.M., Birmingham	1	1	0
Donation, Devizes	0	9	6
Mr. Hawkins, H.M., Exeter, for 1852 and 1853.	2	1	0
Donation by a Friend, Snaith Circuit	0	4	0
Collection by Brother Button, Shepton Mallet	0	9	0
G. Harrison, Esq., H.M., Wakefield, £1 1s.; Mrs. Harrison, H.M., ditto, £1 1s.	2	2	0
Mr. W. Pugsley, H.M., quarterly, Newport, Mon., 6s. 3d.; Mr. H. Collier, H.M., ditto, 6s. 3d.	0	10	6
A Friend, H.M., per Brother Cheetham, Leeds, £1; Mr. J. Carr, H.M., Leeds, £1 1s.	2	1	0
Collected by Brother Kirby, Great Driffield	0	5	0
Mr. Ludford, Annual Subscriber, Hinckley	0	12	0
Mr. W. Pretty, H.M., Ipswich	1	0	0
Mr. J. Green's donation, being five weeks' sick pay to a member of the North and South Shields Branch	2	0	0
Donation by a Friend, Croydon Circuit, 10s.; Mr. J. Wada, H.M., ditto, £1 1s.; sale of twelfth part of Elliott's "Delineation of Roman Catholicism," by ditto, 6s.	1	17	0
Mr. Eldridge, donation, Southwark	0	10	6
Mr. John Hackett, donation, Chesterfield, 10s.; a Friend, by G. Taylor, ditto, 2s. 6d.	0	12	6
John Higgett, H.M., Runcorn, £1; W. Hazlehurst, Esq., 10s.; John Hazlehurst, Esq., 10s.; Thomas Hazlehurst, Esq., 10s.; Chas. Hazlehurst, Esq., 10s.; J. Lowe, Esq., 10s.; Mr. T. E. Stellox, 6s.; Mr. W. Dutton, ditto, 6s.	4	0	0
Mr. E. Furnias, Bakewell Circuit	0	5	0
Mr. Wrigley, Hackney, H.M., for 1853	1	1	0
Mr. Samuel Prior, Dalston-terrace, H.M., for 1853	1	1	0
Mr. Mallett, Peter-street	0	5	0

REMITTANCES RECEIVED BY THE TREASURER TO OCTOBER 20, 1854:—Brigg, £2 2s.; Louth, £5; Walsall, £2 1s.; Shepton Mallet, £45; Birmingham, £1 1s.; Penzance and Marazion, £8 2s.; Bridport, £2 7s.; Exeter, £37 7s.; Stourbridge, £1 10s.; Ilkestone, £5 17s.; Lancaster, £4 19s.; Newport Pagnell, £12 8s. 8d.; Cheadle, 18s. 6d.; Swindon, £1 10s. 9d.; Huddersfield 1st, £2 2s. 9d.; Worcester, £1 7s.; Snaith, £2; Barnard Castle, £1 13s.; Shepton Mallet, £1 19s.; Wakefield, £4 1s.; Malton, £1 10s.; Newport (Mon.), £2 6s. 6d.; Dursley, £2 7s. 2d.; Leeds, £5 19s.; Mansfield, £3 6s.; Oldham, £1 1s.; Congleton, £4 1s.; Wallington (Salop), £2 11s.; Downham, £2 5s.; Lincoln, £3 3s.; Tadcaster, £2 1s. 6d.; Easingwold, £1 4s.; Driffield, £1 12s.; Islington, 3s.; Weymouth, £1 10s. 6d.; Frome, £2 15s.; Axminster, £1 7s.; Sheerness, £1 1s.; Hinckley, £3 19s.; Stockton, £1 10s.; Towcester, £2 2s.; Derby, £2 19s.; Rotherham, £2 11s. 6d.; Ipswich, £4; Barnsley, £2 18s. 3d.; Wolverhampton, £3 10s.; Loughborough, £3 19s.; Abergavenny, £1 13s.; St. Agnes, £1 1s.; North and South Shields, £5 1s. 6d.; Garstang, £1 7s.; Peterborough, £1 19s.; Buxton, 18s.; Stockport, £1 13s.; Kingston, £1 7s. 6d.; Wrexham, £1 7s.; Tavistock, £2 6s.; Southwark, £2 10s. 6d.; Chesterfield, £3 6s. 6d.; Runcorn, £5 19s.; Bakewell, £1 6s.; Denby Dale, £1 19s. 9d.; St. Ives, £2 0s. 3d.; Coventry, 15s. 6d.; Ashton-under-Lyne, £2 11s.; Kingswood, £2 11s.; Croydon, £4 5s.

DIED.

September 6, 1854. Benjamin Stringer, of Stockton, aged 55. Claim, £8. He died in peace, trusting in the atonement.

September 10, 1854. John Makepeace, of the Hexham Circuit, aged 25. Claim, £8. He died in faith.

September 11, 1854. Richard Rustbury, of the Stourport Circuit, aged 77. Claim, £4. His death was peaceful. He had been on the funds 129 weeks.

October 9, 1854. John Watchorn, of Melton Mowbray, aged 42. Claim, £4. His end was peace. He had been on the funds 88 weeks.

September 19, 1854. Ann Sewell, of Towcester. Claim, £4. Happy in death.

October 2, 1854. Martha Whitehead, of Holmfirth. Claim, £4.

[We are often surprised that so little is communicated respecting our dear brethren who die. Surely something worthy of record might be sent us respecting those who have been serving the Lord in the ministry of the word for many years—in some instances for more than half a century. We know of few more effectual methods of serving the Association than by presenting brief and interesting memoirs of the departed. They would excite more sympathy from the living, and draw forth their help, and it would be regarded as a return for the free-will offerings already afforded.]

THE
LOCAL PREACHERS' MAGAZINE
AND
CHRISTIAN FAMILY RECORD.

—♦—
DECEMBER, 1854.
—♦—

Essays, Scripture Illustrations, &c.

THE GREAT DEMORALISER OF THE PEOPLE.

WE have been favoured by one of our respected contributors with a large mass of facts and calculations connected with the use of intoxicating liquors in Great Britain and Ireland, which are as a whole so interesting, and bear with such importance upon every class of religious motive and association for pious purposes, that we have determined to give them the utmost prominence in our present number. The evils which arise out of the fearfully prevalent practice of intemperance are so numerous and so great, the results both in the church and in society at large so mournful and desolating, that it becomes every Christian journalist to encourage, in every possible way, the efforts which are being directed towards its diminution and eventual extinction.

Attention cannot be too frequently directed to a good object, when it concerns the social and religious welfare of the community. But there are seasons when it is peculiarly incumbent upon us to guard against certain dangers. We are now approaching that great festival of the year, which, ostensibly arising out of one of the most interesting and important events that have occurred in the history of the world, and professedly kept as a *Christian* festival, has been appropriated by European society to the celebration of all kinds of incongruous rites, both public and private, in connection with religious ceremonies, and as parts of general, social, and family intercourse. Excess of indulgence, both in eating and drinking, generally accompanies the observance of Christmas and New Year usages; and even the professing Christian is too often seen not only countenancing by his presence, but recommending by his practice, the perpetuation of those usages, with their customary debasing and demoralising concomitants. Not that we condemn all participation in the general joy of the season. This be far from us: it is good to give

thanks and to rejoice in the mercy of our God; and no subject is so rich with motive and inducement to a joyous spirit, a holy, hilarious frame of mind, as the Advent of our Blessed Saviour, the remembrance of which, with all its resultant blessings, should accompany us into all our Christmas meetings, and family and social reunions. But to those who are in any degree in danger of permitting themselves to participate unduly and beyond Christian propriety in the festivities of the season, we would recommend a serious and prayerful perusal of the many startling facts furnished in the present article, and especially those under the third head.

It is not to be denied that the intoxicating cup is "the great demoraliser of the people." If it were possible to annihilate, at a stroke, the inebriating principle in all the beverages of the country, it may be asserted that thenceforward the criminal returns of this nation would be reduced to one-fourth their present magnitude. And how is it possible to calculate the happiness that would immediately accrue to the families and connections of the multitudes of poor operatives and mechanics who would thus, in spite of themselves, become sober and in their right mind? Deprived of the unnatural excitement they now undergo in pursuing their pleasures through the round of maddening revelry and bewildering excess, there would be some hope that conscience would keep awake and discretion maintain its supremacy in thousands of instances where now the man is sunk into the brute; where God's image is superscribed with the lineaments of the devil, and every fiend-like atrocity that can be imagined as the natural result, is perpetrated upon wife and child, parent and friend, brother and companion, indifferently. Conscience and discretion alive, the proper relations of life would be more likely to be respected, law observed, and goodwill exercised towards all.

But if, in place of a compulsory sobriety imposed upon the country by a change in the nature of its accustomed drinks, the same happy result were to follow a universal adoption of enlightened principles of self-government, and every British and Irish workman, every employer, every manufacturer, landholder, and nobleman, were to become a manly example of conscientious sobriety, able in consequence to perform with efficiency, vigour, and unceasing urbanity the respective family, social, and patriotic duties required in his peculiar position, the happiness that would ensue would be vastly more pure and permanent, because it would be the consequence of the conscious and willing exercise of a moral power, which is the best evidence of the advancement of a people in the highest characteristics of human excellence and wisdom.

On considerations like these, we found an argument for the advocacy of the movement for promoting abstinence from intoxicating liquors. We cannot annihilate the poison that is in the cup; but we can lay hold of the sources of its supply, and so circumscribe its circulation, and diminish its dreadful power. We cannot make every human being a well-ordered, self-controlled observer of moderation and temperance in

the articles of diet and drink; but we can lessen the dangers of temptation and contamination which at present surround the footsteps of every man and woman born. We have not the power to wake up the manly spirit in every breast, causing it to throw off the trammels of debasing habit and of sinful indulgence, and rise to its native dignity as lord of the passions and appetites, and supreme governor of its own acts and motives; but we can display an example in the sight of all with whom we associate of the power and loveliness of a character that is moulded in every point on the principles of moderation and sobriety, and based on goodness and truth. Above all, we can testify of the power of God, the gospel of his grace, the regenerating energy of his Spirit, the saving efficacy of a divine atonement, and the active sanctifying influence which these exercise on the whole "body, soul, and spirit" of the man who gives himself to God, and so makes himself the best friend and brother of man.

With these views, "Maine Liquor Laws," "Beer-shop Closing Acts," "Temperance Societies," "Total Abstinence Pledges," and all measures and combinations set on foot for similar objects and purposes, have our heartiest approbation.

But we will not detain the reader from the imposing array of facts we have to give. The gentleman who has kindly placed them at our disposal has conveniently arranged them under five heads, each claiming attention to its own peculiar aspect of the Temperance subject. All possess deep interest; but at this season, when so much is usually done in the way of charity and religious effort in behalf of a perishing world, we again particularly refer to the *third* class of facts and calculations, and beg our readers to devote a few minutes to a most serious meditation thereon.

I.—EXTENT AND RAPID INCREASE OF THE CONSUMPTION OF INTOXICATING DRINKS PREVIOUS TO THE RISE OF THE TEMPERANCE MOVEMENT.

Thirty years ago—that is, in 1825—the consumption of gin in Great Britain had reached the enormous quantity of eighteen millions six hundred thousand gallons, having run up to this total from fifteen millions of gallons in the preceding year, and from being only eight millions five hundred thousand gallons as the average of the years 1820-21-22.

In 1825, the annual number of criminals had also increased by one-fourth.

In 1839, there were forty thousand licensed spirit dealers in Ireland, of whom about one half were publicans, and the remainder united the sale of spirits with that of other commodities.

In Dublin alone, at that time, 24,000 persons per annum were committed for drunkenness; while it is believed that not less than 95,000 offenders, through drunkenness, were annually committed to prison in England and Wales.

At one period, not long antecedent to the date here given, it is stated the consumption of spirits in Ireland, with all its poverty and misery, was as much as twelve millions of gallons per annum.

The London brewers alone consumed at that time nearly seven millions of bushels of malt per annum, and the number of drunken and disorderly cases yearly amounted to thirty thousand.

Of 4,938 persons committed to Salford gaol, Manchester, in one year, 2,554 were for offences arising from intemperance; and wherever information of this nature was sought, similar facts were elicited.

The quantity of intoxicating liquors annually drank in this Christian land would form a river three feet deep, thirty feet wide, and one hundred and sixty-eight miles long; the direct cost thereof being at least 55 millions of pounds sterling, and the loss to the country from its use, 50 millions more.

The total consumption of all kinds of ardent spirits in Great Britain, in 1822, was twelve millions eight hundred and ninety-five thousand gallons; but in 1836, the consumption had increased to thirty-one millions, four hundred thousand gallons.

Who will venture to say whither this fearful evil was tending to hurry our nation, had not God put it into the hearts of men to unite in order to stem the rapidly increasing torrent.

II.—EFFECTS OF THE TEMPERANCE MOVEMENT UPON THE TRAFFIC IN BEER, WINE, AND SPIRITS.

In 1852, the consumption of ardent spirits had been reduced to less than twenty-six millions of gallons, notwithstanding the increase of the population meanwhile.

In 1841, (the height of the "Teetotal Movement,") the consumption of all kinds of wines fell below that of the preceding year to the amount of 182,163 gallons.

In the preceding year the consumption of spirits in Ireland had decreased by 39 per cent.; 237 public-houses were closed in one year in six of the Dublin police districts; the largest distillery in Dublin had been converted into an oatmeal manufactory; the exportation of food from Ireland had greatly diminished; while the comforts of the people as rapidly rose under the new régime of "*Ireland's regenerator*"—FATHER MATHEW.

Crime had also diminished in a most extraordinary manner.

In 1839, there were in January, in Kilkenny, 32 cases for trial. In January, 1840, they were reduced to 9; and in January, 1841, there was but a single case (of assault) for trial. In Waterford, at the same assizes, there was not one case on the calendar; and the same might be said of several other places in Ireland; while in other parts of the kingdom the effects of a reduction in the consumption of alcoholic drinks in diminishing crime were clearly visible.

It is asserted that previous to the Temperance Movement one-third of the cases of criminals tried at the Lancaster assizes, came from the town of Preston. So great a change, however, was in a few years effected there, that six successive assizes were held without there being one case from that town.

In Dublin 200 members were added to the Mechanics' Institute in a short period, and the depositors in the savings banks, which in 1838 were 7,267, rose in 1841 to 9,585!

In Aberdeen, up to 1842, the licensed houses were reduced from 678 to 399, with a very large diminution in the number of criminal cases.

In London, in 1840, the drunken and disorderly cases were 8,464 less than in 1839.

In 1837 four millions of bushels of malt less were consumed in the United Kingdom than in the year preceding.

The malt made in great Britain in 1842 was less by eleven million bushels than the quantity made in 1836.

In 1840 the malt used by the brewers, publicans, and beersellers showed a

decrease, as compared with 1839, in England of 210,000 bushels, in Scotland of 33,000 bushels, in Ireland of 534,000 bushels, making a total decrease of 777,000 bushels in one year.

The year following (*viz.*, 1841), the decrease in the malt used by the London brewers alone amounted to upwards of 335,000 bushels.

The malt consumed in the United Kingdom in 1841 was 4,050,000 bushels less than the quantity consumed in 1838, notwithstanding an increase in the population of about three millions and a half in the intervening space of time.

In Bath, the Temperance Reformation was followed by a decrease in the expenditure for intoxicating liquors to the amount of £40,000 per annum.

In 1841 the public-houses in Glasgow had decreased by 210, and this diminution was attended by a marked improvement in the morals of the people.

In 1853 the licensed public-houses in the United Kingdom were 3,484 less than in 1838, though the population had had between three and four millions added to it.*

Incalculable was the good accomplished in a few years, to individuals, families, and communities, directly and indirectly by this effort. Vast numbers of drunkards were, by adopting the total abstinence principle, reclaimed and restored to society, and we can point to many who are now holding honourable and useful positions in society, who were once degraded to the class of seemingly lost drunkards.

In Glasgow, in two years, 700 drunkards were reformed; and the Rev. Mr. Whight, of that city, declared that one half of his congregation were reformed drunkards.

In St. Ives, Cornwall, out of a population of 5,000, 300 drunkards were reclaimed, of whom 200 afterwards united with the Church of Christ. At the same period 1,200 new members were added to the different churches in that town.

In the town of Cambourne, in one month, about the same period, fifty children were admitted into the Wesleyan Sunday School, all of whom had previously been prevented attending by the drinking habits of their parents.

A calculation was made by which it was found that in one year 2,637 drunkards were reclaimed in the United Kingdom, of whom at least 500 had joined Christian Churches.

A local report stated that in one district, in 1839, 100 drunkards were reclaimed, of whom forty-five had joined religious societies.

Whether it be the result of the decreased consumption of intoxicating liquors or not, it is an interesting fact that the sum raised by ten of the principal Foreign Missionary Societies was, in 1852, £455,000; while in 1838 it was only £331,000 being an increase of no less than £124,000 on ten societies only.

The income also of all the Bible, Tract, and Religious Book Societies of London, which, in 1838, was £70,000, had risen in 1852 to upwards of £97,000. In like manner, the London societies for Home Mission work, which raised in 1838 about £27,000, raised in 1852 £105,000 for this purpose.

The above are but a few of a large mass of similar facts which might be given. In sight of these, however, may we not ask what, under God's blessing, would have been the probable effect upon our country and the world, had Christian professors united heart and hand in the noble and self-denying effort

* It is, however, only right to note that the beer and cider shops had, in the same time, increased by nearly three thousand, which may be accounted for from the facilities afforded in obtaining beer licenses, and thus increasing those moral nuisances in any locality.

to stem the mighty flood of drunkenness which was sweeping over our land.

III.—SOME COMPARISONS AND CONTRASTS BETWEEN THE RELIGIOUS EFFORTS AND THE COST, OF THE INTOXICATING BEVERAGES OF A PEOPLE CALLING THEMSELVES CHRISTIAN.

The sum of three millions of pounds sterling is annually spent on gin alone in London, being six times the amount raised by the efforts of all the churches of Christ throughout the land for Home and Foreign Mission work, and is of itself sufficient to allow £200 per annum each to Fifteen Thousand Missionaries to the perishing tribes of the heathen and the outcasts of mankind at home. The sum expended in London daily on gin alone, is nearly equal to the entire annual cost of the extensive and very useful Missions of the Primitive Methodist Church, and within a little of the whole of the free contributions to the Religious Tract Society for one year, and more than thrice the annual income of the Naval and Military Bible Society; and, once more, it is a thousand pounds more than three times the annual receipts of the Local Preachers' Mutual-Aid Association.

In one week the sum spent in gin in London is more than the annual contributions to that most noble institution, the British and Foreign Bible Society, and twice the income of its glorious compeer, the London City Mission.

In one month it equals the united incomes of the Wesleyan Methodist, the Church of England, and the Moravian Missionary Societies; and in four months it is about equal to the annual contributions received by all the Christian, religious, and charitable institutions of the metropolis, including its Home and Foreign Missions, Bible and Tract Societies, Orphan and other Asylums, Homes, and Penitentiaries, Hospitals, Dispensaries, Lunatic Asylums, Educational Institutions, and many others, comprising nearly 450 distinct institutions and associations.

The total amount raised by the Protestant Church in Great Britain yearly for the propagation of the Gospel at home, and the evangelisation of the world abroad (including the Bible Societies, Tract and Religious Book Societies, Jews' Societies, and Societies for promoting Protestantism), is about equal to an average sum of sixpence per head; but the amount spent in the same time in the drunkard's drink, is equal to an average of Two Pounds for every man, woman, and child in the kingdom.

In one day the United Kingdom spends in intoxicating liquors sixty-four times the annual receipts of the Local Preachers' Mutual-Aid Association, and one thousand pounds over; and more than five times the present income of the London City Mission, with its 327 Missionaries.

The sum spent in two days in London in intoxicating liquors, is nearly equal to the entire amount raised yearly for the support of our Home Missions and Bible and Religious Tract Societies together; or it is about equal to the amount annually raised in Great Britain for all our Foreign Mission operations; or it is equal to both the far-famed Wesleyan Centenary Fund, and the present celebrated Chapel Relief Fund of the same body combined.

The sum spent in intoxicating drinks in Five Months, would be sufficient to present a five-shilling Bible to every family on the earth, and thus enable them to sing—

"Holy Bible, Book Divine,
Precious treasure, thou art mine."

There are in London about 600 places of religious worship of all kinds, from

the magnificent cathedral to the Mormonite preaching room; but there are 6,000 temples of Bacchus, from the gorgeous gin palace (the cost of whose erection and fittings would well nigh build a cathedral) to the low and debasing beer-shop, all privileged to open their doors to the deluded votaries of the bibulous god on the Lord's Day, when the sale of wholesome food and the transaction of ordinary business is forbidden.

The proportion between the temples of Jehovah and the temples of drunkenness is nearly the same in the kingdom at large.

Surely it is high time that professors of the religion of Jesus should exert themselves to bring "the gold and silver, which are the Lord's," from the service of that which is evil into the treasury of the Most High.

IV.—EFFECTS OF ALCOHOLIC LIQUORS WITHIN THE CHURCH, AND INEXPEDIENCY OF THE USE OF ANY KINDS OF INTOXICATING LIQUORS BY THE DISCIPLES OF CHRIST.

There is certainly no other cause so constantly exposing church members to danger as the use, even "moderately," of intoxicating drinks. The drunkard soon dies off, but his place is supplied by others from the ranks of moderate drinkers, many of whom, experience assures us, were once professors of religion.

Many, too, whom we have known to "run well" for a long time, have "stumbled," or been "made weak" by tampering with drink; and the fate is too notorious and melancholy of many ministers of religion, who have fallen—shamefully fallen—by this insidious foe, and whose self-confidence and ultimate ruin speak loudly to others, "Let him that thinketh he standeth, take heed lest he fall."

How many under the temporary and, perhaps, unanticipated excitement of alcohol, have degraded themselves, and brought disgrace upon the church of the living God?

Beside, is not the use of intoxicating liquors a waste and misappropriation of our Lord's money?

There are in the United Kingdom about 20,000 Christian churches. Let each member of a Christian church who may see these facts, call to mind the number of individuals who have been excluded from his communion, or compelled to withdraw through strong drink, and apply the calculation to the whole number of churches, taking into account the peculiar features of the various cases, and he will have an awful view of its blighting, deadly influence in connection with religion.

It is affirmed by competent witnesses that five-sixths of the cases of church discipline occur through strong drink.

Brother! will you not take up your cross for your weaker brother's sake?

V.—CONCLUDING FACTS WORTH LOOKING AT, AND PRAYING OVER.

The quantity of pure alcohol (twice the strength of brandy) annually drank in this country is about forty-one millions five hundred thousand gallons, divided between the different kinds of liquor thus:—

	Gallons.
In ardent spirits.	12,963,000
In ale and porter	25,380,000
In wine	1,194,000
In home-made wine and cider	2,000,000

It will be here seen that twice as much of the intoxicating principle is consumed in malt liquor as in ardent spirits, exclusive of wines, cider, &c.

A vast amount of Sabbath-breaking necessarily arises from the manufacture, sale, and use of intoxicating drinks, and much more still is connected with it.

Malt cannot be made without breaking the Sabbath.

Brewing, even on a moderate scale, cannot be carried on without profaning God's holy day.

How many, even pious publicans, return from the house of God to vend the drunkard's drink to those who are thereby led to break God's laws, neglect his house, despise his word, profane his name, and ruin their souls.

Brethren, the trade is bad, and it is worth while reflecting how far we may be "partakers of other men's sins" without being guilty of actual sin ourselves.

MAGNA CHARTA, PETITION OF RIGHT, AND BILL OF RIGHTS.

(Concluded from page 411.)

It is idle to speculate upon what might have occurred if James II. had had no child by his second wife, Mary of Modena; but perhaps the evils of his government, and the absurdities of his religion might have been borne with in the hope that his natural death would enable the country to regain its rights under the next heir to the crown. This next heir, or rather heiress, was the Princess Mary, wife of the celebrated Protestant, William, Prince of Orange, Stadtholder, and Commander-in-Chief of the Dutch Commonwealth.

When a son was born to James, of course that son set aside the claim of his half-sister, the Princess Mary, and became the heir-apparent to the throne. Whatever of selfishness there was therefore in the breast of Mary, or of her husband William, would be enlisted in the cause of those malcontents in England, who were prepared to arm, as they or their fathers had once before, for the good cause. No sooner was it spread abroad that William of Orange, a hero from his youth, was the leader and recognised head of the Constitutional and Protestant party, than affairs soon came to a crisis.

On the invitation of some of the most influential men of the time, William came over from Holland with a small army of veteran troops, and landed at Torbay, in Devonshire, on the 5th November, 1688. Volunteers soon flocked to his standard, and his small army speedily swelled into a host. Either singly, or in groups, as fast as they could steal away from him, the followers of James deserted from his court and his camp, and joined the Prince of Orange.

The population of London welcomed the entrance of William on the 18th December, and inflicted part of the punishment which he deserved on the infamous judge Jefferies. On the 23rd of the same month James finally left England, and landed in France on the last day of that eventful year, 1688.

Having thus got rid of a monarch who had done much to render nugatory the strongest safeguards of the people's liberties, and who was equally odious on account of his Romish faith, the leaders of the nation had presented to them an opportunity of adjusting the disturbed balance of the constitution, by refilling the throne with Protestant rulers, and re-enacting the wise provisions of Magna Charta and the Petition of Right. This opportunity was not lost, for in the first parliament of William and Mary, the *Bill of Rights* was passed, and it has ever since been regarded as the third great bulwark of English liberty.

The preamble of this bill narrates the violations of the laws which the late king had committed, and solemnly declares the illegality of his proceedings. It is somewhat interesting to see the way in which this monarch walked to his own ruin; and to know how crowns are lost in this land of ours. The following extracts from this statute will show this very plainly:—

"Whereas the late King James II., by the assistance of divers evil counsellors, judges, and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion, and the laws and liberties of this kingdom:—

"1. By assuming and exercising a power of dispensing with and suspending of laws, and the execution of laws, without consent of Parliament.

"2. By committing and prosecuting divers worthy prelates, for humbly petitioning to be excused from concurring to the said assumed power.

"3. By issuing and causing to be executed a commission under the great seal for erecting a court, called the Court of Commissioners for Ecclesiastical Causes.

"4. By levying money for and to the use of the Crown, by pretence of prerogative, for other time and in other manner than the same was granted by Parliament.

"5. By raising and keeping a standing army within this kingdom in time of peace, without consent of Parliament, and quartering soldiers contrary to law.

"6. By causing several good subjects, being Protestants, to be disarmed, at the same time when Papists were both armed and employed, contrary to law.

"7. By violating the freedom of election of members to serve in Parliament.

"8. By prosecutions in the Court of King's Bench, for matters and causes cognisable only in Parliament; and by divers other arbitrary and illegal courses.

"9. And whereas, of late years, partial, corrupt, and unqualified persons have been returned and served on juries in trials, and particularly divers jurors in trials for high treason, which were not freeholders;

"10. And excessive bail hath been required of persons committed in criminal cases, to elude the benefit of the laws made for the liberty of the subjects;

"11. And excessive fines have been imposed, and illegal and cruel punishments inflicted;

"12. And several grants and promises made of fines and forfeitures, before any conviction or judgment against the persons upon whom the same were to be levied:

"All which are utterly and directly contrary to the known laws and statutes, and freedom of this realm.

"And whereas the said late King James II., having abdicated the government, and the throne being thereby declared vacant, &c.;

"The Lords spiritual and temporal, and Commons, pursuant to their respective letters and elections, being now assembled in a full and free representation of this nation, &c. . . . do in the first place (as their ancestors in like case have usually done), for the vindicating and asserting their ancient rights and liberties, declare:—

"1. That the pretended power of suspending of laws, or the execution of laws, by regal authority, without consent of Parliament, is illegal.

"2. That the pretended power of dispensing with laws, or the execution of laws by regal authority, as it hath been assumed and exercised of late, is illegal.

"3. That the commission for erecting the late Court of Commissioners for Ecclesiastical Causes, and all other commissions and courts of like nature, are illegal and pernicious.

"4. That levying money for or to the use of the Crown, by pretence and prerogative, without grant of Parliament, for longer time, or in other manner than the same is or shall be granted, is illegal.

"5. That it is the right of the subjects to petition the King, and all commitments and prosecutions for such petitioning are illegal.

"6. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law.

"7. That the subjects which are Protestants, may have arms for their defence suitable to their conditions, and as allowed by law.

"8. That election of members of Parliament ought to be free.

"9. That the freedom of speech, and debates on proceedings in Parliament, ought not to be impeached or questioned in any court or place out of Parliament.

"10. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

"11. That jurors ought to be duly impanelled and returned, and jurors which pass upon men in trials for high treason ought to be freeholders.

"12. That all grants and promises of fines and forfeitures of particular persons before conviction, are illegal and void.

"13. And that for redress of all grievances, and for the amending, strengthening, and preserving of the laws, Parliament ought to be held frequently.

"And they do claim, demand, and insist upon all and singular the premises, as their undoubted rights and liberties; and that no declarations, judgments, doings, or proceedings, to the prejudice of the people in any of the said premises, ought in any wise to be drawn hereafter into consequence or example."

After these clauses follow the necessary enactments for vesting the crown in William and Mary, and their successors; then the VIth section of the Bill declares and enacts as to the foregoing declaration:—

"That all and singular the rights and liberties asserted and claimed in the said declaration, are the true, ancient, and indubitable rights and liberties of the people of this kingdom, and so shall be esteemed, allowed, adjudged, deemed, and taken to be; and that all and every the particulars aforesaid shall be firmly and strictly holden and observed, as they are expressed in the said declaration; and all officers and ministers whatsoever shall serve their Majesties and their successors according to the same in all times to come."

In order to insure a succession of Protestant sovereigns the IXth section is framed as follows:—

"And whereas it hath been found by experience, that it is inconsistent with the safety and welfare of this Protestant kingdom, to be governed by a Popish Prince, or by any King or Queen marrying a Papist; the said Lords Spiritual and Temporal, and Commons, do further pray that it may be enacted, That all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm, and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance; and the said Crown and Government shall from time to time descend to, and be enjoyed by such person or persons, being Protestants, as should have inherited and enjoyed the same in case the said person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead."

The next provision imposes the Coronation oath which each sovereign has to "make, subscribe, and audibly repeat," on coming to the throne. Then follows the enacting clause, in which their Majesties, the Lords, Spiritual and Temporal, and the Commons in Parliament assembled, declare, enact, and establish all the provisions of this Bill of Rights as the law of this realm for ever.

Some writers of note, having among them the present Mr. Disraeli, have sneered at the revolution of 1688, which produced this Bill of Rights; and have designated it a mere oligarchical movement, in which the people were denuded of real benefits for the sake of liberties which were mere pretence. M. Guizot, however, who has had more experience of revolutions, and is better acquainted with the characters and classes of men that make revolutions successful and permanent, does not take so superficial a view of this event; he says very forcibly and justly:—

"The Revolution of 1688 was popular in its principles and results, and was aristocratic only in the mode of its execution; the men of weight and mark in the country, by whom it was conceived, prepared, and carried through, being the faithful representatives of the general interests and sentiments. It is the rare felicity of England, that powerful and intimate ties were early formed, and have been perpetuated, among the different classes of society. The aristocracy and the people, living amicably, and deriving prosperity from their union, have sustained and controlled each other. The natural leaders of the country have not held themselves aloof from the people, and the people have never wanted leaders. It was more especially in 1688 that England experienced the benefit

of this happy peculiarity in her social order. To save her faith, her laws, and her liberties, she was reduced to the fearful necessity of a revolution; but she accomplished it by the hands of men disciplined in habits of order, and experienced in government, and not by those of revolutionists. The very men who were the authors of the change contained it within just limits, and established and consolidated the institutions to which it gave birth. The cause of the English people triumphed by the hands of the English aristocracy: this, indeed, was the great characteristic of the Revolution, and the pledge of its enduring success."

Every true lover of his country would do well to study the principles which are contained in the three great statutes that have been reviewed. They are the real foundations of our glorious constitution,—a constitution which is more frequently spoken of than understood, and which is often invoked by would-be statesmen, even when their measures are really opposed to its spirit. As freemen, "citizens of no mean city," and as Protestants, we owe it to our ancestors thoroughly to understand that which cost them such pains to enact, and zealously and jealously to guard these constitutional laws, as well for our own benefit, as for the sake of our posterity. C.

MATTHEW XIII.—AN EXPOSITION.

(Continued from page 416.)

In the first parable of this chapter we have the *word* of the kingdom; the good seed has been sown; the gospel has been preached, and the kingdom of heaven is begun.

We have next presented to us three pictures of the kingdom, under three different aspects, but all of them external; the stand-point whence we view them is the earth. The Lord Jesus in the first parable spoke of things which were then taking place; it is a parabolic description of the introduction of Christianity into the world; a new order of things was then about to take place; a new dispensation, where the visible glory of the Deity would not be manifested as it had been in the Holy of Holies within the veil of the temple, but the establishment of a kingdom on the earth, to be under the rule of Christ, himself dwelling in heaven, which kingdom was to be characterised by the promulgation of grace to sinners, but which would be marred and spoiled by the enemy—delivered in a parable because it was spoken to the multitudes, to whom it was not given to know, as it was to the disciples, the mysteries of the kingdom of heaven. Before the multitude our Lord proceeds to give an account of the kingdom, still in parable, right on to the end. The view thus given is not only parabolic, but prophetic, and it is a prophetic description of the kingdom of heaven, *i.e.*, the Christian dispensation in its earthly aspect.

The Lord did not speak of the purpose of the Father in establishing this kingdom to the multitude, as he did to his disciples when the multitude was sent away; then he spoke to them, as it were anticipatively, of their future position and calling while yet on the earth, *viz.*, to sit in heavenly places, for I apprehend it is from these places only that the child of God can enter into the views of the kingdom unfolded in the three latter parables contained in this chapter. Now the Lord takes his stand-point upon the earth, for he speaks to the multitude as well as to his disciples, and he gives them three distinct, prophetic, parabolic pictures of the kingdom of heaven, the first of them terminating with the end. It is worthy of notice that the Lord gives us the plain teaching of three of his parables, which is a divine assistance to a right understanding of the others. In this parable of the tares and the wheat the distinction between the godly and the mere professor is preserved; the wheat are there as well as the tares; however small numerically the godly are, yet in the world there are godly, as well as in the field there are wheat, and their entire separation takes place only at the time of harvest. In the parables of the tree and of the leaven this distinction is not noticed; it is the general character of the kingdom; it would seem as if the wheat, the children of the

kingdom, bore so small a proportion to the tares, that they fail to give a general character to the kingdom, they are apparently lost sight of. In fact, the tree exhibits the kingdom of heaven as a great earthly power, and the heaven presents us with its doctrinal character: the position of the godly, the *children of the kingdom*, is not noticed. Let us look a little at the first.

The good seed is sown by the Son of Man, and the field is the world, *i.e.*, it is the place where the kingdom is established, not that the kingdom is coextensive with the world. All that is good is the work of the Son of Man; all that is evil is the work of the enemy. The tares do not represent all the evil that is in the world, but all the evil in connection with the kingdom. They have been brought into the field (the world) among the wheat by the arch-foe for the very purpose of marring the work of the Lord. But although the outward aspect of the kingdom may be spoiled, yet the purpose of God in establishing the kingdom was beyond the reach, if not beyond the ken of the enemy; for the word of God shall not, cannot fail. "He shall see of the travail of his soul, and be satisfied;" let the external character of the kingdom be blasted, yet in it, though hidden, there shall be found those who are in reality "the children of the kingdom."

The kingdom is here presented to us as a whole, in which are tares as well as wheat. The "kingdom of heaven" may perhaps be defined to be the Christian dispensation; but it is the character, I apprehend, which it takes from those who "profess and call themselves Christians," that is here under notice. There are then, comprehended under the term professors (using the term in its most extensive application), good men, symbolised by the good seed, or wheat, and evil men, by tares. These evil men are not at first visible, but by and by they are developed. "When the blade sprung up then appeared the tares also." And this state of things is to continue, for the tares are not to be gathered up, they are to grow with the wheat until the harvest. So long as the present dispensation lasts, so long will there be evil and wicked men found in connection with Christianity, enjoying the outward blessings and privileges which it confers; and even in some instances professing actual discipleship to Christ.

How very soon the tares appeared, even during the lives of the apostles! Who can read the second epistle of Peter and the epistle of Jude without being struck with the awful character of some evil men who had crept into the Church: and from these epistles it appears that the wickedness in the professing church increases continually; there is no future bright point in the church's history on which the eye can rest, but a terrible black picture of the last times. See also 2 Thess. ii., where that Wicked, who is the incarnation of the mystery of iniquity, was already working in the apostle's time; and it will be in the end of the present dispensation that he will be fully developed, after the hindrance is removed. It is not intended to be asserted that "that Wicked" will arise out of the *professing* church, although it may be so, but out of that confused and heterogeneous mass resulting from the unholy union which now subsists between the world and the *professing* church. True, there is a company of real disciples, who are the *children* of the kingdom; they are warned of these deceivers, and there is hope for them, but they are not now under consideration. It is not the believer as distinct from the mere professor, but the professing church at large, the whole of Christendom; among those professors there are tares, and there they will remain until the end, and this by permission of the Lord—"Lest ye root up also the wheat."

Behold here the tender care that the Lord takes of his own; rather than one single ear of wheat should be injured or pulled up before it is ripe, let the tares grow; rather than the church should be broken up in its infancy, ere the body of Christ be complete, ere the bride be ready for the bridegroom, let the judgment upon the wicked be suspended. The church as a whole must be perfected, every member of it must be made pure and spotless and holy, for such is the will and purpose of the Father.

Is not this same care for his people seen in the long respite vouchsafed to the antediluvians? All the time that Noah was building the ark, the flood came not. It was not till Noah was in the ark, after the Lord had shut him in,

that the flood came and the work of destruction commenced; and if Noah had been so long again, so long as he was not safe, so long would judgment have been delayed. So also in the case of the cities of the plain, Lot must be provided for, before the fiery storm could descend. For the sake of the righteous the wicked are spared. "Ye are the salt of the earth;" had there been ten righteous men found in those five cities, they would have been spared. The world is preserved because the righteous are in it; and the true church, the righteous, must and will be perfect and complete in number before judgment descends upon the world. Then the tares will be bound in bundles to be burnt, and the wheat will be gathered into the barn.

We have, then, this fact, that whatever phase the kingdom may present to the world there will be some good in it. Nothing is here said as to the amount of good or of evil. Simply that the two are there; that they are really distinct the one from the other, but that this distinction will be made fully manifest only in the harvest.

In the next parable the kingdom of heaven is symbolised by a grain of mustard-seed, which became a great tree, so that the birds of the air came and lodged in the branches thereof. We have not the explanation of both those symbols given us in this chapter, but we have them elsewhere; and I hold that the book of God alone can furnish the key to them. To look elsewhere for their solution is to dishonour the Spirit of God. There is not a symbol used in the book of God, but what is explained, and however contrary it may be to any cherished human theory, it behoves the children of God to accept *his* explanation and to reject every other.

We find then in Ezekiel xxxi. 3—9 inclusive, the Assyrian power is compared to a great tree, a mighty cedar in Lebanon; his branches are fair, his boughs cast a broad shadow; the fowls of heaven make their nest in his branches, the beasts of the field bring forth their young under them; under their shadow all great nations dwell. He towers above the cedar in the garden of God; none are to be compared to him for strength, loftiness, and beauty.

Again, in Ezekiel xvii. 22, 23, 24, there is the promise of the setting up of the Lord's *earthly* kingdom under the similitude of a tree. That it is an earthly power, and not the kingdom symbolised in the parables which we are considering, I think is evident from the fact that all the trees of the field are mentioned in connection with this tree of the Lord's planting, *i.e.*, all the nations of the world, the field here, as in the gospel, being the world. Here, as in the other case, setting aside the moral character of the kingdom, it is a great earthly power that is foretold—earthly because it is in the earth, to which all other earthly powers as such will be in subjection.

Turn we now to Daniel iv., where Nebuchadnezzar is placed before us under the similitude of a great tree. All the power of his kingdom was vested in his own person. Unlike Darius, who delegated his power to three presidents, and under them to one hundred and twenty princes, Nebuchadnezzar himself was above law; he made and revoked them at his pleasure. Witness his law that all should worship the golden image which he had set up in the plain of Dura; then its virtual revocation after the miraculous deliverance of the three Hebrews in the fiery furnace, in the confession which he made of the power of God; and the decree of death to all who should speak against the God of Shadrach, Meshach, and Abednego. Nebuchadnezzar then being vested (apparently) with all legislative authority, as well as with the executive, in whom was all the power of the empire, might well be symbolised by the tree. But his was an earthly power.

From all these instances we conclude it was foretold that the kingdom of heaven should assume the aspect of a great earthly power; that is to say, the result of bringing in the Christian dispensation has been, that men have availed themselves of the great doctrines of Christianity, and have used the name of Christ, for the foundation of a vast hierarchical power, the establishment of a kingdom which, as represented by the tree, has shot forth great branches, and extended itself far and wide; and just as in the two trees in Ezekiel to which we have referred, so here, shelter, and protection, and a habitation are given to

the birds of the air: "they lodge in the branches thereof." This establishment, so constituted, is dignified with the name of the church of Christ.

There is, then, a connection subsisting between this nominal church and the nations of the world. The church lends her influence and authority to the rulers in the world, and they use the name of Christ to further their own political designs, to extend their own power, and to crush that of their opponents; and this as frequently against each other as against the so-called enemies of Christianity. Need I refer to history for proof? Has not the history of the church, ever since its union with the world in the person of the Emperor Constantine, been a series of efforts to grasp the things of the world, its power, wealth, and influence, while it has submitted, for the sake of these, not only to hold adulterous connection with the rulers of the world, but even to enjoy them under their authority?

There may be no necessity for supposing that such an earthly power as the tree represents is wicked in the abstract. Other circumstances will determine whether it be a good or an evil. When the Lord establishes his kingdom, when he comes as the son of David, to sit on David's throne, *i.e.*, to establish the earthly kingdom of Israel, then most surely it will be a positive good. But when we remember that the church, whose calling is not earthly but heavenly, whose city is one "not made with hands, eternal in the heavens," is called to be separate from the world, to be "crucified to the world, and the world crucified to it," then we perceive that connection with earthly power becomes a positive evil.

Alas! the *professing* church is a part of the world, enjoys its power and authority, seeks its emoluments and riches. To say nothing of Romanism, which is confessedly a secular power, do not all the different sects of Protestantism seek for power and wealth? do not most, if not all the leading men in them seek the countenance and support of the rich, to the comparative abandonment of the poor? And amid the contentions of these sects, is it not apparent that they are seeking to extend their own power, and thus put themselves in the place of Christ? And are they not respected in the same ratio as they possess influence and wealth? Do not piety and truthfulness of doctrine appear to be of secondary importance? What is the object of those meetings called anniversaries and such like? Is it to call the Christians together for prayer, or that they may give money? Generally, are not these meetings esteemed just in proportion to the amount raised? True, we are told that the money is gathered for the extension of the gospel; but is this the scriptural way of spreading the good news? When the Saviour commissioned his apostles to go into all the world and preach the gospel to every creature, did He mean them to collect money and raise funds for their own support? Does this show faith in Christ? Is this the teaching of "No man goeth a warfare at his own charge?" But is it all thus used? Is there no misappropriation of the widow's mites? And then, what a complicated machinery! how full of worldly mechanism! Money, according to politicians, provides the sinews of war, and according to the plans adopted by the rulers in the professing, nominal church, it provides also the sinews of the *gospel of peace*. "Give, give!" is the perpetual cry. In speaking of sects, I do not mean dissenting bodies only, but national churches also, for Sectarianism is rampant in all. The earthliness of these latter is yet more apparent than that of the former. They are not only earthly in being supported and established by human law, but they partake more largely of the earthly principle in their constitution, in their formation, and in the adjuncts of rank, and place, and power.

History, then, confirms the prophetic view given in the parable. There is an unholy union between the nominal church and the world. The love of the world, its vanities and power, is the great trait of professors in our day.

In the third parable, under the symbol of the working of leaven, we have the kingdom of heaven presented to us, not in its outward form as a secular earthly power, but as a principle or doctrine which thoroughly pervades all that is submitted to its influence. There are some who conceive this parable as descriptive of the grace of God in the soul, or of the indwelling Spirit, by whom all within us is subdued to himself. No doubt it is by the power of the

Holy Ghost within us that we are made conformable to his will; but I do not think that this is the idea intended to be conveyed by the parables, for, as it has been already observed, these parables—viz. the sower, the wheat and the tares, the tree, and the leaven—are all spoken to the multitude, to whom it is not given to know the *mysteries* of the leaven. It was only the kingdom in its external character which was presented to them. Another idea is, that the leaven is symbolical of true religion, which is to spread universally until the whole world be converted, and all men become true and sincere disciples of the Lord Jesus; but, in fact, there is no such idea connected with any prediction respecting the gospel in the whole book of God; on the contrary, in the very first parable in this chapter, out of four classes to whom the word is preached, there is only one class which brings forth fruit. It is not inferred that only one-fourth of those who hear the word become the children of God: there may be more, there may be less; but it is inferred that the word will not be universally received. In the parable of the tares and the wheat, the tares, as such, continue to the end; they do not become wheat. In the last parable, of the net cast into the sea, there were caught both good and bad fishes. These all exhibit the same truth—that evil men will be found in every age up to the end. There are many passages in the Old Testament which foretel a time “when all shall know the Lord, from the least even unto the greatest”—a time of universal peace and blessedness. But I submit that that happy consummation is not to be brought about by the preaching of the gospel, but by other and far different means. Every unprejudiced mind, in examining all those passages which predict times of future blessedness, will be convinced that they refer not to the gospel dispensation, but to a future age, which will be ushered in by terrific judgments upon them that have not received the gospel. Another reason for rejecting the above interpretation is found in the fact that it gives to the symbol (leaven) an idea which it has nowhere else in Scripture: it never suggests the idea of anything good to those who are conversant with the Bible. “Beware of the leaven of the Pharisees, which is hypocrisy.” (Luke xii. 1.) It is their hypocrisy which is symbolised by leaven; and what a catalogue of woes is denounced against them! (See Matt. xxiii.) The Apostle Paul speaks of “the unleavened bread of sincerity” (1 Cor. v. 6, 7, 8); here, by implication, leaven also symbolises hypocrisy. Leaven, then, is nowhere used as the symbol of good, and to attach this idea to it here, is to give it a meaning not borne out in any other place. Here it is used to represent the universal diffusion of a doctrine within certain limits; it is the state of the kingdom, which will bear a resemblance to the act of a woman who hides leaven “in three measures of meal, until the whole be leavened.” There is no distinction here between the wheat and the tares, between the righteous and the wicked. If there is any good, it is quite lost sight of; it is one lump, and that lump thoroughly leavened.

In corroboration of this view of the import of the word leaven, let it be observed that the hiding of the leaven is not represented as the act of the Lord; whereas in the parable of the sower, since the seed is the “word of the kingdom,” the Lord himself must be the sower, and in the parable of the tares and the wheat, we have this express declaration, “He that soweth the good seed is the Son of Man.” In the parable of the tree, truly it may be said that the man who sowed the grain of mustard seed, represents the bringing in of the Christian dispensation by the Son of Man, although the principal teaching of this parable is, that the kingdom of heaven would become an ecclesiastico-secularist power in the world; the idea of the Son of Man who sows the good seed is lost, there is no distinction here between the sowing of the Son of Man and the work of the enemy. But in the parable of the leaven, which is the symbol of a doctrine or principle, it is the act of a woman, and therefore cannot be represented as the act of the Son of Man; and any doctrine or principle not emanating from him must of necessity be evil. Therefore, here, as in every other place where it occurs, leaven suggests the idea of something which is not good. As then the tree was the symbol of worldly power exercised under the name of Christ, so the leaven is a principle or doctrine taught in his name, and enforced by men claiming his authority. Not that the Holy Ghost intended to give this idea to

the multitude, but merely the fact that certain doctrines taught in his name would spread wherever that name was heard. He who studies the word and is taught of God, judges according to the mind of Christ of that which is thus presented to the world, and he knows that everywhere else the great tree is the symbol of secular power of exalted man, and that man ought not to be exalted before Christ; he knows also that leaven is everywhere else the symbol of what is bad. Does not the history of the professing Church fully correspond to this idea of the leaven? and if so, we have that which, according to the Lord, characterises the state of the kingdom.

To notice all the heresies that have crept into the professing Church from the first would be a laborious task. Where is the place in which, immediately after the apostolic age, heresy did not arise? How very soon the pure gospel of Christ became corrupted. Of the two great divisions known as the Eastern and Western, or the Greek and Latin Churches, little as we know about the former, it is scarcely if anything less impure than the latter. And how many are there among European nations that disown the heresies of the latter? And among those who protest against the errors of Rome, England foremost, how much remains, ay, and is encouraged, of Romish error and superstition. But is the leaven of Rome the only leaven? Take the creeds and the formularies of all the different sects of Protestantism, and compare them with the Word of God; will they agree? shall we not find in every one the Word of God set aside, some more, some less, to make room for the traditions of men?

But I forbear on this point. Let those who are spiritual judge. They have the true light, the Word of God; and if they lack wisdom let them ask of God who giveth to all men liberally and upbraideth not. To say at the present time that the prophecies contained in the parable of the tree and of the leaven, are fully accomplished,—to say that the tree is fully grown, and that the lump is wholly leavened, is perhaps rash and presumptuous; but there can be no doubt whatever, that both are rapidly approaching to their accomplishment. When antichrist is revealed, then, if not before, all the birds of the air will lodge in the branches of the parabolic tree; and then also the whole lump will be completely leavened. So long as the church remains upon the earth there will be found some among the professors of Christianity who will bear testimony against the worldliness of the professing church generally, and who will not submit to the unhallowed influence of the leaven, whatever may be particularly designated by this type. But when that which letteth is taken out of the way, then, if not sooner, will both these prophetic symbols be fully developed.

Lessons in Parables.

REGINALD HARCOURT.

(Concluded from page 425).

"How happy are the little flock,
Who, safe beneath the guardian rock,
In all commotions rest!
When war's and tumult's waves run
high,
Unmoved, above the storm they lie;
They lodge in Jesu's breast."

So sang Charles Senger, and a faithful little band of Christians gathered around him, upon the shores of Africa. Every face except his own was of a jetty black, but beneath a dark skin their triumphant souls enjoyed "the light of life." With that simplicity and cheerfulness of heart so highly characteristic of the Negro race, they re-

ceived the truth in an abundant love of it, and their joys were proportionably great. Fierce heathen tribes, at variance with each other, lay encamped not far distant from them; and when they thought of their little cots, and knew too well that to-morrow's sun might see their homes burnt, and themselves, their wives, and their children, fugitives or captives,—it was something far better than fanaticism, something very different from fashionable religious sentimentality, which supported their spirits, cheered their full hearts, and loosened their tongues with songs of praise, and expressions of confidence in God.

How did the missionary feel as he

stood in the midst of that helpless band;—the big tears chasing each other down his cheeks, and his voice faltering with the deep tones of immeasurable Christian sympathy? In speaking of it afterwards, he said, "I look upon that memorable season as my first initiatory exercise as a man of God. All that I had passed through hitherto was but a preparatory schooling in my Lord's service. I felt, that night, that if, instead of fifty helpless, dependent creatures, I had millions hanging upon my lips for spiritual direction and consolation, **THE GOD WITH ME** would strengthen me according to my day. I felt that if all the world were in league against my little flock, **THE GOD AROUND ME** could and would enable me and them to rejoice in his salvation. I felt that if I were made to die a thousand deaths, and a thousand more in beholding the destruction of my beloved people, **THE GOD IN ME** would still pervade my soul and theirs with his blissful influences. From that time the work of the Spirit became as much a reality to me as my own existence; the intercession of Christ became a thing rather heard than believed in; and the love of the divine Father was so shed abroad in my heart, that my joint heirship with Christ was revealed in me more fully than ever."

He walked to his missionary home in the midst of his flock:—"Must see minister home; who knows about tomorrow?" Kind, gentle souls! how sweetly had the love of Jesus constrained them! Little did they know what a deep, hidden trial was reserved for their beloved pastor; what a thick cloud of sorrow was to come over his path, casting a shadow upon all earthly things, while at the same time it reflected more and more brightly the undying refulgence of another world.

Lying upon a box that served for a table, he found a letter enclosed in a black-bordered envelope. The address he well knew to be written by Reginald Harcourt. What did that broad black token mean? The letter dropped from his hands, and falling upon his knees, he sought a full and perfect acquiescence in his heavenly Father's will, whatever that will might be. Still kneeling, he opened the letter, and though many tears fell upon it, they were all holy. It read thus:—

"My dear, my much loved son in the gospel:

"Weeping, we read, may endure for a night, but joy cometh in the morning. My night of weeping is come; my lonely hours have arrived, and I am now looking for the first streaks of the morning.

"What shall I say to prepare thee for a bereavement which must needs rend thy loving heart with grief, even while I direct thy widowed affections to a future re-union? Charles, there is another saint in heaven—another spirit before God's throne. What name she bears in heaven, I know not; we, on earth, called her 'Agnes.' O my son, my son, the stars are dim to me now; for my loved one is shining in the heaven of heavens, and, to a father's partial eye, her glory is of the first magnitude.

"Mordecai the Jew—now a believer in Jesus—was with me. With a brother's affection he wept with me, watched with me, and soothed me with fervent prayers. His daughter nursed my darling with a tenderness and assiduity which frequently brought to my mind the graces of my beloved wife.

"On the day previous to her death, Agnes was talking, as she frequently did, of her 'own missionary Charles.' 'Tell him,' said she, 'I always loved him so dearly as no language can express; but I never loved him as I do now. Father, heaven breaks none of those stronger ties woven between believers in Jesus, but greatly adds to their strength. I shall watch for his coming, father. Tell him to seek nothing short of an entrance into the heavenly mansions—nothing short of entire sanctification while here.

"The angels rejoice, you know, when a sinner repents. Perhaps they will be telling me by and by of happy souls converted under his ministry. Why not? If they are kind to me now, and, at their Lord's command, watch over me, they will not forget me then. Who knows but I shall get news from Africa before you, father?"

"Thus she wiled our hearts away from sorrow, until her blessed Saviour took her to his rest. Her last words were, 'My love to Charles; my ALL to Jesus.'"

Hours passed away while the devoted missionary knelt in tearful—

prayerful meditation. Sometimes he lifted his eyes to heaven, and his lips breathed, in scarcely audible whispers, "Even so, Father, for so it seemed good in thy sight." When the night was far advanced he sought his couch, and as soon as he lay down, a sweet light sleep refreshed his weary body, and a smile, that seemed but a reflection of the bliss and glory of Paradise, lit up his passive features. An infant, hushed to sleep upon its mother's bosom, could not rest more peacefully than did that lonely herald of the gospel. His bible lay beside him, and, as if to challenge every foe, the sacred book was open at the sublime passage, "*Your life is hid with Christ in God.*" When he awoke, the brethren were gathered together at a little distance, singing—what he had often sung with Agnes—

"Angels our servants are,
And keep in all our ways;
And in their watchful hands they bear
The sacred sons of grace.
Unto that heavenly bliss
They all our steps attend;
And God himself our Father is,
And Jesus is our Friend."

A firmly cemented friendship existing between Reginald Harcourt and Mordecai naturally led to a profitable and pleasurable intercourse between them. With the utmost delicacy, and yet with a princely liberality, the Jew offered Reginald a house adjoining his own, and an annuity more than sufficient to provide every comfort for his old age. These were, with equal delicacy and affection, refused. "Having food and raiment, I am, I ought to be, content. I am very happy, though much alone. Thee knows how I always loved the green meadows—the pleasant woodlands, and the thousand little wild flowers that grow everywhere about my country house;—I love them *now* because every walk I take among them brings with it some delightful reminiscence of my daughter—some memento of her truth-seeking, truth-loving spirit—some remembrancer of her open, tender heart. And at the same time, I look forward to these interviews with thee, Mordecai, with all the delight of a schoolboy expecting a treat. I am really in a very enviable position."

On one occasion, Mordecai and his

daughter Rachel left the busy world of London for a short country drive, taking Reginald with them. The carriage stopped before the entrance to a cemetery, beautiful as a well-kept garden, and quite removed from the turmoil of the great city. "Shall we go in, brother?" said Mordecai. A silent pressure of the hand answered, "Yes."

Truly it was a beautiful, yet solemn sight, those feeble old men walking through the memorials of the dead, surveying at leisure the future resting-place of their dust!

"How true it is," said Rachel, "that those who die in the Lord leave a blessing behind them. I never enter this city of the silent ones but it seems as if the spirit of Agnes were presiding over it, and the terrible genius of death becomes transformed into a friend."

"Even so, daughter," Reginald replied, "but if the redeemed leave behind them such an odour of sanctity and peace, how immeasurably should the precious death and burial, the glorious resurrection and ascension of the Redeemer hallow the grave to our bodies, and present death to our minds clothed in robes of light, and swaying a sceptre of mercy! But look at that snowy monument which some one has erected close to my child's grave. Perhaps that, too, commemorates a daughter's virtues and a father's love."

"You shall see, brother," said Mordecai.

They took him round to the other side of the tomb, behind which he expected to find the grave of his daughter, but the stone and the grave seemed very strangely to have vanished; nay, the new tomb appeared to occupy the very spot where her body was buried. An exclamation of surprise burst from his lips; but immediately, casting his eyes upon the stainless marble before him, he saw the inscription—

"AGNES HARCOURT."

His fast-filling eyes could see no more; and he leaned upon the beautiful emblem of his daughter's purity and wept. They left him for a few moments to the sweet luxury of joyous tears, weeping themselves in most sincere sympathy.

"This," said Mordecai, on their return, "this is Rachel's tribute to the memory of Agnes. It is but a few days ago she brought me hither, and I saw that her love had forestalled my own intention of erecting a lasting monument."

"God bless thee, daughter; I cannot wish thee a better reward than the love of Him who wept at the grave of Lazarus."

Before leaving the cemetery, Rachel directed their attention to an epitaph elaborately cut upon a plain tablet in a secluded part of the grounds:—

"All—all the dead are mighty, for their lives
Bring after them through time—yea,
through the years
Immeasurable of eternity—
Deep full fraught sequences of influence
Which work, and evermore must work,
the weal
Or woe of man. Thoughts, words, deeds
live—
Examples live,—books live—vice, virtue
live,
Grow, breed, and multiply, in heart and
life,
For ever and for ever."

Returning home in the evening, Reginald was somewhat later than usual, and when he left the coach that brought him within a mile of his cottage, a thick fog had settled over the country, hiding everything at the distance of a few feet. Almost feeling his way, he walked cheerily on down the well-known road, not expecting to meet with a companion. He had not walked far, however, before he was met by a poor woman who entreated him to visit a man who, she believed was dying; he had fallen from a high scaffold, and fractured his skull; and the village doctor gave no hopes of his recovery. Ever ready for his Master's business, Reginald hastened to the man's lodging. "Who knows," thought he, "but I may gather in a soul—an immortal soul—to-night?"

"My son," he began, "I am old enough to be thy father, but I can do nothing for thee now; hast thee a Father in heaven?"

"I know little about him, sir," said the man gloomily; "it is'n't likely he'd have anything to do with me. I have been careless too long to feel as I ought now. I have no hope, sir."

"Where does thee look for hope, my son? Whence comes a good hope?"

"Why if I had been what I ought to have been, I should think all was right now; but my heart is hard and black as hell itself: I am a lost man."

"Wouldn't that be looking to thyself for a good hope instead of looking to the Redeemer? Christ came into the world to save *sinners*—to call *sinners* to repentance. We are not expected to make ourselves acceptable to God in order that we may have a good hope. Christ washes us from our sins in his own blood—changes our hearts—strengthens us to all good works—makes us acceptable to the divine Father, and by so doing, he *gives* us a good hope."

"Say that again, sir, please."

Reginald did so; adding, "Let us pray together: I will tell thee what to say: thy poor head may wander:—"

"O God, I have sinned against thee, and against my fellow-creatures. I have broken all thy laws. I have slighted all thy goodness. I am a lost, self-ruined sinner. I deserve the torments of hell. Have mercy on me for the sake of Jesus, who died to save sinners—lost sinners. Forgive my sins because he suffered. Save me from death—eternal death—because he died. Wash my polluted soul. Soften my hard heart. Let thy Holy Spirit make me a new creature. Shut me not out of heaven. Grant me the lowest place there, that saints and angels may see the greatness of thy mercy. Lord, save me—save me now! My soul and my body are perishing. O save me—save me now!"

Again and again they prayed together, not heeding the coming and going of indiscreet neighbours; and while the dying man repeated the solemn words, an increased earnestness was visible in his demeanour. "I am indeed a self-ruined sinner," he exclaimed, "and now I am only just beginning to feel what I have done. O Saviour of sinners, have mercy on me!"

His eyelids grew heavy. Large quantities of blood streamed incessantly from his head, and nature was nearly exhausted. Several times he fainted, reviving again for one or two minutes, which were evidently spent

in prayer. His lips moved, but his tongue refused audible utterance. The heart, as if conscious of approaching dissolution, shook—trembled—bounded—as though flying after the retreating spirit, and then, after a few convulsive heavings, dropped—earth to its kindred earth—dust to its kindred dust.

About a year after the foregoing incident, Donald Taylor, in pursuance of his professional duties at a sea-side town in England, found a new patient in the person of an old acquaintance—the Italian professor of languages, of whom mention has been made. Exposed to a chilly, changeable climate, Signor Partano had greatly impaired a naturally vigorous constitution by unintermitted labours—his skill as a tutor inducing many to secure his services.

After giving a description of his case, and promising to obey the directions given him, he said, "Now I have something to tell you. Do you remember our meeting some years ago at Mr. Harcourt's?"

"I do."

"Well, I could not dismiss that good old man's remarks from my mind. Accustomed to attribute every religious feeling to an amiable poetic enthusiasm, I endeavoured to explain away the apparent reasonableness of his argument; but the longer I tried, the clearer and the more convincing it became. And when I heard that you had become a professor of Christianity, and had been appointed a preacher of the gospel by the body to which you belonged. I felt that it became me to search diligently for the truth, and to receive it in what form soever it might present itself. I prayed, and God heard my prayer. His Spirit led me graciously from one truth to another (and I seemed the while to be going up a ladder to heaven), until I could say with the apostle Thomas, 'My Lord and my God.' I can now join in singing, '*Gloria in excelsis*,' for, being justified by faith, I have peace with God through our Lord Jesus Christ."

We need not say how hearty were their mutual congratulations,—how they both rejoiced in the goodness and skill of that great Physician who healeth all spiritual diseases. Like their Master, they went about doing good

to the souls and bodies of the poor and afflicted, and delighted themselves in the sweets of a pure benevolence. The chapel they attended—a small, plainly-built sanctuary—was, in truth, a Bethel to their souls; and, more than once, Partano heard his friend Donald preach within its walls.

One Sabbath morning the tutor walked to chapel alone, Donald having an appointment elsewhere. The preacher appointed for the day was absent through illness, and looking round upon the waiting people, Partano asked himself, "Shall these vessels go away unfilled?" At this moment the class-leader, with whom he was connected, pressed his arm as he leaned over the pew, and pointed silently to the pulpit. The appeal was irresistible. He entered the sacred desk with a solemn awe resting upon him,—a calm enjoyment of God's presence, which, he felt assured, would enable him to go through the important duty. He prayed, and a rich unction descended upon the people. He preached, and the words seemed to be pressed deep into the soul as he uttered them. Uniting a powerful intellect to an ardent disposition, a lively imagination to an affectionate heart, and great oratorical powers to a holy unselfish purpose, his fervid eloquence burnt with a steady but ever-increasing flame. At the close of the service many a wet cheek, and many an outstretched hand, evidenced the power of his preaching, and the gratitude of his hearers.

The evening service was conducted by a missionary, who had returned from the scene of his labours to recruit his health in his native country. A thrill of sympathy pervaded the congregation as he ascended the pulpit; he was evidently young, but his form was so attenuated, and his step so feeble, that had it not been for the flashing brilliance of his eyes, one would have thought him a worn-out man. "Whilst our eyes were fixed on him," said one of the brethren afterwards, "we seemed better to understand the character given of the old testament martyrs, *Of whom the world was not worthy*."

And who was this afflicted servant of Christ? The tomb of Agnes shall tell us; for within a few months after the missionary's return to the land of

his fathers, the white marble bore another inscription, and the new name engraved upon it was

"CHARLES SEAGER."

* * * *

Reginald Harcourt still lives, realising in a rich and varied experience the truth of the promise, "Even to your old age I am He; and even to hoar hairs I will carry you." Mor-

decai and his daughter are rich in faith, as well as in worldly goods. Donald abounds in labours of love, both as a preacher of the gospel and an instructor of the afflicted. And Signor Partano, shut out of his own country, has become a missionary in France, and is busily employed in preaching that gospel which alone can pull down the strongholds of superstition and infidelity. CLEMENT.

Poetry.

WRITTEN AFTER THE DEATH OF MY HUSBAND— A LAY PREACHER OF THE GOSPEL.

ALONE, and silent in my room, still wrapt in grief profound,
Oh, when shall I dispel the gloom that daily hangs around !
For I have lost the best of friends, my one chief comfort here,
And well the widow's heart may grieve for one she held so dear.

So sorrowful I feel to-day ; the falling tears will tell,
To those who see my moisten'd cheek, how grief the heart can swell
I try my pen at rhyme again, but oh, 'tis all in vain,
The very subject of my verse brings forth my tears again.

My sorrows truly are my own, I've none to bear a part,
No earthly friend to guide me now, or cheer my aching heart ;
I try to check the starting tear, but oh, it is in vain,
One look towards the vacant chair, and tears burst forth again.

I know I have a Heavenly Friend, a faithful and a true,
But when perplexing cares oppress we want an earthly too.
Earthly !—the very thought implies our frailty here below :
Alas, those we have loved the best have been the first to go !

The feelings of a widow'd heart are hard to bear indeed,
But tears are not forbidden us, for "Jesus wept," we read ;
And yet I'm often blamed, and told 'tis useless to complain,—
I know it, and the very thought but brings my tears again.

How oft I spend the hours in grief which others pass in sleep,
For then I feel there's no one near to ask me why I weep ;
I look around, and all things tend to fill my heart with pain,
The very quiet of my room brings back my tears again.

The sound of music makes me sad,—he loved its strains so well,
And every favourite song I hear to me of him doth tell ;
The simple airs he often played renew my grief and pain,
They rend my heart afresh, and bring the scalding tears again.

Dear little Dick, his master's pet, sings sweetly as before,
I clean, and feed, and love him, but his songs will please no more ;
He knows me, and he warbles forth to me his sweetest strain ;
Sweet bird ! I've listened till my tears have forced their way again.

My faithful dog, too, looks around, and watches at the door,
He knows not that his master's step will pass that way no more ;
He lays him down and listens long, but oh, 'tis all in vain :
Poor Tray ! he little thinks his looks have brought my tears again.

I pace my garden walk alone, and watch each budding tree,
The flowers just opening to my view, and all in store for me ;
So many mercies still are mine, I ought not to complain,
Yet, strange, my very comforts here call forth my tears again.

Yon river's bank seems altered now, so pleasant once, and fair,
It tells me of the happy time we used to saunter there ;
We sat and watched each rippling wave, but now they play in vain,
And only help to make me sad, and bring my tears again.

My books are now my chief delight,—yet there I often see
A reference pale, with pencil traced, that brings him back to me ;
The very desk on which I write was once a gift from him,—
Thus memory wakens ; then my eyes with bitter tears are dim.

My Bible, too, reminds me oft of pleasures that are past,
The sentences I read to him, the day that proved his last ;
The prayer I read that last, sad night, I've never read since then,
I feel 't would open fresh the wound, and force my tears again.

A dear kind friend has just looked in, the widow's heart to cheer,
And wondered that he still perceived the ready starting tear ;
I answered, that I have no thought of lengthened life to see :
My duties all seem over now, no work remains for me.

"No work to do?—no duty left? God spares that you may try
To root all evil from your heart:" thus shaped he his reply.
O never be those words forgot, that were so wisely given!
Alas, I know I've much to do ere I can enter heaven.

Was it not mercy dealt the blow?—a trial sent in love?—
A warning voice, "Set not your heart on aught but things above?"
Divine Instructor! give me strength to bear my sorrows here :
I'll rest on thee, for thou alone the widow's heart can cheer.

Oh, if 'tis true that angel bands are witnesses above,
And set by thee to watch and wait on those they truly love,
How would I pray that thou wouldst grant the dear lost one to be
The chosen spirit now ordained in love to watch o'er me!
This feeling every care would soothe, and grief would all be past—
The thought that God and he are near, would dry my tears at last.

Religious Experience and Incident.

CONVERSIONS IN ANSWER TO PRAYER, AND THROUGH CHRISTIAN BEHAVIOUR.

I HEARD of the conversion of a gentleman, whose believing wife had prayed many years on behalf of her husband. He was a Roman Catholic, and a great drunkard. But, though he had been a Roman Catholic, he was truly made to rest upon the Lord Jesus alone for salvation; though he had been a great drunkard, the power of the gospel was seen in his case, for he forsook his evil ways; and though the dear sister in the Lord, his wife, had had to continue to pray many years for him, yet at last the Lord answered the cries of his afflicted handmaid, and gave her the desire of her heart.

As I know it to be a fact, that many children of God are greatly tried by having unconverted relatives, I relate here, for the encouragement of believers who are thus tried, two precious facts, the truth of which I know, and by which the Lord manifested his power in converting two of the most unlikely individuals, so far as natural appearance is

concerned. Between forty and fifty years ago, it pleased the Lord to convert the wife of a farmer at Ashburton, in Devonshire, whose husband, in consequence, became a bitter opposer to her. This opposition was greatly increased when he had reason to believe that she was going to be baptised. The wife, however, thought that, on account of his great enmity, she would choose a time for being baptised when he was from home. A time was therefore chosen when he was to be absent at a fair in Exeter. The farmer went to the fair; but having learned on Thursday, that his wife was to be baptised at eleven o'clock on the next morning, in haste to return he rose early on Friday morning, to put a stop to the proceeding. After he had rode several miles, he said to himself, "No, I will not go; let her do what she pleases, I will not care about her at all:" and he therefore rode back again towards Exeter. But after awhile he changed his mind again, and said to himself, "Nay, I will go; she shall not have her way:" and he rode again towards Ashburton. He pursued

his way, and then changed his mind a third time, and turned towards Exeter; but not long after this, a fourth time he had different thoughts, and determined to ride home. Now, however, he remembered that on account of his having thus gone backwards and forwards, and that for several miles, he had wasted so much time that he could not possibly be at Ashburton by eleven o'clock, a distance of more than twenty miles from Exeter. Enraged by this thought, he dismounted from his horse on Haldon Common, between Exeter and Teignmouth, cut a large stick out of the hedge, and determined to beat his wife with that stick, as long as a part of it remained. At last he reached his home, late in the afternoon, and found his wife had been baptised. In a great rage, he now began to beat her, and continued to do so, till the stick in his hand was actually broken to pieces. Having thus most unmercifully treated her, her body being full of bruises, he ordered her to bed. She meekly began to undress herself, and intended to go to bed without saying a word. But when he saw her about to go, he said, "You shall not sleep in my bed any more: go to the children's bed." She obeyed. When now on the point of lying down on the children's bed, he ran into the kitchen, fetched a piece of wood, threw her down on the bed, and was about to begin again to beat her, when suddenly he let the piece of wood fall, and went away without saying a word.

The poor suffering wife saw no more of him that evening or night. On the next morning (Saturday), before she had risen, her husband left the house, and was absent all day till the evening. In the evening the wife gave him to understand, when retiring for the night, that, according to his wish, she was again going to sleep in the children's bed, when he meekly said to her, "Will you not sleep in your own bed?" She thought he meant to mock her, and would beat her again if she did go into her own bed. As, however, he continued in a meek and kind way to desire her to lie down in her usual bed, she did so. All night, from Saturday to the Lord's-day, he lay groaning by her side, turning about in the bed, but having no sleep. On the Lord's-day morning he rose early. After awhile, he came to her and said, "My dear, it is time to get up; if you will get up and make the breakfast, I will go with you to the meeting." Still the wife thought he only meant to mock her, and that perhaps he would beat her again when she was on the point of going to the meeting. Nevertheless she rose, prepared the breakfast, and at last, as he continued meek and kind as before, she

made herself ready for going to the meeting. How great was the astonishment and surprise of the people in the small town, where the thing had become known almost to every one, when arm in arm he walked with his wife to the meeting, and entered it himself, which he had never done before! After the meeting was over he related before all persons present, what had passed in his mind between Exeter and Ashburton; how he had most cruelly beaten his wife, how he had ordered her to go to the children's bed, how he had run into the kitchen to fetch a piece of wood to beat his wife a second time, how he had thrown her for that purpose on the bed, and how he had already lifted up his hand with the piece of wood in it, when there was like an audible voice saying to him—"Why persecutest thou me?" The piece of wood had then fallen out of his hand, and he had felt instantly that he was persecuting the Lord Jesus. From that moment his soul had become most distressed. He had been sleepless and miserable during the night from Friday to Saturday. On Saturday morning he had left the house early, in the greatest agonies of soul, and had been roving about in the fields and neighbouring villages all the day. He had come home and spent another sleepless night from Saturday to the Lord's-day, and then passed what has been related.

From this time this persecutor became a disciple of the Lord Jesus. He found peace through the blood of the Lord Jesus, by faith in his name, and walked about thirty years in peace and love with his wife, and adorned the gospel of the grace of God.

His wife outlived him. The husband died more than thirteen years ago. The aged sister told all the particulars of the case to a brother in the Lord, out of whose mouth I heard them; and I have related them faithfully to the best of my knowledge.

Surely the arm of the Lord is not shortened in our days! In a moment he may turn the heart of the greatest persecutor. Think on Paul, think on Manasseh!

The other case of a memorable conversion which I am about to relate for the encouragement of the believing reader, occurred in my own country, the kingdom of Prussia, about the year 1820. I relate it as circumstantially as it was brought before me by a brother in the Lord. Baron von K. had been for many years a disciple of the Lord Jesus. Even about the commencement of this century, when there was almost universal darkness, or even open infidelity spread over

the whole Continent of Europe, he knew the Lord Jesus; and when, about the year 1806, there was the greatest distress in Silesia among many thousands of weavers, this blessed man of God took the following gracious step for his Lord and Master. As the weavers had no employment, the whole Continent almost being in an unsettled state on account of Napoleon's career, it seemed to him the will of the Lord that he should use his very considerable property to furnish these poor weavers with work, in order to save them from the greatest state of destitution, though in doing this there was not only no prospect of gain but the certain prospect of immense loss. He therefore found employment for about six thousand weavers. But he was not content with this. Whilst he gave the bread which perishes, he also sought to minister to the souls of these weavers. To that end he sought to set believers as overseers over this immense weaving concern, and not only saw to it that the weavers were instructed in spiritual things, but he himself also set the truth before them. Thus it went on for a good while, till at last, on account of the loss of the chief part of his property, he was obliged to think about giving it up. But by this time this precious act of mercy had so recommended itself to the government, that it was taken up by them and carried on till the times altered. Baron von K. was, however, appointed as director of the whole concern, as long as it existed.

This dear man of God was not content with this. He travelled through many countries to visit the prisons, for the sake of improving the temporal and spiritual condition of the prisoners; and among all the other things which he sought to do for the Lord, was this also in particular. He assisted poor students whilst at the University of Berlin (especially those who studied divinity, as it is called), in order to get access to them and to win them for the Lord. One day a most talented young man, whose father lived at Breslau, where there is likewise a university, heard of the aged baron's kindness to poor students, and he therefore wrote to him, requesting him to assist him, as his own father could not well afford to support him any longer, having other children to provide for. A short time afterwards young T. received a most kind reply from the baron, in which he invited him to come to Berlin; but before this letter arrived the young student had heard that Baron von K. was a pietist or mystic (as true believers are called in Germany); and as young T. was of a highly philosophical turn of mind, reasoning about everything, questioning the truth of reve-

lation, yea questioning most sceptically the existence of God, he much disliked the prospect of going to the old baron. Still he thought he could but try it, and if he did not like it, he was not bound to remain in connection with him.

He arrived at Berlin on a day when there was a great review of troops; and being full of this, he began to speak about it to the steward of the baron. The steward, however, being a believer, turned the conversation, before the young student was aware of it, to spiritual things; and yet he could not say that he had been forced. He began another subject, and a third, but still it always came presently again to spiritual things. At last the baron came, who received young T. in the most affectionate and familiar manner, as if he had been his equal, and as if young T. bestowed a favour on him, rather than that he was favoured by the baron. The baron offered him a room in his own house, and a place at his own table, while he should be studying in Berlin, which young T. accepted. He now sought in every way to treat the young student in the most kind and affectionate way, and as much as possible to serve him, and to show him the power of the gospel in his own life, without arguing with him, yea without speaking to him directly about his soul. For, discovering in young T. a most reasoning and sceptical mind, he avoided in every possible way getting into any argument with him, while the young student again and again said to himself: "I wish I could get into an argument with this old fool; I would show him his folly." But the baron avoided it.

When the young student used to come home in the evenings, and the baron heard him come, he would himself go to meet him on entering the house, would light his candle, would assist him and serve him in any way he could, even to the fetching the bootjack for him, and helping him to take off his boots. Thus this lowly, aged disciple went on for some time, whilst the young student still sought an opportunity for arguing with him, but wondered, nevertheless, how the baron could thus serve him. One evening, on the return of young T. to the baron's house when the baron was making himself his servant as usual, he could refrain himself no longer, but burst out thus: "Baron how can you do all this? You see I do not care about you, and how are you able to continue to be so kind to me, and thus to serve me?" The baron replied, "My dear young friend, I have learned it from the Lord Jesus. I wish you would read through the Gospel of John. Good night." The student now for the first time in his

life sat down and read the word of God in a disposition of mind to be willing to learn, whilst up to that time he had never read the Holy Scriptures but with a view of wishing to find out arguments against

them. It pleased God to bless him. From that time he became himself a follower of the Lord Jesus, and has been so ever since. —Müller's '*Narrative of the Lord's Dealings*,' &c., pp. 402—407.

Science and Literature.

Astronomy.

NOTICES FOR DECEMBER, 1854.

BY G. C.

"The stars look very cold about the sky."

KEATS.

IN the clear, cold, frosty nights of winter the lover of Astronomy may often enjoy the very best opportunities that the whole year affords for observing the phenomena of the sky. This cannot be the case, however, except at the cost of some personal inconvenience, and probably risk of health. For, besides the absorbing nature of astronomical science, which renders its votary unmindful of the action of the elements—the nipping frost and cutting winds—the employment is one requiring so little activity and so much subjection of the frame to a quiet-cent, and sometimes to a constrained position, that more than ordinary means should be adopted in order to prevent ill consequences when taking observations in severe weather. The sentiment expressed in the above line from Keats is universally felt at this season. When the hard earth rings to the manly tramp with a metal-like sound, and the biting frost seizes every exposed portion of the person, and the whistling winds as they come from far seem to bring tidings of immeasurable treasures of cold in the vast storehouses of nature, then the bright glances of the thousand eyes of night, darting with lance-like gleams, upon the earth before the frost-stricken vision, appear as if they added point and edge to every gust of air, and by some wondrous power of transition planted thickly the frozen sward with glittering splinters of the icy stars. It is cold around and cold above, and "the stars look very cold about the sky."

In all, however, the work of the Lord is made manifest. In his goodness "he giveth" to the green earth a robe of "snow like wool: he scattereth the hoar frost like ashes: he casteth forth his ice like morsels: who can stand before his cold?" But in the proper season, "He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow."

The *Sun* rises on the first at Greenwich and London at fourteen minutes before eight, and sets at seven minutes before four. On the 21st, the shortest day, he rises at six minutes after eight, and sets at nine minutes before four; and on the 31st he rises at nine minutes after eight and sets at two minutes before four. He enters Capricorn on the 22nd. The day varies in length less than half an hour the whole month, and the meridional altitude of the sun less than two degrees. The earth reaches her nearest point to the sun during the year on the 31st, and will be more than half a million of miles nearer to him than on the 15th of November.

The *Moon* is full on the 4th, and new on the 19th. On the 1st she rises about half-past two in the afternoon, and shines until nearly four o'clock next morning. On the 3rd she will shine all night; on the 10th she will rise at twenty-two minutes after nine in the evening; on the 17th will set a few minutes before two in the afternoon; on the 24th at about a quarter before ten at night; and on the 31st will again shine nearly all night.

Mercury, on the 5th, will set two hours and four minutes after the sun, between the E.S.E. and the S.E. by E. points of the heavens, and will be very favourably situated for observation on fine evenings until the 20th. On the 31st he sets forty-seven minutes after the sun.

Venus rises and sets within twenty minutes of the sun all the month, setting before him until the 12th, and after him to the end.

Mars sets before six every evening, and thus affords very brief opportunities for observation.

Jupiter begins also to set early in the evening,—on the 1st at twenty minutes after seven, on the 15th at twenty minutes before seven, and on the 31st at three minutes before six. His altitude, when on the meridian, gradually increases, reaching nearly eighteen degrees and a half on the last day of the year.

Saturn is still conspicuous in Taurus. On the 5th he rises at the time of sunset, and is consequently the chief planet of the

season. He approaches nearer to Aldebaran every evening, and on the 4th and 31st the moon will be their near neighbour.

"Thou, true and only God, lead'st forth
Th' immortal armies of the sky;
Thou laugh'st to scorn the gods of earth;
Thou thunder'st, and amazed they fly!
Heaven's glory is thy awful throne,
Yet earth partakes thy gracious sway:
Vain man! thy wisdom folly own;
Quench'd is thy reason's feeble ray!
All ye who owe to him your birth,
In praise your every hour employ;
Jehovah reigns! be glad, O earth;
And shout, ye morning stars, for joy.
Thrice holy! Thine the kingdom is,
The power omnipotent is thine;
And when created nature dies,
Thy never-ceasing glories shine."

Natural History.

NOTICES FOR DECEMBER, 1854.

BY S. HEREMAN.

In pastures the Scentless Rocket may yet be found, but its flowers are, for the most part, over two or three months ago. In salt-water ditches the Tassel pond weed may also be abundantly met with; the flower stalks of this plant, like those of the Cork-screw plant, are spiral like a cork-screw, and relax and contract according to the depth of water in which the plant grows. In waste grounds and by road-sides the common Hound's Tongue grows; it is about two feet in height, bears bluish red flowers, and having an unpleasant smell, is very much disliked by cattle.

Trees which lose their leaves in winter, and grow in cold or temperate climates, if their timber be hard and solid, are invariably of slow growth, and require, in some cases, ages to mature their fibres. Amongst these may be mentioned Oaks and Elms; but when trees are evergreen, as for the most part those of the tropics are, and some even in cold climates, their wood may be of quick growth, and yet possess all the characteristics of durability and compactness. The dye woods, and others of hard, flinty texture, but which are not deciduous, are of very rapid growth; such are the Logwood, the Fustic, and the Brazillietto.

Lichens and a few Mosses are almost the only plants in perfection at this season. *Bauxbaumia aphylla*, *Phascum, multifuscula*, *Gymnostomum ciliatum*, *Orthotrichum cristatum*, *Hypnum praelongum*, and *Bryum roseum*, are plentiful. The berries of Mistleoe (*viscum album*) are now ripe, and afford food to the various species of Thrush.

Few Insects are met with at this dreary season of the year, yet several make their

appearance, and seem to enjoy themselves amidst snow, frost, and rain, as much as those which are in perfection in the height of summer.

If days are mild, both blackbirds and thrushes occasionally treat us with a song; but if severe, they are quite silent. The Redbreast, the Wren, and the Pipit Lard, now approach our houses, and even venture within doors. Most of our winter visitors have also arrived, as the Hawfinch, the Chatterer (a very rare species), the Snow-flake, the Siskin, the Brambling, and several others. Several species of sea fowl, and other rare water birds, may also be found in rivers that are not frozen over, as the Goosander, Gulls, Divers, Grebes, Terns, and others, which only pay us a short visit in very cold weather.

This month, though often colder than November, is generally more cheerful and pleasant; the bright clear frosty days which frequently occur, tend greatly to enliven it, whilst there is scarcely anything more beautiful than the hoar frosts, particularly when seen in a fine wooded country.

Notices of New Books.

An Exposition of the Book of Solomon's Song, commonly called Canticles: wherein the authority of it is established and vindicated against objections both ancient and modern; several versions compared with the original text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained in proper and useful observations. By John Gill, D.D. London: W. H. Collingridge.

Dr. GILL was a learned and laborious man, who took his stand with the non-conformists of the seventeenth century. As a commentator he has been long known and especially held in esteem by the "high Calvinists." After a lapse of 130 years, we find a minister of the Established Church bringing out a new edition of his works, and, in answer to the charge of inconsistency, Mr. D. A. Doudney speaks thus:—"During the publication of Dr. Gill's invaluable writings, we have had repeatedly to combat the scruples and objections of those who have marvelled that we, as a member and minister of the Church of England, could publish the works of one who was opposed to that Church. To the grand essentials,—which are sound doctrine, and the "fruit of good living," as evidencing the sincere and hearty reception of sound doctrine,—which are the bulwark of the Church of England, Dr. Gill was not opposed. With regard to minor points of discipline we differ, and agree

to differ. We view these as non-essentials—the mere scaffolding of the true spiritual temple. 'Let every man be fully persuaded in his own mind.' There are things in the Church of England which we could desire altered; and from the mass of its ministers we differ as widely as light from darkness; but what men of truth in the Establishment may say and feel, that men of truth out of the Establishment equally say and feel. We have as much freedom and liberty,—yes, infinitely more—within her pale, than others have without her pale. *We* have no interference where *they* have interference. *They* are subjected to a caprice and dictation to which we are not subjected."

The editor then goes on to say—"We care not a straw whether men are Episcopallians or non-Episcopallians. It is enough for us that they are taught of God, blessed by God, and as such we hold out to them the right hand of fellowship, and wish them good luck in the name of the Lord."

"These are not times for contention; this is not a day for splitting hairs about straws; it little behoves us now to ask, 'Who is of Paul? who of Apollos?' The enemy is at our very gates—yes, more, he has scaled the walls—made a breach—and is, apparently at least, upon the very point of taking possession of the citadel. Up, then, 'to the help of the Lord, to the help of the Lord against the mighty.' Print, preach, practice, as God shall give you grace, 'the truth, the whole truth, and nothing but the truth.' Let press and pulpit and parlour echo and re-echo with a living testimony for covenant love, covenant blood, and covenant salvation, and this shall be found the most effectual means of counteracting the artifices of Satan, the cunning devices of Pope, Puseyite, and all such sanctimonious but hypocritical pretenders."

We might take exception to some parts of this appeal, but we have ventured to give it because it contains hints which it would be well for the Christian church if universally adopted. We should be glad to see a liberality even more enlarged than that which Mr. Doudney has expressed, and in which the right hand of fellowship should be extended, not only to those who are in doctrine one with us, but who, seeking after truth, view it under a different aspect to ourselves; believing that our intercommunion, if it did not make us all to see alike, would help us all to see TRUTH more clearly, and the disposition, which too often possesses us, of caricaturing each other, would be exorcised. We are never afraid to be in the company either of the living or of those "who, being dead, yet speak," however

ultra-Calvinistic they may be, though we may come under their condemnation as holding the "Arminian heresy;" and, seeing that much may be learnt from Dr. Gill's "Exposition of the Song of Solomon," we hesitate not to give it this passing notice.

The Pilgrim's Hand-book; or, Counsel and Comfort for the Wayfarers of Zion. Set forth by a Pilgrim.

Vestiges of Divine Vengeance; or, the Dead Sea and the Cities of the Plain. By William Elfe Taylor. London: Wertheim and Macintosh.

The "Pilgrim's Hand-Book" is dedicated to "all Zion-bound Pilgrims," and wishes them "health and peace." It offers "plain directions, wise counsels, and sure comforts, left by those who have gone before," and furnishes "sweet lays, to beguile the way when the road is rugged and steep." The contents are as follows:—A brief history of the holy order of the Pilgrims of Zion; Notice to travellers; The Pilgrim's confession and prayer; The Pilgrim's song; The Christian Pilgrim; Confession; Repentance; Bath; Truth; Love; Scripture; Prayer; Humility; Contentment; Affliction; Age; Time; Death; Eternity; Heaven; Conclusion. Under these various headings we have more than 300 extracts in poetry and prose from nearly 100 different authors, living and dead, each chapter commencing with suitable portions from the Book of books—the Bible. To all who have set out for the kingdom we commend the volume. It will afford sweet morsels of refreshment by the way.

"Vestiges of Divine Vengeance," from the well-known author of "Hippolytus and the Christian," is deserving attentive perusal and extensive circulation. It contains accounts of the most recent discoveries, which cannot fail to be interesting. The volume is divided into two books, the first containing six chapters, and the second five. They are thus described. Book I. THE DEAD SEA AND ITS SHORES. 1. Dangers of the Dead Sea. 2. Early explorers. 3. Dr. Robinson's researches. 4. Lieutenant Lynch's expedition. 5. De Sauley's expedition. 6. History of the Dead Sea. Book II. THE CITIES OF THE PLAIN, AS DISCOVERED BY DE SAULEY. 1. The Overthrow of the Cities of the Plain. 2. Probable site of the Destroyed Cities. 3. Discovery of Sodom and Zoar. 4. Discovery of Gomorrah. 5. Discovery of Zeboim and Admah.

Voluntaryism in England and Wales; or, the Census of 1851. London: Society for the Liberation of Religion from State Patronage and Control.

Availing himself of the valuable report

of Mr. Horace Mann, the author of "Voluntaryism in England and Wales" has drawn out in clear and forcible contrast some most important facts as to the progress and relative strength of compulsory and non-compulsory systems for the sustentation of religious worship in the country. Placing in juxtaposition the efforts of Nonconformists, their rapid development and increase, with those of the Established Church, the superiority, as calculated to meet the requirements of the nation, is claimed for the former; and it is shown that, even where expansion has taken place in connection with the Church of England, it has been by the voluntary principle being brought to bear in opposition to the coercive system.

We commend the volume to the attentive perusal of all, whether conformists or non-conformists. It treats of a subject which demands serious consideration, and all ought to feel grateful that by so much painstaking it is brought clearly before them. With more space at our disposal, we should have been pleased to give extracts, and could have more largely reviewed the work.

The Inquisition and the Jesuits. Old and Modern Edinburgh. The Bible Hand-Book; an Introduction to the Study of the Sacred Scriptures, by Joseph Angus, D.D. The People's Almanack. The Christian's Almanack. The Scripture Pocket-book. London: Religious Tract Society.

The two first are interesting volumes, suitable as presents for the young or for

Sunday-school libraries. The "Bible Hand-Book" is one of the volumes published in the "Education Series." It is a most valuable work, reflects great credit on Dr. Angus, and ought to be in the hand of every Sunday-school teacher and elder scholar in the United Kingdom. The study and mastery of it would help to make our preachers, both local and itinerant, "workmen needing not to be ashamed;" and we should hear of less blundering on the part of those who stand up to teach others, if its historical facts and explanations of scriptural figures and phrases were generally known. We hope to be able to review the whole "series" shortly and shall then call more particular attention to this volume.

It is really astonishing what a large amount of useful information, hints, &c., is crowded into the almanacks and pocket-book. The People's is evidently intended for the million. Its illustrations and price commend it. While "The Christian's" gives a text for every day, and presents rich gems of thought from many pious authors, it does not leave its reader destitute of valuable information connected with the life that now is.

The Pocket-book is not only fit for the pocket of any lady or gentleman in the land, but is of itself a pocket-full of treasure. Beautifully got up, with all sorts of conveniences, it may induce the man of business to become a reader of God's word daily, and help the Christian to be exact and orderly in all his business engagements.

Notes on Public Affairs.

WE began the year with war, as the great exciting topic, and so we conclude it. The Danube was then the centre of all eyes: now the Black Sea absorbs the attention of Europe and Asia. There Russia committed an atrocious act of barbaric savagery in the massacre at Sinope, and afterwards violated the usages of civilised warfare by wantonly firing on a flag of truce: and now in the very midst of that comparatively strange sea to Western Powers, on a point of land almost equidistant from Sinope and Odessa, Russia is receiving from the allied armies and squadrons a retribution as fearful as it is being grandly achieved. Sebastopol, the most important arsenal of the Czar, is undergoing all the horrors of a siege, and the allied forces upon a narrow strip of country, while they have invested the city, have themselves been inclosed by an immense relieving army of Russians under Liprandi, one of the best of the Russian

commanders. Some of the most sanguinary contests of modern times have been the result. An attack of the Russians on the most southern position of the Allies at Balaklava, on the 25th October, was repulsed with vigour, though with great loss on both sides. The 5th of November was witness to a struggle of an almost unprecedented character. At noon of night, 60,000 Russians prepared to descend with the suddenness and fury of an avalanche, upon the unsuspecting allies. A grand high mass was celebrated for them all, to consecrate the conflict. The eldest son of the Czar addressed to them the command of the emperor to drive their foes into the sea. Then immense quantities of brandy and other fire-waters were distributed, until the great host was drugged into excitement; and before two in the morning, the march towards the English lines was stealthily and noiselessly commenced. Long before dawn, the little

company of English troops, not more than 8,000 strong, was fairly beleaguered by the mighty mass of Muscovites; but though surprised, they were not daunted; and while their gallant French allies found full employment for a vigorous sortie from the city, the British carried on a matchless struggle in the very teeth of the tremendous army that had come up, as it were, to devour them at a mouthful. Redoubts and guns were taken and retaken again and again; so thick was the fight, that the two hosts were almost inextricably intermingled; and around the English lines it was utterly impossible to judge of the progress of the conflict until, as the fog of the morning cleared away, the more distant squadrons of the enemy were discovered to be retreating. The battle ended in the total discomfiture of the Russians, whose loss it is estimated, in killed, wounded, and missing, reached the extraordinary number of 15,000 men—a greater number than the whole army of the allies engaged in repelling the assault. The loss of the English did not much exceed that which they sustained in the Battle of the Alma.

The protracted conflict in the Crimea is necessitating the transshipment of large reinforcements, which, soon after the above fearful struggle, began to arrive on the field of battle at the rate of a thousand a day.

The 5th of November occurred upon a Sunday. So do what are called the necessities of human warfare desecrate the most holy things, and ruthlessly violate the most sacred ordinances of Christianity.

Of all the expeditions of modern times, however, none has evoked more interest and sympathy, and more enlightened Christian approval, than that which is now being conducted under the superintendence of Miss Nightingale. This young lady, high-minded, polished, talented, and wealthy, under sanction of high authority, is conducting a little army of nurses, of superior qualifications, to the hospitals of the Eastern army at Scutari. A mission so purely philanthropic and humane, one so calculated to bestow invaluable blessings upon the sufferers by this horrid war, could not have been devised at a time when it was more needed. The good-wishes and prayers of all good men attend her!

X.

Mutual-Aid Association Reporter.

PROGRESS OF THE ASSOCIATION.

BEFORE the year closes, we are desirous of again calling the attention of our brethren to the importance of exerting themselves in every possible way to promote the interests of the Association. Especially would we urge it upon those residing in circuits where heavy claims have been made, without a proportionate effort to arouse attention to the merits of the Association.

There are places where again and again money has been drawn for the burial of the dead and the support of the sick and aged, but where there are always "lets and hindrances," to the holding of meetings for advocating the cause. We refer not to places where the people are all poor together, and where it would be almost impossible to get a meeting or an honorary member; but we refer to large towns and cities, where meetings can be called for anything and everything at the shortest notice, but year after year is allowed to pass away, and to all our importunities and offers the answer comes with a freezing influence, "not yet."

Surely after five years' experience as to the objects of the Association, and the expenditure of between six and seven thousand pounds in relieving the distressed, there need be no hesitation in asking

friends to come to our help. The reports should be put in circulation; the Magazine should be lent; male and female advocates should go forth collecting, card in hand; honorary members should be sought; subscriptions and donations asked for and collected. In the pulpit, the school-room, the parlour, everywhere, the claims of the poor should be enforced, and what has been done should be made known. The ladies should be more generally enlisted on our side; their sympathies are with us whenever they have been appealed to, and there would be no difficulty in securing the young as collectors, the matrons as contributors. Thus provision for tea-meetings would be easily secured, ay, and places in which to hold them, if efforts commensurate with the exigencies and the merits of our cause were put forth. While a generous nation is responding to the appeals put forth on behalf of the widows and orphans of our sailors and soldiers who have fallen in the bloody strife now carried on against that enemy of humanity—the Emperor Nicholas, shall the veterans who have long fought against the enemy of souls, under the Captain of their salvation, for the good of their fellows, be allowed to perish of hunger, or their survivors see them laid in a pauper's grave? Forbid it grati-

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tude! Let those who have endured hardness as good soldiers of Jesus Christ, see that they are not uncared for now that they are past service, and sinking into the decrepitude of old age.

There are now on the funds 88 superannuated, and 54 sick; and since the last aggregate meeting, 30 have been numbered with the dead, to whose friends the sum of £160 has been paid for their funeral expenses.

ANNIVERSARY OF THE LOUTH BRANCH OF THE "WESLEYAN METHODIST LOCAL PREACHERS' MUTUAL-AID ASSOCIATION."

SERMONS on behalf of the Association were preached on Sunday, 22nd October, by the President, Mr. James Wild, of London, and Mr. William Martin, of Altrincham, to excellent congregations, at the River Head Room, the British School, and the Corn Exchange.

The tea-meeting on the following day was held in the large School-room, connected with the General Baptist Chapel. The attendance, although respectable, was not large. The public meeting afterwards was holden in the chapel, kindly lent for that purpose by the excellent pastor, Mr. Richard Ingham, and the church. J. B. Sharpley, Esq., was unanimously voted to the chair.

Mr. BARKER, Congregational Minister, having shortly to retire from the meeting, moved the first resolution, as follows:—

"Believing that a gospel ministry is of divine appointment, we nevertheless do not believe that that ministry must of necessity be separated from worldly avocations. In every age God has been pleased to employ as his ministers many answering to those denominated Lay-Preachers; and it is matter of devout thanksgiving that in the present day so many of this character are engaged in co-operation with various churches, especially in connection with the several branches of the Methodist family, whose labours have been signally owned to the salvation of thousands of souls." The speaker heartily supported the sentiment of the resolution.

The CHAIRMAN:—I am glad that, in reference to Mr. Barker's own church, he has to some extent employed an agency similar to ours, and has found it so beneficial. What has contributed so much to the prosperity of Methodism? Its varied agency—the diversity of gifts found amongst her members; and Methodism has laid hold of these gifts and employed them to the best of purposes. The remarkable success which attended Methodism up to the first century is mainly attributable to the preaching of the gospel. We are not vain enough to suppose the local preachers are

most worthy of honour, nor ought the travelling ones to arrogate all the honour to themselves. If our local preachers are reduced in their circumstances, and worn out by their labours, they have every right to be supported in their affliction; and those who have the heart to frown upon this excellent Association, are in the highest degree censurable! I hear of many contrivances for the sustenance and support of the itinerant preachers and their families. I don't quarrel with our friends for making these provisions, but at the same time I know there are some others who have injured their health by incessant Sabbath labours; whose health has been impaired by exposure to the weather at all seasons of the year; and I should think it unworthy of the church if, with great spontaneity of feeling, it did not accord with the aim of this Association, and render cheerful and liberal assistance to its endeavours. The Chairman then called upon the Secretary, Mr. Hurley, to read the report.

The SECRETARY said:—From the Report which I am about to read, you will perceive that we have within our own branch arguments sufficient deeply to impress every unprejudiced mind with the necessity and value of this godlike institution. The more I see of its practical working, the more I am convinced that it deserves general confidence and support. I am especially delighted that its great characteristic is that which distinguishes Christianity itself. It is love in exercise, benevolence in motion. It is love to Christ manifesting itself in kindness and acts of kindness to his disciples for his sake. The truth of these remarks will, I think, be fully confirmed by the Report. At the present time we have in connection with our branch 27 members, 12 honorary members, and three honorary contributors. During the last year, ending the 10th of the present month, there has been received

From Members	£16	1	6
From Honorary Members	12	9	0
From Honorary Contributors	1	10	6
Proceeds of the last year's Tea-Meeting	5	0	0
Total amount received during the year	£35	1	0

During the year ten members have been relieved during sickness for periods varying in length from two weeks to twenty-three weeks; and the total amount paid to sick members during the past year is £27 8s.

The total amount received since the commencement, from all sources, up to the 10th of the present month, is £102. The total amount paid to sick members since the commencement up to the same period is £56 6s. 4d. From this you will

perceive that there has been about the same amount paid to sick members during the last twelve months that there was during the preceding twenty-three months, the period included in the last year's report. This, together with the fact, that there are two still on the funds, one receiving 4s. per week, and the other 8s. per week, will show the necessity for increased liberality on the part of the friends of the local preachers.

Mr. WILD, on being called upon to second the resolution, said—I stand in a critical and unenviable situation; being both president and treasurer of this Association! As president, I must be careful as to what I say or do, lest I should in any wise commit this excellent institution. As treasurer, I must mind to say or do nothing which shall have a tendency to injure the funds. I stand before you on this occasion a gray-headed local preacher, that has often stood up to preach Christ in the highways and hedges, dripping wet with rain. I remember something about the Centenary movement. I then made my appeal in behalf of my local brethren, by inquiring whether they did not intend to honour John Wesley in the contemplation of a fund for their support? I begged that there might be a separate fund for them, and offered £100 towards that object; but no, not one penny could they spare for the poor local preachers. The year 1849 was a memorable year; in that year God came to the relief of his suffering servants; this Association was commenced, and has prospered from the beginning, though great influence has been exercised to prevent support being given us; we were written against, spoken against, snubbed in our infancy as insolent, and exposed to insults and opposition of various sorts; but the hand of the Lord was upon our work, and, under the smile of Heaven, we prospered. Help us by your prayers; help us with your contributions. We ask not whether you belong to the Free Methodist Church of Louth or to the Conference. We ask not who you are, but we do entreat you on behalf of those who go out on the Sabbath day to preach the gospel of Christ. You at Louth have set the Connexion a noble example as a Free Church; may God bless you and multiply you exceedingly; may the seed of the kingdom sown by your preachers abundantly increase; and may you, sir (to the Chairman), ever have cause to rejoice that you were a member, and a powerful promoter, of the Free Methodist Church in Louth.

Mr. GEORGE DUNN proposed and supported with appropriate remarks the second resolution, viz.—“That as great numbers of the unpaid ministry are poor

in this world's goods, and unable to provide for themselves in sickness and old age, and cannot leave sufficient for their decent interment at death, it is highly desirable that the Mutual-Aid Association, which has been established to meet their necessities, should be efficiently sustained, and this meeting pledges itself to help in every possible way those who, in dependence upon God, are co-operating to help each other in the time of need.”

The resolution was seconded by Mr. W. HARRIS, the late honorary secretary, who read notes from the Rev. Messrs. Kiddall and Ingham, regretting their inability to attend the meeting, and observed that Mr. Wild not only *felt* aright in this case, but *acted* well. He had presented to the friends of this Association a donation of 100 guineas, and, knowing that Government only allowed three per cent. for money invested, Mr. W. liberally offered *five*, and in advance, too: a thing which no government ever yet did. Mr. Harris gave some interesting statistics from the general Report, and was succeeded by

Mr. J. JOHNSON, who proposed the third resolution:—“That the Local Preachers' Mutual-Aid Association offers facilities of great advantage to its members, not only for the benefit of its sick, aged, poor, and bereaved, but for ‘provoking one another to love and to good works,’ strengthening each others’ hands in their labours, and affording mutual edification, mentally and spiritually; facilities which ought to be eagerly appropriated by them, and which, it is hoped, the Louth Branch will avail itself of speedily.”

Mr. W. MARTIN, in seconding the resolution, remarked:—“I trust it is our aim to elevate the local preachers without depressing anybody else. If they are to be raised, they must raise themselves. It is a fact that the local preachers of the present day are at a discount; and forgive me if I say, in many instances they deserve to be so! They of the olden time were men of industry. The men of Lancashire, after working hard all the week in their mills had to preach three sermons on the Sabbath day. (Mr. Sharpley himself could not do this, much as he can do.) We must make the people *wiser* as well as *better*; and if our friends cannot find time to study, let them preach one sermon where they now preach three; and if they cannot do that well, let them preach one a fortnight instead of one a week. I was delighted with the tone of your love-feast yesterday, and especially with the man who said he had obtained a clean heart, and, being resolved to do more for God

than he had hitherto done, had determined to rise at four o'clock that he might have more time for this work! The old Methodists did so. Excuse me if I say laziness is a besetting sin of the present day; and some men are in the habit of preparing their sermons while smoking their pipes, or rocking themselves in an easy chair! This is not the way to instruct the rising generation. It would be a good thing for the funds of this institution—as there would not be so many claimants of its benefits—if the members would rise at five in the morning instead of seven or eight. I don't say that the local is more honourable than the itinerant minister; but to say the man is more honourable who gives a sermon that costs him nothing, than he who prepares his during the intervals of labour, is simply ridiculous. But something must be done by the people. The common inquiry is, 'Who preaches to-day?' 'Oh! it is only So-and-So, a poor local preacher;' and they return from the service saying, 'It was a poor affair'—the preacher was very lifeless—a great many asleep,' &c. If you ask the preacher, he says, 'The people were very lifeless—it was a poor affair!' The fault is as often in the pew as in the pulpit. A sermon, not to be surpassed, may be preached, and yet no apparent good results follow; and at night the preacher, wearied and dispirited, cries, 'Who hath believed our report?' No result! and whose fault is it? The people's! One inquires of his neighbour, 'Have you heard of the great Revivalist? Why he never preaches a sermon without having souls saved!' Supposing you see the people crowding to the chapel at half-past five o'clock, you say, 'Why do you go so early?' 'Oh,' the answer is, 'we expect a glorious time with Mr. Caughey.' You say, 'Why you will have no good done by Mr. Caughey!' 'Oh, we never knew less than twenty-five souls saved at a time under him!' Next Sunday the people are sauntering along at a quarter past six. You inquire, 'Who preaches to-day?' 'Why, Brother So-and-so.' 'Then, you'll have souls saved!' 'Nay, we never yet knew it so under him!' Pray whose fault is it? When the one preaches, the place is crowded to excess; hallelujahs, glories, responses, cause the building to echo again; at the close of the sermon and commencement of the prayer-meeting, scarcely a soul leaves the place; fifty are trying to pray at once; the Holy Ghost honours their faith, and souls are saved. The congregations make the revivalist. If the people come full of faith and prayer, you will have 'times of refreshing from the presence of the Lord,'

let who will preach. You have been told that every member of the church is a 'priest unto God.' Act like such. You have to offer spiritual sacrifices for yourselves and for others. We want the return of those times when, if a man were converted, he could not rest satisfied until his neighbours were converted. It is yours to contribute to the gathering of a glorious harvest to the church of the Redeemer. Let us all be alive to the responsibilities our privileges imply. The influence of love to Jesus Christ would develop a feeling similar to that which prevailed when the Holy Spirit descended upon the ancient church. Love was the watchword, causing those who believed to be a vast and happy family. It is one of the greatest of honours to administer to the necessities of the saints. We should have better times, if our local preachers would pray harder and study harder. If all would do their part, we should never have a service without conversions—every day would be a Sabbath—every meal a sacrament: the people feeling their responsibilities to God—the preachers, theirs to the people and to God."

Votes of thanks were passed to the ladies for providing gratuitous trays; to the deputation, to the chairman and his excellent lady, and to the pastor, members, and trustees of the Baptist Church, for the use of their chapel and school-room; and so concluded another very interesting and profitable anniversary of the Louth Branch of the Local Preachers' Mutual-Aid Association.

HENRY BOOTHBY, Jun.

DONATIONS, HONORARY SUBSCRIPTIONS, ETC., RECEIVED BY THE TREASURER, TO NOVEMBER 20, 1854:—

Mr. R. Clarke, Daventry H.M., £1; collected by J. Frisby Sinnes, the son of a Local Preacher at Rugby, per Mr. Brambley, Daventry, £1 9s. 8d. 2 9 3
John B. Sharpley, Esq., H.M., Louth, £1 1s.; Roger Sharpley, Esq., H.M., £1 1s.; Samuel Sharpley, Esq., H.M., £1 1s.; Joseph Larder, Esq., H.M., £1 1s.; Joseph Johnson, Esq., H.M., £1 1s.; James Kirkby, Esq., H.M., £1 1s.; Mrs. Kirkby, Hon. Contributor, 10s.; Mr. H. Boothby, Hon. Contributor, 10s. 7 6 0
Collected at Belper Chapel, £3 14s.; proceeds of Tea Meeting at Milford, £1 12s. 4d. 5 6 4
Charles Peace, Esq., H.M., Sheffield, £1 1s.; Alderman Isaac Schofield, H.M., Ditto, £1 1s.; Mr. J. H. Burrows, H.M., Ditto, £1 1s.; Collection at Norton, Ditto, 4s. 3 7 0

Alfred Carnell, Pleasley, Mansfield Circuit, being the profits of a Load of Coals . . . 0 9 0
 Mr. J. Astin, Ripon Circuit, 10s.; Mr. S. Demaine, 2s. 6d.; collected by Brother Abby, Ditto . . . 0 15 6
 Mr. Frith Barber, H.M., Holmfirth . . . 1 1 0
 Donations, Stourport Circuit . . . 0 5 10
 E. M. Wavell, Esq., H.M., Halifax, £1 1s.; W. Foster, Esq., H.M., Ditto, £1 1s.; G. W. Brown, Esq., Hon. Contribution, Ditto, 10s. 6d. 2 12 6
 Donation, Burton-on-Trent . . . 0 2 6
 Mr. Clive, H.M., Birmingham . . . 1 1 0
 Collected after a Public Meeting at Inkpin, in the Hungerford Circuit, £1 1s.; Mr. T. Edwards, H.M., Wilton, Ditto, £1; Mr. E. Edwards, H.M., Harding Farms, Ditto, £1; collected by Brother Dore, Ditto, £2 16s. 5 17 0
 A lady Honorary Contributor, per Mr. Marriott, of Ratcliffe, Nottingham Circuit, 12s.; Mr. Wm. Clifton, H.M., of Birmingham, Ditto, £1 1s.; Arthur Morley, Esq., Donation, do. £5; Mr. Book, Subscription, do. 5s. 6 18 0
 Mr. John F. Bowman, H.M., Newport Circuit for 1853-4, £2 2s.; Mr. J. Cole, H.M., Pillgwenlly, do. £1 1s. 8 3 0
 Mr. George Jackson, Donation, Burton-on-Trent, 2s. 6d.; Mr. H. Mason, do., 2s. 6d. 0 5 0
 Mr. Chipchase, H.M., Spitalfields, £1 1s.; Mrs. Webb, H.M., do. £1 2 1 0
 Donation by a friend, per Mr. W. Jones, Cinderford, Ledbury Circuit, 5s.; Mr. Tom Gould, do., 10s.; Mr. Tregaskis, do., 2s. 6d. 0 17 6

tingham, £10 1s.; Spitalfields, £8 7s.; Deptford and Woolwich, 15s.; Ledbury, £3 5s. 6d.; Newport Pagnell, £2 8s.; Stamford, £1 13s.; Swaffham, £6; Rochester, £2 14s.; Thetford, £1 16s.; Sowerby Bridge, £1 4s.

DONATIONS, HONORARY SUBSCRIPTIONS, AND CHAPEL COLLECTIONS AT THE AGGREGATE MEETING HELD IN LONDON, JUNE, 1854:—

A further token of esteem for the Association by the President £10 10 0
 Mr. W. Brown, H.M., Chelsea Cir. 1 1 0
 Mrs. Bultitude, H.M., do. 1 1 0
 Mr. W. Jones, H.M., Ross, Herefordshire 5 0 0
 Mr. J. K. Hardy, Southwark 1 0 0
 Mr. Theodore Jones, H.M., Lalington 1 1 0
 Mrs. Westcott, H.M., Sutton, Croydon Circuit 1 1 0
 Mr. J. G. Perriers, H.M., Bristol 1 1 0
 Mr. C. Hill, H.M., do. 1 1 0
 Mrs. J. Brown, H.M., Spitalfields 1 1 0
 Mr. Cobby (donation), Sheffield 0 10 0
 Mr. E. H. Rabbitts, H.M., Walworth 5 5 0
 Mr. P. Williams, H.M., Oldbury 1 1 0
 Mr. Edwards, H.M., Camden Town 1 1 0
 By 242 Tea Tickets 12 2 0
 By Collection at Public Meeting 5 13 1
 By Chapel Collections, as under:—
 Chelsea Circuit 14 11 9
 Southwark and Lambeth do. 16 12 2
 Deptford and Woolwich 6 0 9
 Queen-street 6 16 0
 Hind-street 6 6 9
 Spitalfields 25 12 3
 Fines for late attendance at the business meetings 0 11 7
 £126 0 4

REMITTANCES RECEIVED BY THE TREASURER TO NOVEMBER 20, 1854:—Framlingham, £1 7s.; Grantham, £2 11s.; Wantage, £1 1s.; Glossop, £1 1s.; Holywell, £1 16s.; York, £2 11s.; Thame, £1 7s.; Ripon, £3 6s.; Oxford, £1 13s.; Whitehaven, 13s.; Workington, £2 11s. 6d.; Holmfirth, £2 11s.; Andover, £1 1s.; Stourport, £3 1s. 10d.; Halifax, £4 8s. 6d.; Axminster, 8s.; Merthyr Tydvil, £1 7s.; Leicester, £3 15s. 6d.; Barnstaple, £1 13s.; Lincoln, 13s.; Bramley, £1 17s.; Daventry, £5 15s. 8d.; Chatteris, £1 16s.; North Walsham, £2 2s.; Scarborough, £1 19s.; Louth, £12 19s. 6d.; Burton-on-Trent, £5 9s. 6d.; Belper, £7 9s.; Wednesbury, £3 4s.; Retford, East, £1 17s.; Cromford, £3 1s.; Burnley, £2 5s.; Birmingham, £3 8s. 6d.; St. Helens, £3 6s.; Manchester, £3 4s. 6d.; Hungerford, £3 6s. 6d.; Walsall, £1 16s.; Bromsgrove, £1 4s.; Sheffield, East, £9 0s. 6d.; Sheffield, West, £7 8s.; Sunderland, £3 7s.; Isle of Wight, 12s.; Guernsey, £1 13s.; Gloucester, £1 14s. 6d.; Holt, £2 8s.; Spalding, £1 16s.; Brackley, £2 5s.; Warrington, 14s. 3d.; Patrington, £1 4s.; Addingham, £1 19s.; Dover, £5 8s.; Pickering, £2 16s.; Penrith, £3 5s.; Not-

DIED.

October 27, 1854. George Baker, of Oxferton, in the Driffield Circuit, aged 73. Claim £4. He had been on the funds 74 weeks. He died on the road returning from his Sabbath evening preaching appointment.

October 31, 1854. Thomas Mitchell, of Sheffield, aged 81. Claim £4. He died in faith, and had been on the funds 119 weeks.

October 16, 1854. Edward James, of the Penzance Circuit, aged 60. Claim £8. His death was triumphant.

November 3, 1854. William Hatley, sen., of Birmingham, aged 68. Claim £4. His end was peace. He had been on the funds 98 weeks.

November 4, 1854. Hugh Eva, of Benalston, in the Tavistock Circuit, aged 49. Claim £8. The saving power of religion was exemplified in his death. He had been on the funds 8 weeks and 4 days.

October 7, 1854. Elizabeth Sumner, of Mawdsley, in the Southport Circuit, aged 68. Claim £4. Her end was peace.

November 12, 1854. Elizabeth Smith, of Linthurst, in the Bromsgrove Circuit, aged 58. Claim £4.

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